THE RIBHU GITA

(SIXTH AMSA *of* SRI SIVA RAHASYAM)

THE FIRST COMPLETE EDITION WITH ENGLISH TRANSLATION,
TRANSLITERATION AND ORIGINAL SANSKRIT TEXT.

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The Ribhu Gita

Sixth Amsa of Sri Siva Rahasyam

The First Complete Edition with English Translation,
Transliteration and Original Sanskrit Text

Translated by

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and

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Supported by

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Sri Ramanasramam
Tiruvannamalai
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The Ribhu Gita

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INTRODUCTION

The readers of spiritual lore are aware that majority of the texts contain stories and accounts of various gods and goddesses, about sacred centres and hermitages. Is there any instance where the reader gets to read and know about oneself? Is there such a reader to begin with? If there is such a reader, to that rare one the book is at hand, or, in the hand. The book one is about to read fulfils this very purpose, which is, to let the reader know himself, and there is no other purpose to it.

The present text is popularly known as Ribhu Gita, meaning The song of the sage Ribhu, who received the knowledge from Parama Siva, the Supreme Lord. It forms the sixth canto called Sankara of the hundred thousand verse long epic Sri Siva Rahasyam.

Ribhu is the mind-born son of the creator Brahma. Being highly dispassionate from birth he could not be convinced by his father to take up the role of progenitor. So, he had to leave the place and take refuge in Lord Siva in the Himalayas. Pleased by his single-minded devotion, Siva taught him atma vidya, knowledge of the Self. Ribhu immediately attained the nondual state of the Self, and broke into a spontaneous hymn of praise to the primal Guru in gratitude. Later, he passed on this knowledge to an ardent aspirant called Nidagha.

A brief introduction to the story and Ribhu's supplications of longing for Self Knowledge form the first chapter of the book. Siva's gracious teaching in a cryptic and aphoristic

manner forms the second chapter. Ribhu's hymn of transcendental delight in sublime method, leads us again and again, through many different ways, to this Conclusion, that all is Siva, all is Brahman.

That Sri Ramana Maharshi held this work in high esteem is well known. He recommended its study, even if one did not have high literary qualifications so often thought necessary for the study of the scriptures. He knew the openness of the heart of the yearning soul.

Sampurnamma, who took refuge at Sri Bhagavan's feet, recalls:

"One day he gave me a copy of Ribhu Gita and asked me to study it. I was not at all anxious to pore over a difficult text good only for learned pundits, and asked to be excused, saying that I did not understand a single word of it." "It does not matter that you do not understand" he said. "Still it will be of great benefit to you."[2] Years later, as we had the good fortune of seeing Sampurnamma in the ashram, ever absorbed in Sri Bhagavan, we had no doubt that Bhagavan's benediction to her had held true.

During our stay at Sri Ramanasramam during the Navaratri celebrations in the fall of 2003, my wife Vijaya and I were thrilled to have the company of Sri Lingeswara, his wife Srimati Udayasri and their son Sri Siva Tejas. Accompanying them from Bhimavaram was a group of devotees who delighted us with the daily recitation of the Chandi (Sri Devi Mahatmyam). We also had the opportunity at this time to

hear portions of the sacred Ribhu Gita recited by Sri Lingeswara and the Bhimavaram devotees. We were transported, as it were, into that Silence of which it speaks.

During giripradakshina around Arunachala one night, I requested of Sri Lingeswara, "Could you please record for us this particular chapter of Ribhu Gita, in order that we can continue to benefit from hearing it again and again?" Sri Lingeswara of course consented immediately. We left it at that, and continued the giripradakshina, the form of Arunachala Siva shining above us.

Upon return to Canada, I was very happy to receive word from Lingeswara Rao, stating that Sri Ramanasramam, knowing the immense value of this work, had requested him to record not only our discussed chapter, but also the entire sixth amsa of the Sri Siva Rahasyam. It is now available for devotees in MP3 Audio format in Sri Ramanasramam Book Depot.

The present text has been prepared to facilitate the following of the recorded verses. The text is presented in the original Sanskrit, accompanied by an English transliteration. For this we are thankful to Omkarananda Ashrama for the use of their "Itranslator 99" software. Sri Lingeswara has lovingly rendered the English translation.

We are also thankful to Mrs. Udayasri for providing literary support, P. Padma and A.A. Devi for typing the manuscript, K. Padmavati for the proof-reading, with keen attention, K. Pratyusha and K. Pallavi for DTP support and

Sri Rambabu for consistently providing in time the required computer assistance.

We are very fortunate to have a true devotee of Sri Bhagavan Ramana Arunachala Siva sing His very words, the Ribhu Gita. Let us listen, follow, chant and be still. Let us be absorbed in that Grace.

[2] Sampurnamma from "Bhagavan in the Kitchen" Ramana Smriti Souvenir, 1980.

Dr. Anil Sharma
Arunachala Ashrama, CANADA

Om Namo Bhagavate Sri Ramanaya

PREFACE

Sri Bhagavan Ramana Maharshi is said to have become a knower of Brahman without knowing the meaning of the word "Brahman". He, at the tender age of 16, experienced intuitively the reality of the essence underlying all existence, the Self. Absorbed in That, it was only afterwards that he found that his experience of the Self tallied with that of the ancient sages as described in the sacred scriptures. Sri Bhagavan describes his state as follows:

"I did not yet know that there was an Essence or Impersonal Real underlying everything and that God and I were both identical with it. Later, at Tiruvannamalai, as I listened to the Ribhu Gita and other sacred books, I learnt all this and found that they were analysing and naming what I had felt intuitively without analysis or name."[1]

The Ribhu Gita Sri Bhagavan refers to comprises the sixth amsa of the work Sri Siva Rahasyam, and its approximately 2200 stanzas sing the glory of the Self, of Brahman, and the unreality of the perceived world. It is a dialogue between the sage Ribhu and the ripe disciple Nidagha. The Ribhu Gita, by its own terse verse of matchless beauty - a rare combination of thundering sound and soul-stirring significance - forms the third chapter. In addition to this there is a further teaching of reinforcement by Siva. From chapter four on we find Ribhu's teaching in a form that is conducive to practice and

comprehension. In the end Nidagha also attains the unitary state of the Self and surrenders himself to his Guru, Ribhu.

The Ribhu Gita is one of the first books read by Bhagavan Sri Ramana Maharshi in Tiruvannamalai after attaining Self-Realization at Madurai. Sri Bhagavan and the disciples would sit up, especially after dinner, reciting the Ribhu Gita, each reading a verse by turn. The reading continues for nearly two hours at a stretch. He would say: "These readings from the Ribhu Gita are as good as samadhi. It does not matter if one understands the meaning or not. Yet, the result can be experienced." It appears from Sri Bhagavan's words that if there is a book the reading of which can attune one's mind to the transcendental state, that is the Ribhu Gita. What more is there to say?

The very book is in our hand and let those who are eager to immerse themselves in the ocean of nectarine bliss and immortality of the Self commence the reading forthwith and experience it.

If the formless Self-Knowledge takes the form of a book,
it is The Ribhu Gita.

If the formless God takes the form of a book,
it is The Ribhu Gita.

If the formless Guru takes the form of a book,
it is The Ribhu Gita.

If the formless "I" takes the form of a book,
it is The Ribhu Gita.

Glory to the Book which teaches Me and gives Me.

[1] *Ramana Maharshi and the Path of Self Knowledge, Arthur Osborne, p. 81.*

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Ch.01 Ribhu's Invocation to Siva

1. ऋभुस्तुतिर्नाम प्रथमोऽध्यायः ।

ṛbhustutirnāma prathamo'dhyāyaḥ

Ribhu's Praise of Siva

Verse 01.1

हेमाद्रिं किल मातुलुङ्गफलमित्यादाय मोदाधिको
मौढ्यान्नाकनिवासिनां भयपरैर्वाक्यैरिव प्रार्थितः ।
नीलीशम्बरनीलमम्बरतलं जम्बूफलं भावयन्-
तं मुञ्चन्गिरिमम्बरं परिमृशल्लम्बोदरः पातु माम् ॥1.1॥

hemādriṃ kila mātuluṅgaphalamityādāya modādhiko
mauḍhyānnākanivāsināṃ bhayaparairvākyairiva prārthitaḥ ।
nīlīśambaranīlamambaratalaṃ jambūphalaṃ bhāvayan-
taṃ muñcangirimambaraṃ parimṛśan lambodaraḥ pātu mām
॥1.1॥

1.1 May the Lord Sri Mahaganapati - who joyously holds the Mount Meru as if it were a madi berry, who then being pleaded to by the frightened celestials lets go of it, only to capture the blue expanse of the sky taking it to be a jambu fruit - may that Lord with huge belly protect me.

Verse 01.2

वामं यस्य वपुः समस्तजगतां माता पिता चेतरत्
यत्पादाम्बुजनूपुरोद्भवरवः शब्दार्थवाक्यास्पदम् ।
यन्नेत्रत्रितयं समस्तजगतामालोकहेतुः सदा
पायाद्दैवतसार्वभौमगिरिजालङ्कारमूर्तिः शिवः ॥1.2॥

vāmaṃ yasya vapuḥ samastajagatāṃ mātā pitā cetarat
yatpādāmbujanūpurodbhavaravaḥ śabdārthavākyāspadam ।
yannetratritayaṃ samastajagatāmālokahetuḥ sadā
pāyāddaivatasārvabhaumagirijālaṅkāramūrtiḥ śivaḥ ॥1.2॥

1.2 May Siva the Lord supreme - whose left half is the mother and right half the father of the cosmos (ardhanarisvara); the tinkling sounds of whose anklets on the lotus feet are the syllables and their imports - the basis of language; whose three eyes viz. the sun, the moon and the fire (of knowledge) are ever the cause of the vision of all - may that sovereign Lord over celestials who shines like an ornament to the divine mother Parvati protect me.

Verse 01.3

सूतः -Suta
जैगीषव्यः पुनर्नत्वा षण्मुखं शिवसम्भवम् ।
पप्रच्छ हृष्टस्तं तत्र मुनिभिर्गणपुङ्गवैः ॥1.3॥

jaigīṣavyaḥ punarnatvā ṣaṇmukhaṃ śivasambhavam ।
papraccha hṛṣṭastaṃ tatra munibhirgaṇapuṅgavaiḥ ॥1.3॥

1.3 Suta:- Once the joyous Jaigishavya in the company of sages, having saluted the six-faced Shanmukha, son of Siva asked him thus:-

Verses 01.4-5

जैगीषव्यः - Jaigishavya
करुणाकर सर्वज्ञ शरणागतपालक ।
अरुणाधिपनेत्राब्जचरणस्मरणोन्मुख ॥1.4॥

करुणावरुणाम्भोधे तरणिद्युतिभास्कर ।
दिव्यद्वादशलिङ्गानां महिमा संश्रुतो मया ॥1.5॥

karuṇākara sarvajña śaraṇāgatapālaka ।
aruṇādhipanetrābjacaraṇasmaraṇonmukha ॥1.4॥

karuṇāvaruṇāmbhodhe taraṇidyutibhāskara ।
divyadvādaśaliṅgānāṃ mahimā saṃśruto mayā ॥1.5॥

1.4 Jaigishavya:- O repository of compassion, all-knowing one, protector of those who seek refuge, the one ever contemplating the lotus feet and the three eyes of Siva - the

Lord of Aruna (Parvati), ocean of mercy and the one resplendent like the sun, I have heard the glories of the twelve effulgent jyotirlingas.

Verse 01.6

त्वत्तोऽन्यत्श्रोतुमिच्छामि शिवाख्यानमनुत्तमम् ।
त्वद्वाक्यकञ्जपीयूषधाराभिः पावयाशु माम् ॥1.6॥

tvatto'nyatśrotumicchāmi śivākhyānamanuttamam ।
tvadvākyakañjapīyūṣadhārābhiḥ pāvayāśu mām ॥1.6॥

1.6 I am presently eager to hear another account of eminence relating to Siva. Pray purify me with the words of nectar flowing from Thy lotus face.

Verse 01.7

सूतः - Suta

इति तस्य गिरा तुष्टः षण्मुखः प्राह तं मुनिम् ॥1.7॥

iti tasya girā tuṣṭaḥ ṣaṇmukhaḥ prāha taṃ munim ॥1.7॥

1.7 Pleased with the muni's words of supplication Shanmukha replied to him thus.

Verse 01.8

श्रीषण्मुखः - Sri Shanmukha

श्रृणु त्वमगजाकान्तेनोक्तं ज्ञानमहार्णवम् ।
ऋभवे यत्पुरा प्राह कैलासे शङ्करः स्वयम् ॥1.8॥

śṛṇu tvamagajākāntenoktaṃ jñānamahārṇavam ।

ṛbhave yatpurā prāha kailāse śaṅkaraḥ svayam ॥1.8॥

1.8 Hearken to the ocean of knowledge imparted in Kailasa to sage Ribhu by Sankara Himself, the consort of Parvati.

Verse 01.9

ब्रह्मसूनुः पुरा विप्रो गत्वा नत्वा महेश्वरम् ।
ऋभुर्विभुं तदा शम्भुं तुष्टाव प्रणतो मुदा ॥1.9॥

brahmasūnuḥ purā vipro gatvā natvā maheśvaram ।

ṛbhurvibhuṃ tadā śambhuṃ tuṣṭāva praṇato mudā ॥1.9॥

1.9 Once the brahmana sage Ribhu, son of Brahma, saluted Siva who is omnipresent, bestower of auspiciousness and the great Lord; and then extolled His virtues in a state of ecstasy:

Verse 01.10

ऋभुः - Ribhu

दिवामणिनिशापतिस्फुटकृपीटयोनिस्फुर-
ल्ललाटभसितोल्लसद्वरत्रिपुण्ड्रभागोज्वलम् ।
भजामि भुजगाङ्गदं विधृतसामिसोमप्रभा-
विराजितकपर्दकं करटिकृत्तिभूष्यत्कटिम् ॥1.10॥

divāmaṇiniśāpatisphuṭakṛpīṭayonisphura-
llalāṭabhasitollasadvaratripuṇḍrabhāgojvalam ।
bhajāmi bhujagāṅgadaṃ vidhṛtasāmisomaprabhā-
virājitakapardakaṃ karaṭikṛttibhūṣyatkaṭim ॥1.10॥

1.10 Ribhu:- Salutations to Siva glowing with the sun, the moon and the fire (as the three eyes), with a forehead aglow with the triple stripes of sacred ash; serpent-decked; with matted locks tied up as jatajuta shining with the crescent moon and the one who wraps the elephant hide around his waist as garment.

Verse 01.11

भालाक्षाध्वरदक्षशिक्षकवलक्षोक्षेशवाहोत्तम-
त्र्यक्षाक्षय्य फलप्रदावभसितालङ्काररुद्राक्षधृक् ।
चक्षुःश्रोत्रवराङ्गहारसुमहावक्षःस्थलाध्यक्ष मां
भक्ष्यीभूतगरप्रभक्ष भगवन्भिक्ष्वर्च्यपादाम्बुज ॥1.11॥

bhālākṣādhvaradakṣaśikṣakavalakṣokṣeśavāhottama-
tryakṣākṣayya phalapradāvabhasitālaṅkārarudrākṣadhṛk ।
cakṣuḥśrotravarāṅgahārasumahāvakṣaḥsthalādhyakṣa māṃ
bhakṣyībhūtagaraprabhakṣa bhagavanbhikṣvarcyapādāmbuja
॥1.11॥

1.11 Protect me O Lord, with eye on the forehead; who punished Daksha in the fire-sacrifice; who has the great bull gleaming white for mount; who grants the imperishable fruit of knowledge; who is with sacred ashes smeared all over the body and wearing rudraksha (sacred-bead) garlands and venomous snakes on the spacious chest; who has the dire poison for food; whose lotus feet are worshipped by holy mendicants.

Verse 01.12

गङ्गाचन्द्रकलाललाम भगवन् भूभृत्कुमारीसख
स्वामिंस्ते पदपद्मभावमतुलं कष्टापहं देहि मे ।
तुष्टोऽहं शिपिविष्टहृष्टमनसा भ्रष्टान्न मन्ये हरि-
ब्रह्मेन्द्रानमरान्त्रिविष्टपगतान्निष्ठाहि मे तादृशी ॥1.12॥

gaṅgācandrakalālalāma bhagavan bhūbhṛtkumārīsakha
svāmiṃste padapadmabhāvamatulaṃ kaṣṭāpahaṃ dehi me ।
tuṣṭo'haṃ śipiviṣṭahṛṣṭamanasā bhraṣṭānna manye hari-
brahmendrānamarāntriviṣṭapagatānniṣṭhāhi me tādṛśī **॥1.12॥**

1.12 O wearer of The Ganga and the moon on the crest; consort of Parvati who is the daughter of the Himalayas that support the earth! Grant me the impeccable love for Your lotus feet that removes pain. Blessed with the bliss obtained by pleasing Siva, I care not for the celestials like Brahma, Vishnu, Indra and those in the heaven who are all subject to downfall. Such is my conviction!

Verse 01.13

नृत्ताडम्बरसज्जटापटलिकाभ्राम्यन्महोडुच्छटा
त्रुट्यत्सोमकलाललामकलिकाशम्याकमौलीनतम् ।
उग्रानुग्रभवोग्रदुर्गजगदुद्धाराग्रपादाम्बुजं
रक्षोवक्षकुठारभूतमुमया वीक्षे सुकामप्रदम् ॥1.13॥

nṛttāḍambarasajjaṭāpaṭalikābhrāmyanmahoḍucchaṭā
truṭyatsomakalālalāmakalikāśamyākamaulīnatam ।
ugrānugrabhavogradurgajagaduddhārāgrapādāmbujaṃ
rakṣovakṣakuṭhārabhūtamumayā vīkṣe sukāmapradam ॥1.13॥

1.13 I shall have the holy sight of the Lord in the company of mother Uma, whose dance of transcendence keeps in sway the matted locks and the ornamental half-moon encircled by the stars thereof, and whose crown bends by the heaviness of samyaka-flower garlands; whose lotus feet are antagonistic to the wheel of transmigratory existence, which are insuperable and which elevate the worlds; which are fatal to the vicious and bestow boons upon the pious.

Verse 01.14

भालं मे भसितत्रिपुण्ड्ररचितं त्वत्पादपद्मानतं
पाहीशान दयानिधान भगवन्भालानलाक्ष प्रभो ।
कण्ठो मे शितिकण्ठनाम भवतो रुद्राक्षधृक्पाहि मां
कर्णौ मे भुजगाधिपोरुसुमहाकर्ण प्रभो पाहि माम् ॥1.14॥

bhālaṃ me bhasitatripuṇḍraracitaṃ tvatpādapadmānataṃ
pāhīśāna dayānidhāna bhagavanbhālānalākṣa prabho ।
kaṇṭho me śitikaṇṭhanāma bhavato rudrākṣadhṛkpāhi māṃ
karṇau me bhujagādhiporusumahākarṇa prabho pāhi mām
॥1.14॥

1.14 O compassionate Lord with forehead-eye! Protect my forehead (vision) which is adorned with the tristripes of ashes and which bends low to touch Thy lotus feet. O wearer of rudraksha garlands, protect my throat (speech). O wearer of snake-earrings, protect my ears (hearing) which revel in the hissing sounds of the snakes Thou adorn.

Verse 01.15

नित्यं शङ्करनामबोधितकथासारादरं शङ्करं
वाचं रुद्रजपादरां सुमहतीं पञ्चाक्षरीमिन्दुधृक् ।
बाहू मे शशिभूषणोत्तममहालिङ्गार्चनायोद्यतौ
पाहि प्रेमरसार्द्रयाऽद्य सुदृशा शम्भो हिरण्यप्रभ ॥1.15॥

nityaṃ śaṅkaranāmabodhitakathāsārādaraṃ śaṅkaraṃ
vācaṃ rudrajapādarāṃ sumahatīṃ pañcākṣarīmindudhṛk ।
bāhū me śaśibhūṣaṇottamamahāliṅgārcanāyodyatau
pāhi premarasārdrayā'dya sudṛśā śambho hiraṇyaprabha **॥1.15॥**

1.15 Sankara, grant me taste for Thy ennobling accounts and the five-syllabled panchakshari - the namah sivaya mahamantra. Train my arms in the unintermittent worship of Thy grand lingam O moon-adorned one! Do protect me with Thy glance of melting love.

Verse 01.16

भास्वद्बाहुचतुष्टयोज्ज्वल सदा नेत्रे त्रिनेत्रे प्रभो
त्वल्लिङ्गोत्तमदर्शनेन सुतरां तृप्तैः सदा पाहि मे ।
पादौ मे हरिनेत्रपूजितपदद्वन्द्वाव नित्यं प्रभो
त्वल्लिङ्गालयप्रक्रमप्रणतिभिर्मान्यौ च धन्यौ विभो ॥1.16॥

bhāsvadbāhucatuṣṭayojjvala sadā netre trinetre prabho
tvalliṅgottamadarśanena sutarāṃ tṛptaiḥ sadā pāhi me ।
pādau me harinetrapūjitapadadvandvāva nityaṃ prabho
tvalliṅgālayaprakramapraṇatibhirmānyau ca dhanyau vibho
॥1.16॥

1.16 O Lord with radiant four hands and three eyes of effulgent vision! Protect my eyes, which are blessed by the

sight of Thy supreme lingam. Protect also O Lord, whose feet twain are worshipped by Vishnu's eyes as flowers, my own feet that are blessed by going to the temple of Thy lingam.

Verse 01.17

धन्यस्त्वल्लिङ्गसङ्गेप्यनुदिनगलितानङ्गसङ्गान्तरङ्गः
पुंसामर्थैकशक्त्या यमनियमवरैर्विश्ववन्द्य प्रभो यः ।
दत्वा बिल्वदलं सदम्बुजवरं किञ्चिज्जलं वा मुहुः
प्राप्नोतीश्वरपादपङ्कजमुमानाथाद्य मुक्तिप्रदम् ॥1.17॥

dhanyastvalliṅgasaṅgepyanudinagalitānaṅgasaṅgāntaraṅgaḥ
puṃsāmarthaikaśaktyā yamaniyamavarairviśvavandya prabho yaḥ ।
datvā bilvadalaṃ sadambujavaraṃ kiñcijjalaṃ vā muhuḥ
prāpnotīśvarapādapaṅkajamumānāthādya muktipradam ॥1.17॥

1.17 Though a person may be a victim of the love-god manmatha, if he could gradually cultivate association with Thy lingam by having its holy sight and thereafter acquiring self-restraint through yoga-practices worships it with the sacred trilobate bilva leaf, choicest lotuses or water, he shall reach Thy feet which bestow liberation, O Uma's Lord!

Verse 01.18

उमारमण शङ्कर त्रिदशवन्द्य वेदेड्य हृ-
त्त्वदीयपरभावतो मम सदैव निर्वाणकृत् ।
भवार्णवनिवासिनां किमु भवत्पदाम्भोरुह-
प्रभावभजनादरं भवति मानसं मुक्तिदम् ॥1.18॥

umāramaṇa śaṅkara tridaśavandya vedeḍya hṛ-
ttvadīyaparabhāvato mama sadaiva nirvāṇakṛt /
bhavārṇavanivāsināṃ kimu bhavatpadāmbhoruha-
prabhāvabhajanādaraṃ bhavati mānasaṃ muktidam ***॥1.18॥***

1.18 O Lord of Parvati, eulogized by the celestials and extolled by the Vedas! Thy thought alone grants me freedom. Thy feet alone can be the sole asylum for those wallowing in the quagmire of worldliness. What other duty can one have than contemplating on them?

Verse 01.19

संसारार्गलपादबद्धजनतासम्मोचनं भर्ग ते
पाददुन्दुमुमासनाथ भजतां संसारसम्भर्जकम् ।
त्वन्नामोत्तमगर्जनादघकुलं सन्तर्जितं वै भवे-
द्दुःखानां परिमार्जकं तव कृपावीक्षावतां जायते ॥1.19॥

saṃsārārgalapādabaddhajanatāsammocanaṃ bharga te
pādadvandvamumāsanātha bhajatāṃ saṃsārasambharjakam /
tvannāmottamagarjanādaghakulaṃ santarjitaṃ vai bhave-
dduḥkhānāṃ parimārjakaṃ tava kṛpāvīkṣāvatāṃ jāyate ***॥1.19॥***

1.19 O Bharga, dispenser of light! For those whose feet are locked in the clutches of relative existence Thy world

expunging feet are the sole means of release. Recitation of Thy name wards off hosts of sin and evil. Thy glance of grace is an expert dispeller of misery.

Verse 01.20

विधिमुण्डकरोत्तमोरुमेरुकोदण्डखण्डितपुराण्डजवाहबाण ।
पाहि क्षमारथविकर्षसुवेदवाजिहेषान्तहर्षितपदाम्बुज विश्वनाथ
॥1.20॥

vidhimuṇḍakarottamorumerukodaṇḍakhaṇḍitapurāṇḍajavāhabāṇa ।
pāhi kṣamārathavikarṣasuvedavājiheṣāntaharṣitapadāmbuja viśvanātha ***॥1.20॥***

1.20 O Visvanatha, Lord of the universe, sporting Brahma's skull in Thy hand! In the campaign against the demonic Tripurasuras, Thou hast used the Mount Meru as the bow and the eagle-mounted Vishnu as the arrow, and regaled openly as the Vedas that transformed into horses neighed aloud while pulling the earth-chariot.

Verse 01.21

विभूतीनामन्तो न हि खलु भवानीरमण ते
भवे भावं कश्चित् त्वयि भवह भाग्येन लभते ।
अभावं चाज्ञानं भवति जननाद्यैश्च रहितः
उमाकान्त स्वान्ते भवदभयपादं कलयतः ॥1.21॥

vibhūtīnāmanto na hi khalu bhavānīramaṇa te
bhave bhāvaṃ kaścit tvayi bhavaha bhāgyena labhate ।
abhāvaṃ cājñānaṃ bhavati jananādyaiśca rahitaḥ
umākānta svānte bhavadabhayapādaṃ kalayataḥ ॥1.21॥

1.21 O Parvati's better half! There is no end to Thy glories. It is by a great fortune that one acquires the love for union with Thee. Not to be capable of contemplating Thee is foolishness. By meditating within on Thy feet which bestow protection, one transcends the deadly life-cycle by the annihilation of ignorance.

Verse 01.22

वरं शम्भो भावैर्भवभजनभावेन नितरां
भवाम्भोधिर्नित्यं भवति विततः पांसुबहुलः ।
विमुक्तिं भुक्तिं च श्रुतिकथितभस्माक्षवरधृ-
ग्भवे भर्तुः सर्वो भवति च सदानन्दमधुरः ॥1.22॥

varaṃ śambho bhāvairbhavabhajanabhāvena nitarāṃ
bhavāmbhodhirnityaṃ bhavati vitataḥ pāṃsubahulaḥ /
vimuktiṃ bhuktiṃ ca śrutikathitabhasmākṣavaradhṛ-
gbhave bhartuḥ sarvo bhavati ca sadānandamadhuraḥ ***॥1.22॥***

1.22 Fount of auspiciousness, O Sambhu! Let my mind rejoice in identifying with Thee. Let this dusty Universe be filled with the holy dust of Thy feet. Glory be to the acts of wearing of sacred-bead rudrakshas and sacred-ash bhasma which are praised by the Vedas. Constant mental association with Thy holy feet reaps a rich harvest of bliss.

Verse 01.23

सोमसामजसुकृत्तिमौलिधृक् सामसीमशिरसि स्तुतपाद ।
सामिकायगिरिजेश्वर शम्भो पाहि मामखिलदुःखसमूहात् ॥1.23॥

somasāmajasukṛttimaulidhṛk sāmasīmaśirasi stutapāda /
sāmikāyagirijeśvara śambho pāhi māmakhiladuḥkhasamūhāt
॥1.23॥

1.23 Sambhu, my Lord with matted locks! Wearer of moon, and elephant-hide! The Upanishads, which are the crest-jewel of the Vedas, invoke Thy holy feet. Protect me from the multitudes of pains, O Lord sharing half body with Parvati.

Verse 01.24

भस्माङ्गराग भुजगाङ्ग महोक्षसङ्ग
गङ्गाम्बुसङ्ग सुजटा निटिल स्फुलिङ्ग ।
लिङ्गाङ्ग भङ्गितमनङ्ग विहङ्गवाह-
सम्पूज्यपाद सदसङ्ग जनान्तरङ्ग ॥1.24॥

bhasmāṅgarāga bhujagāṅga mahokṣasaṅga
gaṅgāmbusaṅga sujaṭā niṭila sphuliṅga ।
liṅgāṅga bhaṅgitamanaṅga vihaṅgavāha-
sampūjyapāda sadasaṅga janāntaraṅga **॥1.24॥**

1.24 Sacred ashes are cosmetic powder for Thee and serpents Thy jewellery. The great bull is Thy mount and your locks are ever wetted by the Ganga waters. Linga is verily Thy form. Thou hast burnt the god of love Manmatha to ashes (and rendered him bodiless thenceforth). Thou art worshipped by the eagle-mounted Vishnu. Unattachment is Thy true form. The inner being of creatures is verily Thee.

Verse 01.25

वात्सल्यं मयि तादृशं तवनचेच्चन्द्रार्ध चूडामणे
धिक्कृत्यापि विमुच्य वा त्वयि यतो धन्यो धरण्यामहम् ।
सक्षारं लवणार्णवस्य सलिलं धारा धरेण क्षणा-
दादायोज्झितमाक्षितौ हि जगतां आस्वादनीयां दृशाम् ॥1.25॥

vātsalyaṃ mayi tādṛśaṃ tavanaceccandrārdha cūḍāmaṇe
dhikkṛtyāpi vimucya vā tvayi yato dhanyo dharaṇyāmaham ।
sakṣāraṃ lavaṇārṇavasya salilaṃ dhārā dhareṇa kṣaṇā-
dādāyojjhitamākṣitau hi jagatāṃ āsvādanīyāṃ dṛśām ॥1.25॥

1.25 (Hear this audacity of mine) O Lord of gods wearing the half moon! (Considering me ill-qualified to receive Thy grace) You may grant me only limited benediction or cast me aside or even denounce me. But I dare say unto Thee O Lord, that I am blessed all the same to be considered thus (someway or other). Do not saltish waters, 'forsaken' by the ocean, transform into the dark cumulus clouds which ultimately pour down as sweet and potable waters?

Verse 01.26

त्वत्कैलासवरे विशोकहृदयाः क्रोधोज्झिताच्चाण्डजाः
तस्मान्मामपि भेदबुद्धिरहितं कुर्वीश तेऽनुग्रहात् ।
त्वद्वक्त्रामल निर्जरोज्झित महासंसार सन्तापहं
विज्ञानं करुणाऽदिशाद्य भगवन् लोकावनाय प्रभो ॥1.26॥

tvatkailāsavare viśokahṛdayāḥ krodhojjhitāccāṇḍajāḥ
tasmānmāmapi bhedabuddhirahitaṃ kurvīśa te'nugrahāt ।
tvadvaktrāmala nirjarojjhita mahāsaṃsāra santāpahaṃ
vijñānaṃ karuṇā'diśādya bhagavan lokāvanāya prabho ॥1.26॥

1.26 (In Thy abode of Kailasa) snakes by shunning violence have become painless at heart. Therefore, render me also free from (the wrong knowledge of) division and multiplicity by your grace. On this day, bestow me with that knowledge emanating as the pellucid spring from Thy face, which obliterates the pain-generating world (sense), so that the world may be saved!

Verse 01.27

सारङ्गी सिंहशाबं स्पृशति सुतधिया नन्दिनी व्याघ्रपोतं
मार्जारी हंसबालं प्रणयपरवशा केकिकान्ता भुजङ्गम् ।
वैराण्याजन्मजातान्यपि गलितमदा जन्तवोऽन्ये त्यजन्ति
भक्तास्त्वत्पादपद्मे किमु भजनवतः सर्वसिद्धिं लभन्ते ॥1.27॥

sāraṅgī siṃhaśābaṃ spṛśati sutadhiyā nandinī vyāghrapotaṃ
mārjārī haṃsabālaṃ praṇayaparavaśā kekikāntā bhujaṅgam ।
vairāṇyājanmajātānyapi galitamadā jantavo'nye tyajanti
bhaktāstvatpādapadme kimu bhajanavataḥ sarvasiddhiṃ
labhante ॥1.27॥

1.27 (By your grace) Even animals, which are mutually inimical by birth overcome their nature and begin to shed love. The deer caresses a lion cub. The young cow licks a tiger cub. While the cat nurses a baby swan, the peahen dances to the snake's tune. If animal passions are sublimated thus what to speak of humans delighting in the love of Thy feet? Surely they shall attain the summum bonum of life.

Verse 01.28

स्कन्दः - Skanda

इत्थं ऋभुस्तुतिमुमावरजानिरीशः
श्रुत्वा तमाह गणनाथवरो महेशः ।
ज्ञानं भवामयविनाशकरं तदेव तस्मै तदेव
कथये शृणु पाशमुक्त्यै ॥1.28॥

itthaṃ ṛbhustutimumāvarajānirīśaḥ
śrutvā tamāha gaṇanāthavaro maheśaḥ ।
jñānaṃ bhavāmayavināśakaraṃ tadeva tasmai tadeva
kathaye śṛṇu pāśamuktyai ॥1.28॥

1.28 Pleased by the above invocation pregnant with sublime wisdom, Siva the great Lord decided to impart to Ribhu that rare knowledge which erases rebirth and effects union with the Self. That I will relate to you Jaigishavya. Listen, as you will be released from bondage.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुस्तुतिर्नाम प्रथमोऽध्यायः ॥

॥ iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhustutirnāma prathamo'dhyāyaḥ ॥

Thus concludes chapter one entitled 'Ribhu's invocation to Siva' in the sixth amsa (part) called Sankara of Sri Siva Rahasyam.

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Ch.02 Siva's Essential Teaching to Ribhu

2. शिवेन ऋभुं प्रति सूत्रोपदेशो नाम द्वितीयोऽध्यायः ।

śivena ṛbhuṃ prati sūtropadeśo nāma dvitīyo'dhyāyaḥ

The Aphoristic Instruction Given by Siva to Ribhu

Verse 02.1

ईश्वरः - Isvara:-

īśvaraḥ -

शृणु पद्मजसम्भूत मत्तः सूत्रविधिक्रमम् ।
ज्ञानोत्पादकहेतूनि श्रुतिसाराणि तत्त्वतः ॥2.1॥

śṛṇu padmajasambhūta mattaḥ sūtravidhikramam.
jñānotpādakahetūni śrutisārāṇi tattvataḥ ***॥2.1॥***

2.1. Isvara:- Son of Brahma O Ribhu! Hearken to the knowledge-bestowing aphorisms succinct with the cream of the Vedas.

Verse 02.2

व्यासा मन्वन्तरेषु प्रतियुगजनिताः शाम्भवज्ञानसिद्ध्यै
भस्माभ्यक्तसमस्तगात्रनिवहा रुद्राक्षमालाधराः ।
कैलासं समवाप्य शङ्करपदध्यानेन सूत्राण्युमा-
कान्तात्प्राप्य वितन्वते स्वकधिया प्रामाण्यवादानहो ॥2.2॥

vyāsā manvantareṣu pratiyugajanitāḥ śāmbhavajñānasiddhyai
bhasmābhyaktasamastagātranivahā rudrākṣamālādharāḥ .
kailāsaṃ samavāpya śaṅkarapadadhyānena sūtrāṇyumā-
kāntātprāpya vitanvate svakadhiyā prāmāṇyavādānaho ***॥2.2॥***

2.2. Upon the advent of a manvantara cycle in each Yuga (celestial time scales), Vyasas manifest in the multitudes for the attainment and propagation of the knowledge of Sambhu. Attaining the state of Kailasa these illustrious ones decorate their bodies with lustrous vibhuti and dense rudraksha garlands, by the simple act of which they plunder my heart. Surrendering heart and soul to my feet, they acquire the precious teaching by which dawns in them the light of paramount wisdom. Using their rationale nurtured by acute self-discipline and guileless love to Me, the sole refuge, they expound this knowledge thus obtained, and never contradict with the Vedic principles or precepts.

Verse 02.3

जिज्ञास्यं ब्रह्म एवेत्यथपदविदितैः साधनप्राप्त्युपायै-
र्योगैर्योगाद्युपायैर्यमनियममहासाङ्ख्यवेदान्तवाक्यैः ।
श्रोतव्यो भगवान्न रूपगुणतो मन्तव्य इत्याह हि
वेदोद्बोधदवाक्यहेतुकरणैर्ध्येयः स साक्षात्कृतेः ॥2.3॥

jijñāsyaṃ brahma evetyathapadaviditaiḥ sādhanaprāptyupāyai-
ryogairyogādyupāyairyamaniyamamahāsāṅkhyavedāntavākyai
ḥ .
śrotavyo bhagavānna rūpaguṇato mantavya ityāha hi
vedodbodhadavākyahetukaraṇairdhyeyaḥ sa sākṣātkṛteḥ ***॥2.3॥***

2.3. The very first word 'atha of'Brahma Sutras' implies that the only 'subject' worth knowing is Brahman. This knowledge is to be attained through means of Yoga, Jnana, Samkhya and the Upanishads expounding codes of self-restraint, discrimination (between the real and the unreal), pranayama, self-analysis and atma vichara (self enquiry) but not by means comprising adjuncts and qualities attributed to the Reality such as the name and form and His sportive deeds. Such knowledge of the Self transcending name and form is to be lived every moment of one's life. This fructifies as the supreme beatitude of effortless, natural and permanent experience of the knowledge as one's own 'Being'.

Verse 02.4

जन्माद्यस्य यतोऽस्य चित्रजगतो मिथ्यैव तत्कारणं
ब्रह्म ब्रह्मात्मनैव प्रकृतिपरमदो वर्तमानं विवर्तेत् ।
श्रुत्या युक्त्या यतो वा इतिपदघटितो बोधतो वक्ति शम्भुं
नाणुः कालविपाककर्मजनितेत्याचोदना वै मृषा ॥2.4॥

janmādyasya yato'sya citrajagato mithyaiva tatkāraṇaṃ
brahma brahmātmanaiva prakṛtiparamado vartamānaṃ
vivartet.
śrutyā yuktyā yato vā itipadaghaṭito bodhato vakti śambhuṃ
nāṇuḥ kālavipākakarmajanitetyācodanā vai mṛṣā ***॥2.4॥***

2.4. One must understand that the world is unreal by way of enquiring into the principles proclaimed by the Brahma Sutras viz ' janmadyasya The supreme Brahman alone has spread out to appear as the universe by vivarta ('manifestation as against parinama — evolution). With the aid of the scriptural utterances such as 'yato va and one's own intellect the truth will shine that Siva alone is the cause behind this manifestation.

Verse 02.5

योनिः शास्त्रस्य वेदस्तदुभयमननाद्ब्रह्मणः प्रत्यभिज्ञा
निःश्वासाद्वेदजालं शिववरवदनाद्वेधसा प्राप्तमेतत् ।
तस्मात्तर्कवितर्ककर्कशधिया नातिक्रमेत्तां धियं
स्वाम्नायक्रियया तदप्रकरणे योनिर्महेशो ध्रुवम् ॥2.5॥

yoniḥ śāstrasya vedastadubhayamananādbrahmaṇaḥ pratyabhijñā
niḥśvāsādvedajālaṃ śivavaravadanādvedhasā prāptametat.
tasmāttarkavitarkakarkaśadhiyā nātikramettāṃ dhiyaṃ
svāmnāyakriyayā tadaprakaraṇe yonirmaheśo dhruvam ***॥2.5॥***

2.5. For all other sacred lore such as Sastras, the Vedas are the basis. Hence they are in harmony with the latter. The Vedas, which are the exhalation of the Omniscient Siva, were received by the inhalation of the four-faced creator Brahma. Hence there can be no room for dialogue, argument, controversy and dispute. Unflinching conviction in the authority of the Vedas is mandatory. The supreme causeless cause is Mahesvara - The Over Lord.

Verse 02.6

तत्त्वस्यापि समन्वयात्श्रुतिगिरां विश्वेश्वरे चोदना
सा चानिर्वचनीयतामुपगता वाचो निवृत्ता इति ।
आत्मैवैष इतीव वाक्यसुवृतिर्वृत्तिं विधत्ते धिया
वेदान्तादिषु एक एव भगवानुक्तो महेशो ध्रुवम् ॥2.6॥

tattvasyāpi samanvayātśrutigirāṃ viśveśvare codanā
sā cānirvacanīyatāmupagatā vāco nivṛttā iti .
ātmaivaiṣa itīva vākyasuvṛtirvṛttiṃ vidhatte dhiyā
vedāntādiṣu eka eva bhagavānukto maheśo dhruvam ***॥2.6॥***

2.6. Clearly, it is by Visvesvara Siva's grace alone parity, unequivocality and harmony are perceived in the Vedic commandments and thereby inspiration is obtained to follow them. As Brahman is beyond the ken of speech, utterances, how much ever sacred they be, cannot reveal or explain That. They lead the aspirant only to some extent, as the realm of Brahman transcends all guides and pointers in the ultimate sense. Hence its appellation 'inscrutable'. The sacred dictum 'atmaivesha iteeva (The Self alone is all this) pronounces that the non-dual Brahman has appeared as Isvara - the sum totality of animate and inanimate. The crown of the Vedas, the Upanishads, declare that Mahesvara is the sole and sovereign Lord.

Verse 02.7

नासद्वा वीक्षते यज्जडमिति करणैर्गन्धरूपादिहीनं
शब्दस्पर्शादिहीनं जगदनुगतमपि तद्ब्रह्म किंरूपमीष्टे ।
गौणं चेदपि शब्दतो जगदिदं यन्नामरूपात्मकं
तच्चात्राविशदीश्वरोऽर्थवचसा मोक्षस्य निष्ठाक्रमः ॥2.7॥

nāsadvā vīkṣate yajjaḍamiti karaṇairgandharūpādihīnaṃ
śabdasparśādihīnaṃ jagadanugatamapi tadbrahma
kiṃrūpamīṣṭe .
gauṇaṃ cedapi śabdato jagadidaṃ yannāmarūpātmakaṃ
taccātrāviśadīśvaro'rthavacasā mokṣasya niṣṭhākramaḥ ***॥2.7॥***

2.7. Brahman, though devoid of all senses, witnesses Its creation with absolute intelligence. Without the aid of senses It can see, hear, taste, smell and feel. Endowed with such impossible powers, Its nature undoubtedly remains a subject' for endless attention and discussion. If the truth 'Brahman appears as all this' is impalpable, it can be understood that Isvara the All and the cause of Liberation of beings, has entered every being, thereby rendering them conscious, because of the well known fact that creation does have a beginning and that as a vibration.

Verse 02.8

हेयत्वावचनाच्च तच्छ्रुतिगिरां स्थूलं प्रदृष्टं भवे-
द्रूपं नारूपतोऽपि प्रकरणवचनं वा विकारः किलेदम् ।
स्वाप्यायादपि तद्वदापि परमानन्दो यदीत्थं परः
सामान्याच्च गतेरथाप्यनुभवे विद्योतते शङ्करः ॥2.8॥

heyatvāvacanācca tacchrutigirāṃ sthūlaṃ pradṛṣṭaṃ bhave-
drūpaṃ nārūpato'pi prakaraṇavacanaṃ vā vikāraḥ kiledam.
svāpyāyādapi tadvadāpi paramānando yadītthaṃ paraḥ
sāmānyācca gaterathāpyanubhave vidyotate śaṅkaraḥ ***॥2.8॥***

2.8. Non-discord to the authority of the Vedas under all circumstances must be honoured. The appearance of the formless Reality as one with form is only a phenomenon and does not involve transformation (evolution). By the negation of the manifestation, realization of its ground and the attainment of bliss are achieved even as one is apparently a part and parcel of the appearance.

Verse 02.9

श्रुतत्वाद्वेदान्तप्रतिपदवचः कारणमुमा-
सनाथो नाथानां स च किल न कश्चिज्जनिभवः ।
स एवानन्दात्मा श्रुतिकथितकोशादिरहितो
विकारप्राचुर्यान्न हि भवति कार्यं च करणम् ॥2.9॥

śrutatvādvedāntapratipadavacaḥ kāraṇamumā-
sanātho nāthānāṃ sa ca kila na kaścijjanibhavaḥ .
sa evānandātmā śrutikathitakośādirahito
vikāraprācuryānna hi bhavati kāryaṃ ca karaṇam ***॥2.9॥***

2.9. The Upanishads reveal that Parama Siva, the consort of Uma Devi, is the Lord of gods. His Being is the basis of existence of one and all. He is the One acclaimed by the Vedas, as the state of non-dual bliss transcending the pentad of sheaths, viz annamaya (food), pranamaya (vital air), manomaya (mind), vijnanamaya (intellect) and anandamaya (bliss). However dominantly substantial the world phenomenon might appear, being only the effect, it cannot in any way generate (even the knowledge of the cause, which is Brahman.

Verse 02.10

तद्धेतुव्यपदेशतोऽपि शिव एवेति चानन्दकृ -
न्मन्त्रैर्वर्णकृतक्रमेण भगवान्सत्याद्यनन्तोच्यते ।
नैरन्तर्यानुपपत्तितोऽपि सुखिता चानन्दभेदोऽर्थतः
कामाच्चाननुभावतो हृदि भिदा जायेद्भयं संसृतेः ॥2.10॥

taddhetuvyapadeśato'pi śiva eveti cānandakṛ -
nmantrairvarṇakṛtakrameṇa bhagavānsatyādyanantocyate .
nairantaryānupapattito'pi sukhitā cānandabhedo'rthataḥ
kāmāccānanubhāvato hṛdi bhidā jāyedbhayaṃ saṃsṛteḥ ***॥2.10॥***

2.10. It is clear from above that Siva alone is the bestower of joy. The Vedic utterances glorify the Lord as Truth and Infinite. Ignorant of this, men wallow in the world of illusory happiness. Lack of knowledge results in one's imagination of joy in the phantasmagoria that lack even an iota of substance. Absence of enquiry leads to desire, the consequence of which is the vicious cycle of the miserable transmigration of the soul.

Verse 02.11

पुच्छं ब्रह्म प्रतिष्ठितेति वचनाच्छेषी महेशोऽव्ययः ।
आकाशान्तरतोऽपि भौतिकहृदाकाशात्मता वाक्यतो
ब्रह्मैव प्रतिभाति भेदकलने चाकल्पना कल्पतः ॥2.11॥

puccham brahma pratiṣṭhiteti vacanāccheṣī maheśo'vyayaḥ .
ākāśāntarato'pi bhautikahṛdākāśātmatā vākyato
brahmaiva pratibhāti bhedakalane cākalpanā kalpataḥ ***॥2.11॥***

2.11. "Brahma puchcham pratishtha" - so goes the Taittiriya revelation. Brahman is the 'stabilizing' tail of the

world body. Mahesvara, the great God, is that which remains over after everything is annihilated. But He is inexhaustible. Brahman, the space transcendence, is seated in the body as Heart-space giving rise to elemental space, in which the Universe is lodged. At the time of universal dissolution everything is resolved into the Primal Source in a retrogressive fashion.

Verse 02.12

सुषुप्त्युत्क्रान्त्योर्वा न हि खलु न भेदः परशिवे
अतोत्थानं द्वैते न भवति परे वै विलयने ।
तदर्हं यत्सूक्ष्मं जगदिदमनाकारमरसं
न गन्धं न स्पर्शं भवति परमेशे विलसितम् ॥2.12॥

suṣuptyutkrāntyorvā na hi khalu na bhedaḥ paraśive
atotthānaṃ dvaite na bhavati pare vai vilayane .
tadarhaṃ yatsūkṣmaṃ jagadidamanākāramarasaṃ
na gandhaṃ na sparśaṃ bhavati parameśe vilasitam ***॥2.12॥***

2.12. The state of consciousness called prajnanam of the sushupti (deep sleep) state is no other than Siva. The duality prevalent in the state of relativity in the form of'Isvara and Jiva' does not hold good in the unitary state. At the time of final dissolution the gross body, with the withdrawal of the gross senses, precipitates into a subtle form to rest in Isvara, the Immutable.

Verse 02.13

अधीनञ्चार्थं तद्भवति पुनरेवेक्षणपरं
स्वतन्त्रेच्छा शम्भोर्न खलु करणं कार्यमपि न ॥2.13॥
adhīnañcārthaṃ tadbhavati punarevekṣaṇaparaṃ
svatantrecchā śambhorna khalu karaṇaṃ kāryamapi na ***॥2.13॥***

2.13. In the succeeding generative cycle, by the (gracious) glance of Siva, the subtle jiva (individual) awakes' to see (enjoy) an apparently new round of gross world of materials. That grace of the Lord operates at His will and remains unquestionable. Neither karma and other subtle material causes, nor their effect which is the world, can influence Him.

Verse 02.14

ज्ञेयत्वावचनाच्च शङ्कर परानन्दे प्रमोदास्पदे
प्रज्ञानं न हि कारणं प्रकृतिकं प्रश्नत्रयस्यार्थवत्।
न विज्ञेयं देहप्रविलयशतोत्थानगणना
स मृत्योर्मृत्युस्तद्भवति किल भेदेन जगतः ॥2.14॥
jñeyatvāvacanācca śaṅkara parānande pramodāspade
prajñānaṃ na hi kāraṇaṃ prakṛtikaṃ praśnatrayasyārthavat.
na vijñeyaṃ dehapravilayaśatotthānagaṇanā
sa mṛtyormṛtyustadbhavati kila bhedena jagataḥ ***॥2.14॥***

2.14. Bliss has its origin in Siva, the Self, whether one is aware or not of the dictum - 'Self alone is worth knowing'. But unalloyed and unlimited bliss is the fruit of penance and no other. When the mystery of the triads proves evasive even prajnanam, the pure consciousness, appears not to be the primal cause (when, in fact, it is). Until a well-guided effort is

embarked upon, Jnana does not dawn even in a hundred lives. That is, Jnana is the fruit of a conscious, meaningful and systematically directed practice and not the consequence of a specified number of lives spanning a defined period of time. In short, it is the result of 'active' endeavour and not a time-bound passive programme. Intensity of effort alone determines the speed with which the outcome is attained. And, who is the knowable? It is that supernal Sivam which emerges as the killer of death, upon the subsidence of all that is perceivable (as a result of spiritual practice). AHA!

Verse 02.15

महद्वच्चाणीयो भवति च समो लोकसदृशा
तथा ज्योतिस्त्वेकं प्रकरणपरं कल्पितवतः ।
न सङ्ख्याभेदेन त्रिभुवनविभवादतिकरं
स्वभावोऽयं शश्वन्मुखरयति मोदाय जगताम् ॥2.15॥

mahadvaccāṇīyo bhavati ca samo lokasadṛśā
tathā jyotistvekaṃ prakaraṇaparaṃ kalpitavataḥ .
na saṅkhyābhedena tribhuvanavibhavādatikaraṃ
svabhāvo'yaṃ śaśvanmukharayati modāya jagatām ***॥2.15॥***

2.15. The Light that lights the world is subtler still than the subtle mahat, the expanded consciousness. And, who can count it or reckon it which eludes numbers, computing and the allied sciences. It is called 'svabhava - the purport of oneself. This is the one which, by way of expressing itself in a myriad ways, projects ever and anon the countless worlds of joy.

Verse 02.16

प्राणादुद्गतपञ्चसङ्ख्यजनिता तद्वस्त्रिवच्च श्रुतं
तच्छ्रोत्रं मनसो न सिद्धपरमानन्दैकजन्यं महः ।
ज्योतिष्कारणदर्शिते च करणे सत्ता सदित्यन्वहं
चाकर्षा भवति प्रकर्षजनिते त्वत्तीति वाक्योत्तरम् ॥2.16॥

prāṇādudgatapañcasaṅkhyajanitā tadvastrivacca śrutaṃ
tacchrotraṃ manaso na siddhaparamānandaikajanyaṃ mahaḥ .
jyotiṣkāraṇadarśite ca karaṇe sattā sadityanvahaṃ
cākarṣā bhavati prakarṣajanite tvattīti vākyottaram ***॥2.16॥***

2.16. Anything conceived by the mind, ears etc supported by triad or pentad of pranas (vital airs) cannot be the Light. That is to say, the effort - though mediated by resources, which after all are the products of the Goal - involves the freedom of oneself from all media. In the realm of the knowledge relating to the Light, satta or sat is appreciated as it is experienced as 'Being' (I-ness). In expression it takes the form of Thou! "Thou alone art, O Lord!" This is para bhakti or devotion transcending duality.

Verse 02.17

जाग्रत्त्वावचनेन जीवजगतोर्भेदः कथं कथ्यते
लिङ्गं प्राणगतं न चेश्वरपरं ज्योतिः किलैक्यप्रदम् ।
अन्यार्थत्वविवेकतोऽर्थगतिकं चाकल्पयद्वाक्यतः ।
प्रज्ञामित्यपरः क्रमस्थितिरसावन्यो वदन्तं मृषा ॥2.17॥

jāgrattvāvacanena jīvajagatorbhedaḥ kathaṃ kathyate
liṅgaṃ prāṇagataṃ na ceśvaraparaṃ jyotiḥ kilaikyapradam.
anyārthatvavivekato'rthagatikaṃ cākalpayadvākyataḥ .
prajñāmityaparaḥ kramasthitirasāvanyo vadantaṃ mṛṣā ***॥2.17॥***

2.17. Without being rooted in the spirit of the tetrad of the mahavakyas (great aphorisms) how is it possible to explain jiva and the world? Even the subtle body, which has its welfare in the pranas (vital airs), is not even remotely comparable to Isvara, the Light of transcendence. Those who imagine truth, life, bliss, glory and hope in the transient body and world as opposed to Isvara, the sole source, even if equipped with the subtlest of intellects cannot appreciate the imports of the mahavakyas. The scope of intellect is limited to the world and its components but its origin and originator are beyond it.

Verse 02.18

प्रकृत्यैवं सिद्धं भवति परमानन्दविधुर-
मभिध्योपादेशाद्भवति उभयाम्नायवचनैः ।
भवत्यात्मा कर्ता कृतिविरहितो योनिरपि च
प्रतिष्ठा निष्ठा च त्रिभुवनगुरुः प्रेमसदनः ॥2.18॥

prakṛtyaivaṃ siddhaṃ bhavati paramānandavidhura-
mabhidhyopādeśādbhavati ubhayāmnāyavacanaiḥ .
bhavatyātmā kartā kṛtivirahito yonirapi ca
pratiṣṭhā niṣṭhā ca tribhuvanaguruḥ premasadanaḥ ***॥2.18॥***

2.18. All forms of joy except that of Brahman are attainable in the world, Though apparent, the distinction between jiva and Isvara cannot be overcome without reconciliation with the mandates of the holy texts such as the Vedas, the Agamas and the Puranas. Even though it is sometimes said that the Self is the real doer of all actions, jnanis reiterate that in the Self there is no action to begin with. However, all actions take place in the universal presence of Siva, the Lord with attributes. It is He who causes the establishment of the material ground, the universe, and the multifarious actions and actors thereof Impregnating each and every atom in every nook and corner, this Lord 'plays' the role of the Guru guiding the three worlds (earth, heaven and nether world) toward salvation.

Verse 02.19

अभिध्योपादेशात्स बहु भवदीक्षादिवशतः
समासाचोभाभ्यां प्रकृतिजसमाम्नायवचनात् ।
अतो ह्यात्मा शुद्धः प्रकृतिपरिणामेन जगतां
मृदीव व्यापारो भवति परिणामेषु च शिवः ॥2.19॥

abhidhyopādeśātsa bahu bhavadīkṣādivaśataḥ
samāsācobhābhyāṃ prakṛtijasamāmnāyavacanāt.
ato hyātmā śuddhaḥ prakṛtipariṇāmena jagatāṃ
mṛdīva vyāpāro bhavati pariṇāmeṣu ca śivaḥ ***॥2.19॥***

2.19. Unlike in the case of the illumined, for the ordinary mortals distinctions between jiva and Deva (Lord) are too real to overcome. Though originated from the Source, one refuses to accept it as stated in the scriptures. But, a sympathetic attitude to them as a humble beginning leads a long way to the unifying state of the two. For all the evolving worlds, the unmanifest and pure Self is the background. (Isvara assumes the role of the potter, in the shaping and animation of the diverse forms of the world.)

Verse 02.20

आनन्दाभ्यासयोगाद्विकृतजगदानन्दजगतो
अतो हेतोर्धर्मो न भवति शिवः कारणपरः ।
हिरण्यात्माऽऽदित्येऽक्षिणि उदेतीह भगवा-
न्नतेश्चाधाराणां श्रवणवचनैर्गोपितधियः ॥2.20॥

ānandābhyāsayogādvikṛtajagadānandajagato
ato hetordharmo na bhavati śivaḥ kāraṇaparaḥ .
hiraṇyātmā"ditye'kṣiṇi udetīha bhagavā-
nnateścādhārāṇāṃ śravaṇavacanairgopitadhiyaḥ ***॥2.20॥***

2.20. To the one who can 'see', even the trivial worldly happiness appears as the joy of Brahman. For such there is no prop and standard other than Siva the Self, the cause of the lofty and the petty alike. The sun, the illuminator and energizer of the worlds, appears dawning beyond the yonder horizon, when in reality it is in the eye (the figurative I) of the Knower. Attention to the spiritual aspirants: Resist the temptation of recoursing to loud, exhibitive and 'clever' exercises to reach the all-impregnating Almighty who is verily the embodiment of peace, simplicity, unostentatious love and sweet quiescence. Worship him with noiseless prayer, quiet joy, guileless affection, supreme peace and total self-effacement and you shall see Him losing to you in all fullness.

Verse 02.21

भेदादिव्यपदेशतोऽस्ति भगवानन्यो भवेत्किन्ततः
आकाशादिशरीरलिङ्गनियमाद्व्याप्यं हि सर्वं ततः ।
तज्ज्योतिः परमं महेश्वरमुमाकान्ताख्यशान्तं महो
वेदान्तेषु नितान्तवाक्यकलने छन्दोऽभिधानादपि ॥2.21॥

bhedādivyapadeśato'sti bhagavānanyo bhavetkintataḥ
ākāśādiśarīraliṅganiyamādvyāpyaṃ hi sarvaṃ tataḥ .
tajjyotiḥ paramaṃ maheśvaramumākāntākhyaśāntaṃ maho
vedānteṣu nitāntavākyakalane chando'bhidhānādapi ***॥2.21॥***

2.21. Gross vision calls for distinction resulting in the ideation of an external God. What of that? The tools of this process are derivatives of the five gross elements such as space etc., which are but forms of the Lord. Therefore, there is no manifestation of life independent of the Lord's will. The fact that Mahesvara, the consort of Uma, is the illuminator of the worlds is beyond dispute. The Upanishads are replete with passages describing His unexcelled and exalted glory. In the subsequent sacred lore taking various metrical verse forms, these glories have reached the multitudes.

Verse 02.22

भूतादिव्यपदेशतोऽपि भगवत्यस्मिन्महेशे ध्रुवं
यस्माद्भूतवराणि जायत इति श्रुत्याऽस्य लेशांशतः ।
विश्वं विश्वपतेरभूत्तदुभयं प्रामाण्यतो दर्शना-
त्प्राणस्यानुगमात्स एव भगवान्नान्यः पथा विद्यते ॥2.22॥

bhūtādivyapadeśato'pi bhagavatyasminmaheśe dhruvaṃ
yasmādbhūtavarāṇi jāyata iti śrutyā'sya leśāṃśataḥ .
viśvaṃ viśvapaterabhūttadubhayaṃ prāmāṇyato darśanā-
tprāṇasyānugamātsa eva bhagavānnānyaḥ pathā vidyate ***॥2.22॥***

2.22. Mahadeva Himself sports in the octonary form (ashtamurti). Hence even meditation on those aspects leads ultimately to the abidance in God. The Vedic utterances endorsing such practices thus establish the supremacy of Siva and the inseparable union of the Universe and its Lord, Visvanatha. Even as prana (life-force) is the fundamental principle behind all the activities of jivas, the Lordship of Paramesvara (who is the bestower of prana) goes without saying.

Verse 02.23

न वक्तुश्चात्मा वै स खलु शिवभूमादिविहितः
तथैवायुर्देहे अरनिवहवच्चक्रगमहो ।
अदृश्यो ह्यात्मा वै स हि सुदृशतः शास्त्रनिवहैः
शिवो देवो वामो मुनिरपि च सार्वात्म्यमभजत् ॥2.23॥

na vaktuścātmā vai sa khalu śivabhūmādivihitaḥ
tathaivāyurdehe aranivahavaccakragamaho .
adṛśyo hyātmā vai sa hi sudṛśataḥ śāstranivahaiḥ
śivo devo vāmo munirapi ca sārvātmyamabhajat ***॥2.23॥***

2.23. There can hardly be a single object that is not endowed with the puissant glory of the Lord. Siva is the Self while universe is the other - non-Self. The whole manifestation being verily a projection of the Self, there can be no distinction between the two. The life-current traverses the body in a cyclic fashion i.e. with a distinct beginning and an end, just as it operates in the outer world also. Though elusive to the gross or extroverted vision, the Self reveals Itself to the discriminative and disciplined mind. Siva is that Self of all.

Verse 02.24

प्रसिद्धिः सर्वत्र श्रुतिषु विधिवाक्यैर्भगवतो
महाभूतैर्जातं जगदिति च तज्जादिवचनैः ।
अतोऽणीयाञ्ज्यायानपि द्विविधभेदव्यपगता
विवक्षा नोऽस्तीति प्रथयति गुणैरेव हि शिवः ॥2.24॥

prasiddhiḥ sarvatra śrutiṣu vidhivākyairbhagavato
mahābhūtairjātaṃ jagaditi ca tajjādivacanaiḥ .
ato'ṇīyāñjyāyānapi dvividhabhedavyapagatā
vivakṣā no'stīti prathayati guṇaireva hi śivaḥ ***॥2.24॥***

2.24. The Vedic texts galore with utterances of solidarity of the unitary and non-dual state of existence of the Lord. And, this state baffles all types of differentiation resulting from the triad of gunas (qualities) or the varying subtleties or grossness of matter.

Verse 02.25

सम्भोगप्राप्तिरेव प्रकटजगतः कारणतया
सदा व्योमैवेत्थं भवति हृदये सर्वजगताम् ।
अतोऽत्ता वै शर्वश्चरमचरभूतं जगदिदं
महामृत्युर्देशो भवति शिखरन्नाद इति च ॥2.25॥

sambhogaprāptireva prakaṭajagataḥ kāraṇatayā
sadā vyomaivetthaṃ bhavati hṛdaye sarvajagatām.
ato'ttā vai śarvaścaramacarabhūtaṃ jagadidaṃ
mahāmṛtyurdeśo bhavati śikharannāda iti ca ***॥2.25॥***

2.25. Intercourse appears to be the tool for procreation and multiplication of races. But, the real causative force is Siva's Sakti (power) immanent in the field of creation. The

wide expanse in the hearts of all beings is the fundamental creator. Being the consciousness of beings, Siva is the sole enjoyer of all fruits. The world is mortal. Siva, the indweller and the vanquisher of death is also the inspirer of souls toward action and relentlessly proves and establishes Himself in all states of existence.

Verse 02.26

प्रकरणवचनेन वेदजाते भगवति भवनाशने महेशे ।
प्रविशति शिव एव भोगभोक्तृनियमनदर्शनतो हि वाक्यजातम् ॥2.26॥

prakaraṇavacanena vedajāte bhagavati bhavanāśane maheśe .
praviśati śiva eva bhogabhoktṛniyamanadarśanato hi vākyajātam
॥2.26॥

2.26. While the Vedas proclaim Siva as the destroyer of the vicious cycle of transmigration, the Upanishads explain that it is Siva and none else behind various states of relative existence in diverse forms of enjoyer and enjoyment.

Verse 02.27

विशेषणैः शङ्करमेव नित्यं द्विधा वदत्येवमुपाधियोगात् ।
अतोऽन्तरा वाक्यपदैः समर्थितः स्थानादियोगैर्भगवानुमापतिः ॥2.27॥

viśeṣaṇaiḥ śaṅkarameva nityaṃ dvidhā vadatyevamupādhiyogāt.
ato'ntarā vākyapadaiḥ samarthitaḥ
sthānādiyogairbhagavānumāpatiḥ ***॥2.27॥***

2.27. The husband of Uma is flourishing everywhere as the One who has spread into the atomic (jiva), the infinite

(Isvara), the stationary and the fierceful (Rudra). In the tenement of the finite body He is the immanent Pratyagatma.

Verse 02.28

सुखाभिधानात्सुखमेव शम्भुः कं ब्रह्म खं ब्रह्म इति श्रुतीरितः ।
श्रुतोपवाक्योपनिषत्प्रचोदितः गतिं प्रपद्येत बुधोऽपि विद्यया
॥2.28॥

sukhābhidhānātsukhameva śambhuḥ kaṃ brahma khaṃ brahma iti śrutīritaḥ .
śrutopavākyopaniṣatpracoditaḥ gatiṃ prapadyeta budho'pi vidyayā ***॥2.28॥***

2.28. Sambhu means giver of happiness, yea, verily the embodiment of joy. The Upanishadic aphorism "Kam Brahma Kham Brahma" states this fact. The wise contemplate on these words and their imports, and assimilate the truth of Siva.

Verse 02.29

अनवस्थितितोऽपि नेतरो भगवानेव स चक्षुषि प्रबुध्येत् ।
भयभीताः खलु यस्य सोमसूर्यानलवाय्वम्बुजसम्भवा भ्रमन्ति
॥2.29॥

anavasthitito'pi netaro bhagavāneva sa cakṣuṣi prabudhyet.
bhayabhītāḥ khalu yasya somasūryānalavāyvambujasambhavā bhramanti ***॥2.29॥***

2.29. Aye, even if one falls short of appreciating these (Vedic utterances), being ill-equipped, he cannot but be the non-dual Self Even by common sense one can tell that the cosmos is held fast by a supreme power - Isvara. "Bheeshodeti

Suryah" (Taittiriya Upanishad) - such Vedic utterances reveal that the most potent powers of Nature such as the sun, and the wind perform their functions by submissive obedience to the Supreme Lord, Paramesvara.

Verse 02.30

अन्तर्यामितयैव लोकमखिलं जानात्युमायाः पतिः ।
भूतेष्वन्तरगोऽपि भूतनिवहा नो जानते शङ्करम् ॥2.30॥
antaryāmitayaiva lokamakhilaṃ jānātyumāyāḥ patiḥ .
bhūteṣvantarago'pi bhūtanivahā no jānate śaṅkaram ***॥2.30॥***

2.30. Being the indweller of all, there is nothing in the world that is outside the ken of Sarva, the heart-throb of Uma. But, the jivas are blind to Him who is the most intimate one in their own hearts. This is the proof of their inertness.

Verse 02.31

न तत्स्मृत्या धर्मैरभिलषणतो भेदविधुरं
न शारीरं भेदे भवति अगजानायकवरे ।
अदृश्यत्वाद्धर्मैर्न खलु भगवानन्यदिति च
परादादित्यं चामतिरपि च भेदप्रकलने ॥2.31॥
na tatsmṛtyā dharmairabhilaṣaṇato bhedavidhuraṃ
na śārīraṃ bhede bhavati agajānāyakavare .
adṛśyatvāddharmairna khalu bhagavānanyaditi ca
parādādityaṃ cāmatirapi ca bhedaprakalane ***॥2.31॥***

2.31. Beware! A systematic study of the sacred texts by itself cannot put an end to the doubter. Doubts cease only to the recipient of Siva's grace. The intelligent one resorts not to his intelligence but to Siva's grace for the comprehension of

the sacred utterances. The Lord is of the nature described in the texts and beyond them.

Verse 02.32

भेदादेश्च विशेषणं परशिवे रूपं न नाम प्रभा ।
भावो वा भवति प्रभाविरहितं ब्रह्मात्मना चाह तत् ॥2.32॥

bhedādeśca viśeṣaṇaṃ paraśive rūpaṃ na nāma prabhā .
bhāvo vā bhavati prabhāvirahitaṃ brahmātmanā cāha tat ***॥2.32॥***

2.32. Should mutually conflicting descriptions appear in the texts, they must be understood in their proper context without giving room for controversy. The truth of Brahman furnished in them is of a transcendental nature and does not conform to the worldly standards. All the descriptive utterances, be even of enlightened ones, are only signposts of that which eschews the very root of description, the mind. So, the man of discrimination deriving guidance, succour and courage from the sacred lore, strives to transcend his own mind, himself, the designer of all ideas of difference and thereby experiences Sivam, the true Self

Verse 02.33

स्मृतं मानं शम्भौ भगवति च तत्साधनतया-
प्यतो दैवं भूतं न भवति च साक्षात्परशिवे ।
अभिव्यक्ती चान्यः स्मृतिमपि तथाऽन्योऽपि मनुते
तथा सम्पत्तिर्वै भुवि भवति किं शम्भुकलने ॥2.33॥

smṛtaṃ mānaṃ śambhau bhagavati ca tatsādhanatayā-
pyato daivaṃ bhūtaṃ na bhavati ca sākṣātparaśive .
abhivyaktī cānyaḥ smṛtimapi tathā'nyo'pi manute
tathā sampattirvai bhuvi bhavati kiṃ śambhukalane ***॥2.33॥***

2.33. It is desirable to achieve certitude in the supremacy of Siva through texts. But it is not sufficient to be content with that, holding certain attitudes toward Him even if as divine. He is all-transcending. Mere scholarship does not reveal Him. Sages have proclaimed that the experience of Sivam is unique and the scriptural revelations provide at best a distant echo or a hazy outline of that.

Verse 02.34

यं मुक्तिव्यपदेशतः श्रुतिशिखाशाखाशतैः कल्पिते
भिद्येद्ग्रन्थिरपि प्रकीर्णवचनात्साक्ष्येव बाह्यान्तरा ।
शब्दो ब्रह्मतयैव न प्रभवते प्राणप्रभेदेन च
तच्चाप्युत्क्रमणस्थितिश्च विलये
भुङ्क्तेऽप्यसौ शङ्करः ॥2.34॥

yaṃ muktivyapadeśataḥ śrutiśikhāśākhāśataiḥ kalpite
bhidyedgranthirapi prakīrṇavacanātsākṣyeva bāhyāntarā .
śabdo brahmatayaiva na prabhavate prāṇaprabhedena ca
taccāpyutkramaṇasthitiśca vilaye
bhuṅkte'pyasau śaṅkaraḥ ***॥2.34॥***

2.34. Paramesvara is the bestower of release (for devotees). The heart-knot is rendered void by His grace. Textual revelation and devotee's experience are the testimony to this. So long as the vital airs take firm hold of the body, there is no liberation through Isvara, the Sabdabrahman. At the time of the dissolution of body, as the vital airs take a reverse course, the distinction between the meditator and the goal dissolves and this fruit thereof is said to be enjoyed by Parama Siva.

Verse 02.35

तं भूमा सम्प्रसादाच्छिवमजरमात्मानमधुना
शृणोतीक्षेद्वापि क्षणमपि तथान्यं न मनुते ।
तथा धर्मापत्तिर्भवति परमाकाशजनितं
प्रशस्तं व्यावृत्तं दहरमपि दध्याद्यपदिशत् ॥2.35॥

taṃ bhūmā samprasādācchivamajaramātmānamadhunā
śṛṇotīkṣedvāpi kṣaṇamapi tathānyaṃ na manute .
tathā dharmāpattirbhavati paramākāśajanitaṃ
praśastaṃ vyāvṛttaṃ daharamapi dadhyādyapadiśat ***॥2.35॥***

2.35. The chosen devotee, who is recipient of union with Self while alive, with the immaculate grace of Siva of perfect glory, the unmodified and one's own Self, cognizes everything as SIVAM and not as other. Just as curd is a variant of milk, even so the elemental space full of objects is a manifestation of the supreme space transcendence. Thus Siva and the Saivite are non-different.

Verse 02.36

अलिङ्गं लिङ्गस्थं वदति विधिवाक्यैः श्रुतिरियं
धृतेराकाशाख्यं महिमनि प्रसिद्धेर्विमृशता ।
अतो मर्शान्नायं भवति भवभावात्मकतया
शिवाविर्भावो वा भवति च निरूपे गतधियाम् ॥2.36॥

aliṅgaṃ liṅgasthaṃ vadati vidhivākyaiḥ śrutiriyaṃ
dhṛterākāśākhyaṃ mahimani prasiddhervimṛśatā .
ato marśānnāyaṃ bhavati bhavabhāvātmakatayā
śivāvirbhāvo vā bhavati ca nirūpe gatadhiyām ***॥2.36॥***

2.36. Even upon condescension into the infinitesimal and perishable gross body, the paramount Sivam is hailed as divine by the scriptures. However, commentators on the sacred texts point out the limitations of jiva to prove his nature as separate from that of Siva.

Verse 02.37

परामर्शे चान्यद्भवति दहरं किं श्रुतिवचो
निरुक्तं चाल्पं यत्त्वनुकृति तदीयेऽह्नि महसा ।
विभातीदं शश्वत्प्रमतिवरशब्दैः श्रुतिभवैः ॥2.37॥

parāmarśe cānyadbhavati daharaṃ kiṃ śrutivaco
niruktaṃ cālpaṃ yattvanukṛti tadīye'hni mahasā .
vibhātīdaṃ śaśvatpramativaraśabdaiḥ śrutibhavaiḥ ***॥2.37॥***

2.37. Careful investigation reveals that the elemental space is non-different from the transcendental. It is reiterated in the Srutis that even if there be distinction, it is not essential. The appellations 'pramati' and 'vara' disprove all such divisions.

Verse 02.38

यो व्यापकोऽपि भगवान्पुरुषोऽन्तरात्मा ।
वालाग्रमात्रहृदये किमु सन्निविष्टः ॥2.38॥

yo vyāpako'pi bhagavānpuruṣo'ntarātmā .
vālāgramātrahṛdaye kimu sanniviṣṭaḥ ***॥2.38॥***

2.38. The Lord is omnipresent. As He reposes in the body, He is called Purusha. His presence, though spread over the body, is found as very minute in the heart-centre by the aspirant.

Verse 02.39

प्रत्यक्षानुभवप्रमाणपरमं वाक्यं किलैकार्थदं
मानेनापि च सम्भवाभ्रमपरो वर्णं तथैवाह हि ।
शब्दञ्चापि तथैव नित्यमपि तत्साम्यानुपत्तिक्रिया
मध्वादिष्वनधीकृतोऽपि पुरुषो ज्योतिष्यभावो
भवेत् ॥2.39॥

pratyakṣānubhavapramāṇaparamaṃ vākyaṃ kilaikārthadaṃ
mānenāpi ca sambhavābhramaparo varṇaṃ tathaivāha hi .
śabdañcāpi tathaiva nityamapi tatsāmyānupattikriyā
madhvādiṣvanadhīkṛto'pi puruṣo jyotiṣyabhāvo
bhavet ***॥2.39॥***

2.39. The experience that He is seated in the heart is corroborated by the scriptural utterances. Traditionally three levels of proof are respected as the authority - hearing (sruti); reasoning or discrimination (yukti) and experience (anubhuti). Firm faith that all these are true is required. Worldly attractions bind the jivas. But the unitary light of

Paramatman which lights all worlds, though initially unattractive even to the wise, turns out to be the dominant force and source of inspiration for all in due course of spiritual practice.

Verse 02.40

भावञ्चापि शुगस्य तच्छ्रवणतो जात्यन्तरासम्भवा-
त्संस्काराधिकृतोऽपि शङ्करपदं ये वक्तुकामा मनाक् ।
ज्योतिर्दर्शनतः प्रसादपरमादस्माच्छरीरात्पर-
ञ्ज्योतिश्चाभिनिविश्य व्योम परमानन्दम्परं विन्दति ॥2.40॥

bhāvañcāpi śugasya tacchravaṇato jātyantarāsambhavā-
tsaṃskārādhikṛto'pi śaṅkarapadaṃ ye vaktukāmā manāk .
jyotirdarśanataḥ prasādaparamādasmāccharīrātpara-
ñjyotiścābhiniviśya vyoma paramānandamparaṃ vindati ***॥2.40॥***

2.40. The aspirant after experiencing spiritual beatitude realizes its absence in the object, as it lacks any affinity to the Lord or His essential glories of knowledge, happiness and peace. Its presence is within, though transcending the body. By entering that light of transcendence with utmost humility and alertness one experiences supreme bliss of quiescence and perfection.

Verse 02.41

स्मृतीनां वादोऽत्र श्रुतिविभवदोषान्यवचसा
स एवात्मा दोषैर्विगतमतिकायः परशिवः ।
स विश्वं विश्वात्मा भवति स हि विश्वाधिकतया
समस्तेषु प्रोतो भवति स हि कार्येषु करणम् ॥2.41॥

smṛtīnāṃ vādo'tra śrutivibhavadoṣānyavacasā
sa evātmā doṣairvigatamatikāyaḥ paraśivaḥ .
sa viśvaṃ viśvātmā bhavati sa hi viśvādhikatayā
samasteṣu proto bhavati sa hi kāryeṣu karaṇam ***॥2.41॥***

2.41. In this respect texts of various strata are invariably unanimous. The variations in the scriptural lore are limited to secondary details such as cosmic creation. True appreciation of the primary principles grant us fruit, knowledge of the Self, which is stainless, undecaying, devoid of body and pure auspiciousness. Siva, the Self, penetrating everything in His wake, lodges Himself in the animate and the inanimate, and wields scepter over the whole universe. He is the causeless cause of all actions.

Verse 02.42

प्रधानानान्तेषाम्भवति इतरेषामनुपमो-
ऽप्यलब्धोऽप्यात्मायं श्रुतिशिरसि चोक्तोऽणुरहितः ।
स दृश्योऽचिन्त्यात्मा भवति वरकार्येषु करण-
मसद्वा सद्वा सोऽप्यसदिति न दृष्टान्तवशगम् ॥2.42॥

pradhānānānteṣāmbhavati itareṣāmanupamo-
'pyalabdho'pyātmāyaṃ śrutiśirasi cokto'ṇurahitaḥ .
sa dṛśyo'cintyātmā bhavati varakāryeṣu karaṇa-
masadvā sadvā so'pyasaditi na dṛṣṭāntavaśagam ***॥2.42॥***

2.42. He is the One remembered, meditated upon, loved, sought after, longed for and realized - thus proclaim all the scriptures viz, Sruti, Smrti, Purana, Itihasa, Veda and Upanishat. In matters worldly, He is unattached and beyond compare. Even for want of knowledge through direct realization, He is the one unequivocally established by all forms of authority. That is, even to be able to deny His existence He is. Such a One is inaccessible to thought; reachable to the ones matured in spiritual practices; the means and basis for any achievement.

Verse 02.43

असङ्गो लक्षण्यः स भवति हि पञ्चस्वपि मुधा
अभीमानोद्देशादनुगतिरथाक्षादिरहितः ।
स्वपक्षादौ दोषाश्रुतिरपि न ईष्टे परमतं
त्वनिर्मोक्षो भूयादनुमितिकुतर्कैर्न हि भवेत् ॥2.43॥

asaṅgo lakṣaṇyaḥ sa bhavati hi pañcasvapi mudhā
abhīmānoddeśādanugatirathākṣādirahitaḥ .
svapakṣādau doṣāśrutirapi na īṣṭe paramataṃ
tvanirmokṣo bhūyādanumitikutarkairna hi bhavet ***॥2.43॥***

2.43. The spiritual aspirant is unperturbed by the challenges of the work-a-day life; He is of the conviction that he is unattached. In due course, he matures to the state where he sees the flowing of senses into their objects as their nature and that he has nothing to do with that. One's well-being and liberation lie in one's own dharma (spiritual path) even if it might appear as an inferior one. One should never forsake one's dharma in favour of an alien one.

Verse 02.44

भोक्रापत्तेरपि विषयतो लोकवेदार्थवादो
नैनं शास्ति प्रभुमतिपरं वाचि
वारम्भणेभ्यः ।
भोक्ता भोगविलक्षणो हि भगवान्भावोऽपि लब्धो भवे-
त्सत्त्वाच्चापि परस्य कार्यविवशं सद्वाक्यवादान्वयात् ॥2.44॥

bhoktrāpatterapi viṣayato lokavedārthavādo
nainaṃ śāsti prabhumatiparaṃ vāci
vārambhaṇebhyaḥ .
bhoktā bhogavilakṣaṇo hi bhagavānbhāvo'pi labdho bhave-
tsattvāccāpi parasya kāryavivaśaṃ sadvākyavādānvayāt **॥2.44॥**

2.44. In the realm of world experience, the aspect of sense pleasures appears to be disapproved by the Vedic commandments. However, the texts do make promises of higher states of enjoyments to aspirants. Though unreal and fleeting, these are concessions of solace to those who feel frustrated in their efforts which, after all, are a walk on the sharp edge of a blade. For the persevering one the truth in all its simplicity and purity is revealed. It is neither in the enjoyment nor in the enjoyer. Giving one's heart to such enticements will bring in its train a series of transmigrating lives.

Verse 02.45

युक्तेः शब्दान्तराच्चासदिति न हि कार्यं च करणं
प्रमाणैर्युक्त्या वा न भवति विशेषेण मनसा ।
परः प्राणोद्देशाद्धितकरणदोषाभिधधिया
तथाश्माद्या दिव्या ??? द्योतन्ति देवा दिवि ॥2.45॥

yukteḥ śabdāntarāccāsaditi na hi kāryaṃ ca karaṇaṃ
pramāṇairyuktyā vā na bhavati viśeṣeṇa manasā .
paraḥ prāṇoddeśāddhitakaraṇadoṣābhidhadhiyā
tathāśmādyā divyā ??? dyotanti devā divi ***॥2.45॥***

2.45. Conflicts are not uncommon resulting from mutually opposing mandates conveyed by utterances in the sacred texts. This leads to dilemma and thereby inaction of the senses. However, by certitude in the ideal, one shall gradually overcome the deadlock and with mind reinstated into yoga, progress will be restored. As long as one lives, one has to discern between good and bad and undertaking the good acts shall try to achieve the optimum output. Having overcome the discrepancies among the sacred texts and pushing ahead with positive inspiration, celestials have achieved control over elements and attained siddhis (thaumaturgic powers).

Verse 02.46

प्रसक्तिर्वा कृत्स्ना श्रुतिवरबलादात्मनि चिरं
स्वपक्षे दोषाणां प्रभवति च सर्वादिसुदृशा ।
विकाराणां भेदो न भवति वियोज्यो गुणधियां
अतो लोके लीलापरविषमनैर्घृण्यविधुरम् ॥2.46॥

prasaktirvā kṛtsnā śrutivarabalādātmani ciraṃ
svapakṣe doṣāṇāṃ prabhavati ca sarvādisudṛśā .
vikārāṇāṃ bhedo na bhavati viyojyo guṇadhiyāṃ
ato loke līlāparaviṣamanairghṛṇyavidhuram ***॥2.46॥***

2.46. To attain knowledge as laid down in the Vedas, to overcome the shortcomings in one's dharma (spiritual course) with utmost patience and to be absolutely tolerant to alien faiths - these are one's paramount duty.

Verse 02.47

स कर्मारम्भाद्वा उपलभति यद्येति च परं
सर्वैर्धर्मपदैरयुक्तवचनापत्तेः प्रवृत्तेर्भवेत् ।
भूतानां गतिशोपयुज्यपयसि क्षारं यथा नोपयु-
कवस्थानं नैव प्रभवति तृणेषूद्यतमते-
स्तथाभावात्पुंसि प्रकटयति कार्यं च करणम् ॥2.47॥

sa karmārambhādvā upalabhati yadyeti ca paraṃ
sarvairdharmapadairayuktavacanāpatteḥ pravṛtterbhavet.
bhūtānāṃ gatiśopayujyapayasi kṣāraṃ yathā nopayu-
kavasthānaṃ naiva prabhavati tṛṇeṣūdyatamate-
stathābhāvātpuṃsi prakaṭayati kāryaṃ ca karaṇam ***॥2.47॥***

2.47. The attitude of finding faults with others and other faiths should be nipped in the bud. Even an inadvertently

permitted lenience in this matter shall cause one's spiritual accomplishment to suffer. Just as a dash of salt can wreck a whole pot of milk, so does this scum of intolerance bring havoc to the aspirant. Consequentially, one loses judgement in matters of action, inaction and non-action.

Verse 02.48

अङ्गित्वानुपपत्तितोऽप्यनुमितो शक्तिज्ञहीनं जग-
त्प्रतिषिद्धे सिद्धे प्रसभमिति मौनं हि शरणम् ।
महद्दीर्घं ह्स्वं उभयमपि कर्मैव करणे
तथा साम्ये स्थित्या प्रभवति स्वभावाच्च नियतम् ॥2.48॥

aṅgitvānupapattito'pyanumito śaktijñahīnaṃ jaga-
tpratiṣiddhe siddhe prasabhamiti maunaṃ hi śaraṇam.
mahaddīrghaṃ hasvaṃ ubhayamapi karmaiva karaṇe
tathā sāmye sthityā prabhavati svabhāvācca niyatam ***॥2.48॥***

2.48. If righteous actions are the limbs and their performer the body, it goes without saying that actions determine the wholeness of the body And what is the body? The whole world! To see the body and its duties as unrelated is the crux of ignorance, say the wise. Calm and cool perseverance in matters of social order and justice must be observed. Contrariwise attitudes bring only infamy. Glory or notoriety results from the motive behind the method of one's actions. All the sacred works have comprehensively presented these matters. Strict adherence, with true faith and utmost loyalty, to these commandments is required. Discipline at the level of the individual shall echo in the whole society.

Verse 02.49

न स्थानतोऽपि श्रुतिलिङ्गसमन्वयेन
प्रकाशवैयर्थ्यमतो हि मात्रा ।
सूर्योपमा प्रभवतित्वतथा उदत्वा-
त्तद्दर्शनाच्च नियतं प्रतिबिम्बरूपम् ॥2.49॥

na sthānato'pi śrutiliṅgasamanvayena
prakāśavaiyarthyamato hi mātrā .
sūryopamā prabhavatitvatathā udatvā-
ttaddarśanācca niyataṃ pratibimbarūpam ***॥2.49॥***

2.49. Sastras sometimes resort to exemplary parables to explain certain cryptic aphorisms of the Vedas. These by their own virtue cannot stand as standards for a person's deportment but must be understood in the proper context of their Vedic moorings. Just as the absence of sunrise is catastrophical to life, these misunderstandings can lead to dire consequences. True knowledge resulting from proper guidance as outlined in the Vedas is the remedy for such eventualities.

Verse 02.50

तदव्यक्तं न ततो लिङ्गमेतत्तथोभयव्यपदेशाच्च तेजः ।
प्रतिषेधाच्च परमः सेतुरीशः सामान्यतः स्थानविशेषबुद्ध्या
॥2.50॥

tadavyaktaṃ na tato liṅgametattathobhayavyapadeśācca tejaḥ .
pratiṣedhācca paramaḥ seturīśaḥ sāmānyataḥ
sthānaviśeṣabuddhyā ***॥2.50॥***

2.50. The cause and effect principle is too well tested and standardized. It is wise to fit into this frame while in the world. Intelligence should be cultivated based on a neatly worked out balance between the above principle and the subtle and inexpressible principle. Any incongruities thereof shall be settled by Siva Himself. Objects acquire differing degrees of significance depending on their placement in the scheme of things. That is to say, their values are not intrinsic. This knowledge helps to overcome attachment or hatred to things - no mean achievement on the spiritual path!

Verse 02.51

विशेषतश्चोपपत्तेस्तथान्यदतः फलञ्चोपपद्येत यस्मात् ।
महेश्वराच्छ्रुतिभिश्चोदितं यद्धर्मं परे चेश्वरं चेति चान्ये ।
न कर्मवच्चेश्वरे भेदधीर्नः ॥2.51॥

viśeṣataścopapattestathānyadataḥ phalañcopapadyeta yasmāt.
maheśvarācchrutibhiścoditaṃ yaddharmaṃ pare ceśvaraṃ ceti cānye .
na karmavacceśvare bhedadhīrnaḥ **॥2.51॥**

2.51. Siva is pleased to bless him who relies not on fruits of destiny (accrued from merits of past lives) but who fords the spiritual currents amidst the worldly tides. Such a harmonious endeavour is upheld by the scriptures. Unruffled by the debate as to whether the ultimate fruit is the result of one's pious effort or divine grant, one must continue to strive in efforts mundane and spiritual.

Verse 02.52

भेदान्न चेति परतः परमार्थदृष्ट्या स्वाध्यायभेदादुपसंहारभेदः ।
अथान्यथात्वं वचसोऽसौ वरीयान्संज्ञातश्चेद्व्याप्तिरेव प्रमाणम्
॥2.52॥

bhedānna ceti parataḥ paramārthadṛṣṭyā
svādhyāyabhedādupasaṃhārabhedaḥ .
athānyathātvaṃ vacaso'sau varīyānsaṃjñātaścedvyāptireva pramāṇam **॥2.52॥**

2.52. From the ultimate standpoint there is none other than Siva Mahadeva to grant fruits. The diverse branches of the Vedas vouchsafe diverse results. Such values are assigned

to the practices by Siva Himself, who is the true experiencer and therefore the authority also.

Verse 02.53

सर्वत्राभेदादनयोस्तथान्यत्प्राधान्यमानन्दमयः शिरस्त्वम् ।
तथेतरे त्वर्थसामान्ययोगात्प्रयोजनाभावतयाऽप्ययाय ते ॥2.53॥

sarvatrābhedādanayostathānyatprādhānyamānandamayaḥ śirastvam.
tathetare tvarthasāmānyayogātprayojanābhāvatayā'pyayāya te

॥2.53॥

2.53. Again, the Vedas are the solid proof of the truth that Siva is the dispenser of fruits. Siva, the Isvara (Lord), enables one to realize this. Siva and the Vedas are inseparably related. The Vedas proclaim the state of supreme bliss and the means of attaining them. Siva vouchsafes the realization of these theories to the one who puts them into practice.

Verse 02.54

शब्दात्तथा ह्यात्मगृहीतिरुत्तरात्तथान्वयादितराख्यानपूर्वम् ।
अशब्दत्वादेवमेतत्समानमेवञ्च संविद्वचनाविशेषात् ॥2.54॥

śabdāttathā hyātmagṛhītiruttarāttathānvayāditarākhyānapūrvam.
aśabdatvādevametatsamānamevañca saṃvidvacanāviśeṣāt

॥2.54॥

2.54. It is not mandatory for self-knowledge that one should learn to recite or study the Vedas - which are permitted only to some classes. Putting into practice of the sacred utterances is all that is required. Surrendering the

outcome to the Lord, one must forge ahead in the path of one's capacity. In the end the essence of the Vedas is perceived in crystal clarity devoid of any incoherence.

Verse 02.55

तद्दर्शनात्सम्भृतञ्चैवमेषोऽनाम्नायाद्वेद्यभेदात्परेति ।
गतेरर्थादुपपन्नार्थलोके शब्दानुमानैः सगुणोऽव्ययात्मा ॥2.55॥

taddarśanātsambhṛtañcaivameṣo'nāmnāyādvedyabhedātpareti .
gaterarthādupapannārthaloke śabdānumānaiḥ saguṇo'vyayātmā
॥2.55॥

2.55. Direct realization of the light of the Self can achieve liberation even without the learning of sacred lore. By such knowledge both spiritual and mundane aspirations are fulfilled. Though by nature unconditioned, Self-knowledge appears as if having adjuncts while imparting to others.

Verse 02.56

यथाधिकारं स्थितिरेव चान्तरा
तत्रैव भेदाद्विशिषन्हीतरवत् ।
अन्यत्तथा सत्यकृत्या तथैके
कामादिरत्रायतनेषु चादरात् ॥2.56॥

yathādhikāraṃ sthitireva cāntarā
tatraiva bhedādviśiṣanhītaravat.
anyattathā satyakṛtyā tathaike
kāmādiratrāyataneṣu cādarāt ***॥2.56॥***

उपस्थिते तद्वचनात्तथाग्नेः
संलोप एवाग्निभवः प्रदाने ।
अतोऽन्यचिन्तार्थभेदलिङ्गं बलीयः
क्रिया परं चासमानाच्च दृष्टेः ॥2.57॥

upasthite tadvacanāttathāgneḥ
saṃlopa evāgnibhavaḥ pradāne .
ato'nyacintārthabhedaliṅgaṃ balīyaḥ
kriyā paraṃ cāsamānācca dṛṣṭeḥ ***॥2.57॥***

2.57 2.56,2.57. Experience of the Self is one and the same for all. However, qualification and approach of the aspirant can cause variability in its expression. If ordinary sense enjoyments can defy description what to speak of the Self which is the mother of all experiences? Vigilance is recommended while ascertaining the consummation of spiritual practice. As absolutely thought-free state is the goal, any conceptualization of it is only Self- contradictory. Even adepts seasoned in the sacrificial Vedic rites cannot boast of any concessions in this aspect. Because such practices

without the attitude of detachment from doership and craving for fruits fail to remove the dualistic vision.

Verse 02.58

श्रुतेर्बलादनुबन्धेमखे वै भावापत्तिश्चात्मनश्चैक एव ।
तद्भावभावदुपलब्धिरीशे सद्भावभावादनुभावतश्च ॥2.58॥
śruterbalādanubandhemakhe vai bhāvāpattiścātmanaścaika eva .
tadbhāvabhāvadupalabdhirīśe sadbhāvabhāvādanubhāvataśca
॥2.58॥

अङ्गावबद्धा हि तथैव मन्त्रतो भूम्नः क्रतोर्जायते दर्शनेन ॥2.59॥
aṅgāvabaddhā hi tathaiva mantrato bhūmnaḥ kratorjāyate
darśanena ***॥2.59॥***

2.59 2.58,2.59. By the power of Vedic chanting and performance of Vedic rituals heavenly realms are attainable. Even there distinctions are prevalent which give rise to pain. Therefore, attainment of the non-dual state devoid of all differentiation is the fruit of no mean tapas. And that tapas has to be flawless. It is attained stepwise by a steady if not slow process. Yajna performed in thoroughness reaps fruits in abundance.

Verse 02.60

रूपादेश्च विपर्ययेण तु दृशा दोषोभयत्राप्ययं
अग्राह्याः सकलानपेक्ष्यकरणं प्राधान्यवादेन हि ।
तत्प्राप्तिः समुदायकेऽपि इतरे प्रत्यायिकेनापि य-
द्विद्याऽविद्या असति बलतो धुर्यमार्याभिशंसी ॥2.60॥

rūpādeśca viparyayeṇa tu dṛśā doṣobhayatrāpyayaṃ
agrāhyāḥ sakalānapekṣyakaraṇaṃ prādhānyavādena hi .
tatprāptiḥ samudāyake'pi itare pratyāyikenāpi ya-
dvidyā'vidyā asati balato dhuryamāryābhiśaṃsī **॥2.60॥**

दोषोभयोरपि तदा स्वगमोऽभ्युपेया ।
स्मृत्या सतो दृशि उदासीनवद्भजेत ॥2.61॥

doṣobhayorapi tadā svagamo'bhyupeyā .
smṛtyā sato dṛśi udāsīnavadbhajeta **॥2.61॥**

2.61 2.60,2.61. In the effort to attain the supreme state of the Self, the path of action prescribed by the Vedas may occasionally grant results of mundane value. This is clearly due to the incomprehensive performance of the sacred act. It is wise in such instances to accept the outcome rather than reject it. All the same, complacency should also be avoided. It is the uniform Conclusion of sages and scriptures that the world is a phantom projection of ignorance and therefore not a lasting entity. Utmost caution and sweet patience are advocated until the world notion is nullified and the Beyond realized. Mistakes and thereby failures are not uncommon in practices of any kind and must be rectified without blaming others.

Verse 02.62

नाभावादुपलब्धितोऽपि भगवद्वैधर्म्यस्वन्यादिव-
तद्भावेनाप्युपलब्धिरीशितुरहो सा वै क्षणं कल्प्यते ।
सर्वार्थानुपपत्तितोऽपि भगवत्येकाद्वितीये पुनः ।
कात्स्न्र्येनात्मनि नो विकारकलनं नित्यं पतेर्धर्मतः ॥2.62॥

nābhāvādupalabdhito'pi bhagavadvaidharmyasvanyādiva-
tadbhāvenāpyupalabdhirīśituraho sā vai kṣaṇaṃ kalpyate .
sarvārthānupapattito'pi bhagavatyekādvitīye punaḥ .
kārtsnyenātmani no vikārakalanaṃ nityaṃ paterdharmataḥ
॥2.62॥

सम्बन्धानुपपत्तितोऽपि समधिष्ठानोपपत्तेरपि
तच्चैवाकरणं च भोगविधुरं त्वं तत्त्वसर्वज्ञता ।
उत्पत्तेरपि कर्तुरेव कारणतया विज्ञानभावो यदि ???
निषेधप्रतिपत्तितोऽपि मरुतश्चाकाशतः प्राणतः ॥2.63॥

sambandhānupapattito'pi samadhiṣṭhānopapatterapi
taccaivākaraṇaṃ ca bhogavidhuraṃ tvaṃ tattvasarvajñatā .
utpatterapi kartureva kāraṇatayā vijñānabhāvo yadi ???
niṣedhapratipattito'pi marutaścākāśataḥ prāṇataḥ ***॥2.63॥***

2.63 2.62,2.63. The sastras are impeccable. Apparent discrepancies in them are due to faulty interpretations of immature intellects. The sacred texts should never be slighted. Efforts must be made to clear such inconsistencies from illumined souls. Any disagreement between the scripture and experience can arise only from an incorrect practice of the former. It should be detected and rectified. The final beatitude is one of omniscience and transcending enjoyment. This is undebatable. Isvara, who is one with that

state, is the creator but not an individual. Therefore, self-examination is the crux of spiritual practice throughout, until that self resolves into the egoless state. By and by, harmony is achieved even in the elements such as earth, water, air etc. and inequality is rooted out.

Verse 02.64

अस्तित्वं तदपीति गौणपरता वाक्येषु भिन्ना क्रिया
कार्यद्रव्यसमन्वयायकरणं शब्दाच्च ब्रह्मैव तत् ।
शब्देभ्योऽप्यमतं श्रुतं भवति तज्ज्ञानं परं शाम्भवं
यावल्लोकविभागकल्पनवशाद्भूतक्रमात्सर्जति ॥2.64॥

astitvaṃ tadapīti gauṇaparatā vākyeṣu bhinnā kriyā
kāryadravyasamanvayāyakaraṇaṃ śabdācca brahmaiva tat.
śabdebhyo'pyamataṃ śrutaṃ bhavati tajjñānaṃ paraṃ śāmbhavaṃ
yāvallokavibhāgakalpanavaśādbhūtakramātsarjati ***॥2.64॥***

2.64. Even if inconsistency in the scriptures in matters of theories of creation, social life patterns etc, should seem too obvious to be ignored, it should cause no alarm. Diversity of practices, but not their aim, manifests in the scriptures derived from variance natural with different cosmic time periods. Each cosmic cycle being unique, the permutation and combination sequences of the precursor elements are determined accordingly and the uniqueness is clearly reflected in the resulting world. All incongruities relate to the phenomenon and the theories about it, but will evaporate in the realm of noumenon, which is the truth of Siva.

Verse 02.65

तस्यासम्भवतो भवेज्जगदिदं तेजःप्रसूतं श्रुतिः ।
चापः क्ष्मा मरुदेव खात्मकथयन्तल्लिङ्गसंज्ञानतः ॥2.65॥

tasyāsambhavato bhavejjagadidaṃ tejaḥprasūtaṃ śrutiḥ .
cāpaḥ kṣmā marudeva khātmakathayantalliṅgasaṃjñānataḥ

॥2.65॥

2.65. Where is the world without the Lord's power? If it is perceived as flawless and blissful it is because of the Lord. Should it appear full of sorrow, even then it is His will. In any case it is the embodiment of perfection, which is synonymous with the Lord. Yet, one has the freedom to make one's vision perfect to be able to see this truth. It amounts to making the Vedic knowledge the bow, (one's) vital airs the arrow and aim it and lose it (oneself) in the goal, the Self. Partless and doubt(er)-less experience is the result.

Verse 02.66

विपर्ययेण क्रमतोऽन्तरा हि विज्ञानमानक्रमतो विशेषात् ।
न चात्मनः कारणताविपर्यश्चराचरव्यापकतो हि भावैः ॥2.66॥

viparyayeṇa kramato'ntarā hi vijñānamānakramato viśeṣāt.
na cātmanaḥ kāraṇatāviparyaścarācaravyāpakato hi bhāvaiḥ

॥2.66॥

2.66. Anomalies (of phenomenon) do have a meaning and therefore a cause. Check them out with the aid of Sastras and get rid of them. Once clarity of vision is gained thus, it will be evident that the problem is in the perceiver and not in the scriptures. The Self is one and therefore it can only be flawless.

Verse 02.67

नात्मा श्रुतो नित्यताशक्तियोगान्नानेव भासत्यविकल्पको हि ।
संज्ञान एवात्र गतागतानां स्वात्मानं
चोत्तरणेनाणुरेव ॥2.67॥

nātmā śruto nityatāśaktiyogānnāneva bhāsatyavikalpako hi .
saṃjñāna evātra gatāgatānāṃ svātmānaṃ
cottaraṇenāṇureva ***॥2.67॥***

2.67. The Self is eternal and so are the Vedas, which proclaim the Existence, the Knowledge, and the Bliss of it. Worlds and their cycles come and go, like passing shows on the screen without any progressive improvement or otherwise. They are as they are, ever. The Self IS! Being timeless, no 'ever' can qualify It - One's very SELF! Attention! No science of matter or numbers or logic can ever reveal it. Being within, it needs to be found by a meticulous pursuit involving one's mind introverted by enquiry and a source of thorough quest of the mind ripened by unsullied and relentless self-discipline.

Verse 02.68

स्वशब्दोन्मानाभ्यां सुखयति सदानन्दनतनुं
विरोधश्चान्द्रोपद्रव इव सदात्मा निखिलगः ।
गुणादालोकेषु व्यतिकरवतो गन्धवहतः
परो दृष्टो ह्यात्मा व्यपदिशति प्रज्ञानुभवतः ॥2.68॥

svaśabdonmānābhyāṃ sukhayati sadānandanatanuṃ
virodhaścāndropadrava iva sadātmā nikhilagaḥ .
guṇādālokeṣu vyatikaravato gandhavahataḥ
paro dṛṣṭo hyātmā vyapadiśati prajñānubhavataḥ ***॥2.68॥***

2.68. Temporary enjoyments might be achieved by unbridled and indiscriminate engagement of the senses and unloyalty to the scriptures which preach self-discipline in all matters. As knowledge is to a dunce, so is the Self to the unchecked mind. Can air, which mediates smell, be a medium for light? Similarly, knowledge of matter such as the triad of qualities etc. cannot relieve one from bondage. Prajna or the pure intellect called 'I' is the medium for knowledge. Ceaseless pursuit of the I leads to illumination of the Self.

Verse 02.69

यावच्चात्मा नैवा दृश्येत दोषैः
पुंस्त्वादिवत्त्वसतो व्यक्तियोगात् ।
मनोऽन्यत्रायदि कार्येषु गौणं विमुखः
कर्ता शाश्वतो विहरति उपादानवशतः ॥2.69॥

yāvaccātmā naivā dṛśyeta doṣaiḥ
puṃstvādivattvasato vyaktiyogāt.
mano'nyatrāyadi kāryeṣu gauṇaṃ vimukhaḥ
kartā śāśvato viharati upādānavaśataḥ ***॥2.69॥***

2.69. Sinful behaviour causes agitation in the mind. Just as ripples ruin any reflection in the water, vacillation of the mind by thought makes it impervious to illumination. Even ordinary pursuits demand some kind of concentration involving the collinearity of the object, sensory organ, mind and intellect. The manifestation and animation of the objective world is the direct outcome of the fluctuating mind. The mind under the sway of the world hallucination is said to be 'away' from the Self. To have one's moorings in the world while aspiring for the Self defeats the very purpose. Only the hero who cares not an iota for the object is said to be qualified or equipped to sing the duet with the non-dual Subject.

Verse 02.70

अस्यात्मव्यपदेशतः श्रुतिरियं कर्तृत्ववादं वद-
तुपालब्धुं शक्तेर्विपरति समाध्या क्षुभितया ।
परात्तत्तु श्रुत्याप्यनुकृति सुरत्वक्षुभितया
परो मन्त्रो वर्णैर्भगवति अनुज्ञापरिहरौ ।
तनोः सम्बन्धेन प्रविशति परं ज्योतिकलने ॥2.70॥

asyātmavyapadeśataḥ śrutiriyaṃ kartṛtvavādaṃ vada-
tupālabdhuṃ śakterviparati samādhyā kṣubhitayā .
parāttattu śrutyāpyanukṛti suratvakṣubhitayā
paro mantro varṇairbhagavati anujñāpariharau .
tanoḥ sambandhena praviśati paraṃ jyotikalane ***॥2.70॥***

2.70. Srutis are like the pole-stars for illumination of the aspirant. What to speak of mundane forces, when even the celestial forces crave to disturb the aspirant's samadhi state of sweet quiescence! But, one can overcome these obstacles by firmly adhering to the Guru's instruction in the form of mantra, sacred syllable or such practices, which fetch him the grace of Bhagavati, the divine mother. This attainment of unitary state better be prior to death in this life or else it takes another life for its experience.

Verse 02.71

आसन्नतेव्यतिकरं पररूपभेदे आभास एव सुदृशा नियतो नियम्यात् ।
आकाशवत्सर्वगतोऽव्ययात्मा आसन्धिभेदात्प्रतिदेशभावात् ॥2.71॥

āsannatevyatikaraṃ pararūpabhede ābhāsa eva sudṛśā niyato niyamyāt.
ākāśavatsarvagato'vyayātmā āsandhibhedātpratideśabhāvāt
॥2.71॥

2.71. The Self is devoid of attributes, adjuncts etc. and transcends the space-time frame of reference and limitation. It is as It Is. It appears to have relationships of a myriad kind. Form of any nature or stature is but a fleeting phantasm. Radiating its own power-stream of consciousness it enlivens the insubstantial universe. Even if it appears to be entangled, it cannot be touched by the cadaverous world. Like space it penetrates the inmost recesses of everything, so to say, including space! Yet, it remains unmodified like space.

Verse 02.72

तथा प्राणो गौणः प्रकृतिविधिपूर्वार्थकलना-
दघस्तोये सृत्यः प्रथितगतिशेषेण कथितः ।
हस्तादयस्त्वणवः प्राणवायोः
चक्षुस्तथा करणत्वान्न दोषः ॥2.72॥

tathā prāṇo gauṇaḥ prakṛtividhipūrvārthakalanā-
daghastoye sṛtyaḥ prathitagatiśeṣeṇa kathitaḥ .
hastādayastvaṇavaḥ prāṇavāyoḥ
cakṣustathā karaṇatvānna doṣaḥ **॥2.72॥**

2.72. Itself being the power-house and repository of consciousness, what other force can there be to animate, illumine or know it? Air gets the epithet 'vital' upon entering the body tenanted by the Self. The body is rendered a corpse the moment the Self withdraws its presence from it, though it appears as though Vital' airs determine the life. The fact is, air loses its vitality toward the body which is sacrificed by the Self. The body charged by the Self acquires motility by the movements of the pentad of vital airs - prana etc. and the pentad of sub-vital airs - naga etc. and the fluids streaming inside it. These body movements are attributed to the inner Self which is ever unmoving. Motion simply is not the nature of Self.

Verse 02.73

यः पञ्चवृत्तिर्मनवच्च दृश्यते तथाणुतो ज्योतिरसुश्च खानि ।
भेदश्रुतेर्लक्षणविप्रयोगादात्मादिभेदे तु विशेष वादः ॥2.73॥

yaḥ pañcavṛttirmanavacca dṛśyate tathāṇuto jyotirasuśca khāni .
bhedaśruterlakṣaṇaviprayogādātmādibhede tu viśeṣa vādaḥ

॥2.73॥

2.73. Evidently, the five fold sense organs, the limbs of mind, are the driving forces of the body. The mind is the interface between the atomic world and the transcendental Self. In the course of discharging its power to the mind, the Self assumes affinity to the vital airs and other elements which are the precursors of the senses. This phenomenon of the Self - which is eternal, pure and enlightened - appearing to become entangled in the inert world led to a plethora of divergent faiths and contrasting philosophies.

Verse 02.74

आत्मैकत्वात्प्राणगतेश्च वह्नेः ते जागतीवाश्रुतत्त्वान्न चेष्टा ।
भोक्तुर्न चात्मन्यविदीकृता ये ते धूममार्गेण किल प्रयान्ति
॥2.74॥

ātmaikatvātprāṇagateśca vahneḥ te jāgatīvāśrutattvānna ceṣṭā .
bhokturna cātmanyavidīkṛtā ye te dhūmamārgeṇa kila prayānti

॥2.74॥

2.74. The Self is not different in diverse bodies. By its very nature, it is spread throughout everything. As the wind fans the fire or power makes an inert machine work so does the Self mobilize the world. Though the actors are the inert

bodies, actions are ascribed to the unmoving Self. Self is not the enjoyer in the ordinary sense, when jiva acquires a body by past actions, the embodied Self is dubbed as the experiencer of pains and pleasures. It lasts until the demise of the body.

Verse 02.75

चरणादिति चान्यकल्पनां स्मरन्ति सप्तैव गतिप्ररोहात्।
व्यापारवैधुर्यसमूहविद्या ते कर्मणैवेह तृतीयलब्धाम् ॥2.75॥

caraṇāditi cānyakalpanāṃ smaranti saptaiva gatiprarohāt.
vyāpāravaidhuryasamūhavidyā te karmaṇaiveha tṛtīyalabdhām

॥2.75॥

2.75. The septet of dhatus with their motor capabilities causes the movements of limbs. Being universal, they drive the worlds to revolve. In such a state of constant flux and restless motion seekers after peace, stability and contentment have no other hope than the wise counsels of sages, and retreats in hermitages. Such recourses fulfill one's spiritual hopes and mundane lacunae as well.

Verse 02.76

तद्दर्शनन्तद्गदतोऽप्यविद्या सव्योपपत्तेरुत दौविशेषात्।
चिरन्तपः शुद्धिरतो विशेषात्ते स्थावरे चाविशेषार्थवादः ॥2.76॥

taddarśanantadgadato'pyavidyā savyopapatteruta dauviśeṣāt.
cirantapaḥ śuddhirato viśeṣātte sthāvare cāviśeṣārthavādaḥ

॥2.76॥

2.76. Total abidance in the Self is possible after the eradication of ignorance. Fluctuation of mind caused by

unchecked senses is the hindrance. This leads to enervation of mind making it incapable to enter the Heart, the seat of the Self. These defects can be overcome only by a committed campaign against the mental traffic. There are tales and beliefs prevalent endorsing indiscriminate sense-indulgence throughout the life and escape the repercussions by remembering the Lord at the fag end of life. A serious aspirant is not duped by them.

Verse 02.77

सन्ध्यांशसृष्ट्या किल निर्ममे जगत्पुत्रेषु मायामयतोऽव्ययात्मा ।
कृत्स्नं मायामयं तज्जगदिदमसतो नामरूपं तु जातम् ।
जाग्रत्स्वप्नसुषुप्तितोऽपि परमानन्दम्तिरोधानकृत् ॥2.77॥

sandhyāṃśasṛṣṭyā kila nirmame jagatputreṣu
māyāmayato'vyayātmā .
kṛtsnaṃ māyāmayaṃ tajjagadidamasato nāmarūpaṃ tu jātam.
jāgratsvapnasuṣuptito'pi paramānandamtirodhānakṛt ***॥2.77॥***

2.77. The period intervening a fresh creation and the dissolution of its previous one is known as sandhya, when Mahesvara, the great Lord, withdraws His creational effulgence. Then all the beings rest in Him in abeyance with their innate tendencies remaining latent. The Lord who is compassion embodied, designs a new round of creation so as to enable the jivas realize their latencies and also evolve spiritually. Isvara, who is bound by no duty, takes this up for the sake of His children, the jivas. What to speak of duty, when He who has no name or form takes it upon Himself just for the upliftment of His creation.

Verse 02.78

देहयोगाथ्रसते वर्धते यः तत्रैवान्यत्पश्यते सोऽथ बोधात् ।
स शोशुचानस्मृतिशब्दबोधः ॥2.78॥

dehayogāthrasate vardhate yaḥ tatraivānyatpaśyate so'tha bodhāt.

sa śośucānasmṛtiśabdabodhaḥ ***॥2.78॥***

2.78. Jivas receive bodies as determined by their karma, undergo growth and changes, acquire the unique privilege of creation called individuality which they consider existence and perish in the end. Their hard-earned personalities are thus rendered naught in a trice. Whereas, Isvara, the Lord, Exists, so to say, without the aid of a body. Body or nobody. He IS! With no adjuncts or qualities than Being-Knowledge-Bliss (sat-chit-ananda), He inspires and elevates the jivas unto Himself, coursing them through false and transient being (personality), relative and chimerical knowledge (material sciences), and sensual and pain-generating bliss (objective enjoyments). In this effort His patience defies description.

Verse 02.79

नानाशब्दादिभेदात्फलविविधमहाकर्मवैचित्र्ययोगा-
दीष्टेतां गुणधारणां श्रुतिहितां तद्दर्शनोद्बोधतः ।
तद्दर्शनात्सिद्धित एव सिद्ध्यते आचारयोगाद्दततच्छ्रुतेश्च ॥2.79॥

nānāśabdādibhedātphalavividhamahākarmavaicitryayogā-
dīṣṭetāṃ guṇadhāraṇāṃ śrutihitāṃ taddarśanodbodhataḥ .
taddarśanātsiddhita eva siddhyate ācārayogādṛtatacchruteśca
॥2.79॥

2.79. Though the Vedas are described as a quartet, they are innumerable. Taking various names and forms, they have become established in diverse countries granting a variety of fruits. Though their immediate purpose might appear as pertaining to the mundane, having their roots in the ground they coax the beneficiary into the ultimate good. Careful examination reveals that the true nature and purpose of these sacred works is in fact the Ultimate. The reason this is not apparent is not because it is hidden but because it is understood differently under diverse circumstances. Therefore, it can only be wise to follow the texts by the word in whatever capacity or context.

Verse 02.80

वाचा समारम्भणतो नियामतः तस्याधिकाप्रात्वकस्योपदेशात् ।
तुल्यन्दृशा सर्वतः स्याद्विभागः अध्यापयात्रान्नविशेषतस्तु ते
॥2.80॥

vācā samārambhaṇato niyāmataḥ
tasyādhikāprātvakasyopadeśāt.
tulyandṛśā sarvataḥ syādvibhāgaḥ adhyāpayātrānnaviśeṣatastu
te ***॥2.80॥***

2.80. The world is a conglomerate of jivas of divergent make-ups. It is in the capacity of the Lord and His utterances, the Vedas, to direct each one of them towards the common goal. Those who reverentially follow them receive His grace. Those discharged with the authority to take up their study must do so with full adoration and trust, under teachers of purity and eminence. Further, they should strive to propagate their study by others and help maintain their current for the welfare of the world.

Verse 02.81

कामोपमर्देन तदूर्ध्वरेतसा विमर्शतो याति स्वतत्त्वतोऽन्यः ।
अनुष्ठेयं चान्यत्श्रुतिशिरसि निष्ठाभ्रमवशात् ।
विधिस्तुत्या भावम्प्रवदति रथाग्नेराधानमनुवदति
ज्ञानाङ्गमपि च ॥2.81॥

kāmopamardena tadūrdhvaretasā vimarśato yāti
svatattvato'nyaḥ .
anuṣṭheyaṃ cānyatśrutiśirasi niṣṭhābhramavaśāt.
vidhistutyā bhāvampravadati rathāgnerādhānamanuvadati
jñānāṅgamapi ca ***॥2.81॥***

2.81. However much one progresses forward or higher in the spiritual path, one is not freed from pitfalls until Liberation from the body is attained. "It is a walk on razor's edge" warns the Katha Upanishat. Constant vigilance, forbearance and self-scrutiny are essential. Discharging one's duties with reverence and humility, one must push forth in parallel with one's spiritual practices.

Verse 02.82

प्राणात्यये वापि समन्तथान्नमबाधतः स्मृतितः कामकारे ।
विहिताश्रमकर्मतः सहैव कार्यात्तथोभयोर्लिङ्गभङ्गं
च दर्शयेत् ॥2.82॥

prāṇātyaye vāpi samantathānnamabādhataḥ smṛtitaḥ kāmakāre .
vihitāśramakarmataḥ sahaiva kāryāttathobhayorliṅgabhaṅgaṃ
ca darśayet ***॥2.82॥***

तथान्तरा चापि स्मृतेर्विशेषतः ज्यायोऽपि लिङ्गाभयभावनाधिका
।
सैवाधिकारादर्शनात्तदुक्तमाचारतः स्वामिन ईज्यवृत्त्या ॥2.83॥

tathāntarā cāpi smṛterviśeṣataḥ jyāyo'pi
liṅgābhayabhāvanādhikā .
saivādhikārādarśanāttaduktamācārataḥ svāmina ījyavṛttyā
॥2.83॥

2.83 2.82,2.83. Just as one eats food until life lasts, so must one perform one's functions until the goal is reached. Only then the causal force of karma gets exhausted leaving one to march ahead in the path of jnana. If karma gets extinguished prior to siddhi (attainment) it is alright. But it is dangerous to renounce duties with one's own volition. Even the temporary relief resulting from such renunciation is not devoid of fear and doubt. Whereas the limited freedom enjoyed during the performance of duties is fearless and joyful.

Verse 02.84

स्मृते ऋत्विक्सहकार्यं च कृत्स्नम् ।
तन्मौनवाचा वचनेन कुर्वन्तदैहिकम्तदवस्थाधृतेश्च ॥2.84॥

smṛte ṛtviksahakāryaṃ ca kṛtsnam.
tanmaunavācā vacanena kurvantadaihikamtadavasthādhṛteśca
॥2.84॥

2.84. The aspirant must discharge the functions as laid down in the Smritis. If they are beyond one's capacity one should rather remain silent than criticize their mandates. The path of karma has never been easy and aspirants have been oft-tested by trials and tribulations. But sincerity has always reaped a double harvest, in matters worldly and beyond.

Verse 02.85

आवृत्त्याप्यसकृत्तथोपदिशति ह्यात्मन्नुपागच्छति
ग्राहं याति च शास्त्रतो प्रतीककलनात्सा ब्रह्मदृष्टिर्प्रभोः ।
आदित्यादिकृतीषु तथा सतीरपि कर्माङ्गताध्यानतः
तस्माच्चास्थिरतां स्मरन्ति च पुनर्यत्रैव तत्र श्रुता ॥2.85॥

āvṛttyāpyasakṛttathopadiśati hyātmannupāgacchati
grāhaṃ yāti ca śāstrato pratīkakalanātsā brahmadṛṣṭirprabhoḥ .
ādityādikṛtīṣu tathā satīrapi karmāṅgatādhyānataḥ
tasmāccāsthiratāṃ smaranti ca punaryatraiva tatra śrutā ***॥2.85॥***

2.85. The texts try to reach people of all strata - the excellent, the middling and the poor. The symbol varies according to their spiritual capacities. Invariably it points to the non-dual Brahman. The deities with gross forms and names gradually reduce into subtle mystic words (mantra) or

syllables (bijaksharas), which ultimately lose all their attributes and resolve into the transcendental substratum. Worship of any form or name has no other go than Brahman ultimately. The wise recognize this early and follow up the dictates of the scriptures.

Verse 02.86

आप्रायणात्तत्र दृष्टं हि यत्र तत्रागमात्पूर्वयोऽश्लेषनाशौ ।
तथेतरस्यापि पतेदसंसृतौ अनारब्धाग्निहोत्रादिकार्ये ॥2.86॥

āprāyaṇāttatra dṛṣṭaṃ hi yatra tatrāgamātpūrvayo'śleṣanāśau .
tathetarasyāpi patedasaṃsṛtau anārabdhāgnihotrādikārye

॥2.86॥

2.86. When failures occur, the aspirant become vexed and tossed between the worldly attractions and the spiritual ideals. The fear of stagnation in the practices might even push him to incline toward the glitterings of the world show. But a careful scrutiny of things and situations with a cool and composed mind reveals the inherent hollowness of all things despite their outer value, and the supreme inner glory of the spiritual ideal though outwardly it may lack luster. Even at the basic level of ritualistic worship such as the sacred Vedic fire-ceremony one must set Brahma Jnana as one's ideal.

Verse 02.87

अतोऽन्येषामुभयोर्यत्र योगाद्विद्याभोगेन वाङ्मनसी दर्शनाच्च ।
सर्वाण्यनुमनसा प्राण एव सोऽध्यक्षेत उपदर्शेन कच्चित् ॥2.87॥

ato'nyeṣāmubhayoryatra yogādvidyābhogena vāṅmanasī darśanācca .
sarvāṇyanumanasā prāṇa eva so'dhyakṣeta upadarśena kaccit
॥2.87॥

2.87. A firm determination nurtured by unflinching faith to achieve the unitary state of Brahman protects the aspirant in times of despair defeating even the powerful enticements of the objects. The aspirant for his part must always eulogize his ideal, Brahman and recognize fully that the ultimate aim of all knowledge, arts, and religions is attainment of That. Until the scorching of the latencies and obliteration of the mind is achieved, intensity of longing for liberation plays the key role in one's spiritual course.

Verse 02.88

समानवृत्त्या क्रमते चासु वृत्त्या संसारतो व्यपदेशोपपत्तेः ।
सूक्ष्मप्रमाणोपमर्दोपलब्धस्थितिश्च तथोपपत्तेरेष
ऊष्मा रसैके ॥2.88॥

samānavṛttyā kramate cāsu vṛttyā saṃsārato vyapadeśopapatteḥ .
sūkṣmapramāṇopamardopalabdhasthitiśca tathopapattereṣa
ūṣmā rasaike ***॥2.88॥***

2.88. The aspirant must recognize that all the modifications of his mind are but the dirty latencies accumulated over innumerable lives of sinful ignorance. By

comparing and contrasting the material life and the spiritual path he can see the fleeting results of the worldly actions and the lasting peace of the spiritual state. Though painful to start with, cleansing of one's mind of its age-old taints will, by and by, prove to yield invaluable results.

Verse 02.89

अत्र स्मर्यनानुपरताविधिवाक्यसिद्धेर्वैयासकिर्मुनिरेषोव्ययात्मा ।
अविभागो वचनाद्धार्द एव रश्म्यनुसारी निशितो दक्षिणायने ।
योगिनः प्रतिसृतैस्तथार्चिराद्वायुमद्धटितो वरुणेन ॥2.89॥

atra
smaryanānuparatāvidhivākyasiddhervaiyāsakirmunireṣovyayāt mā .
avibhāgo vacanāddhārda eva raśmyanusārī niśito dakṣiṇāyane .
yoginaḥ pratisṛtaistathārcirādvāyumadghaṭito varuṇena ***॥2.89॥***

अतिवाहिकविधेस्तदलिङ्गात्तद्वदत्रोभयोरपि सिद्धिः ।
तद्वैतेन गतिरप्युपावृतो विशेषसामीप्यसकार्यहेतौ ॥2.90॥

ativāhikavidhestadaliṅgāttadvadatrobhayorapi siddhiḥ .
tadvaitena gatirapyupāvṛto viśeṣasāmīpyasakāryahetau ***॥2.90॥***

2.90 2.89,2.90. The aspirant endowed with pure mind experiences results as vouchsafed in the Vedas even if he may not know their source of authority. He may have fulfilled the requirement of their study and practices (to some extent) in previous lives. His experiences are a clear reflection of the Vedic tenets he has been adhering to over lives. Sage Suka (son of Veda Vyasa) is a glorious example in this context. He has known Brahman by his own merits accomplished in past incarnations. Even the scriptures have eulogized his

exemplary life inspiring renunciation and love for the ideal. Even if such a seer should renounce his body in the inauspicious period of southern solstice, his consciousness of the Self is unperturbed, and he courses towards the abode of auspiciousness. Aided by the forces Vayu and Varuna, his course takes the path of light and attains the effulgence of supreme beatitude. Therefore, one should make all efforts to overcome the obstacles to the Vedic practices until the supreme goal is realized.

Verse 02.91

स्मृतिस्तथाऽन्योऽपि च दर्शनेन काये तथा प्रतिपत्तिप्रतीकः ।
विशेषदृष्ट्या सम्पदाविर्भवेन स्वेनांशत्वान्मुक्तिविज्ञानतो हि
॥2.91॥

smṛtistathā'nyo'pi ca darśanena kāye tathā pratipattipratīkaḥ .
viśeṣadṛṣṭyā sampadāvirbhavena svenāṃśatvānmuktivijñānato hi
॥2.91॥

2.91. The authority of the Vedas is final. Smritis follow them and explain them with the help of accounts. These two are the unfailing guides in the inner path of knowledge. It goes without saying that a body is essential for achieving prosperity of any kind. With that as the basis aided by the light of scriptures, one must progress toward the realm of the Spirit without getting entangled in the objects. The firm conviction that the bounty of the Self transcends all material wealth is the assurance for success. Let the mind never stoop or droop to anything less and thereby have liberation assured.

Verse 02.92

आत्मप्रकाशादविभागेन दृष्टः तद्ब्रह्मणोऽन्यद्द्युतितन्मात्रतोऽन्यः ।
उपन्यासादन्यसङ्कल्पभूत्या रथवान्योऽप्युथाह ॥2.92॥

ātmaprakāśādavibhāgena dṛṣṭaḥ
tadbrahmaṇo'nyaddyutitanmātrato'nyaḥ .
upanyāsādanyasaṅkalpabhūtyā rathavānyo'pyuthāha **॥2.92॥**

2.92. The Self is ever shining of its own. Ignorance of this causes its veiling. The result is jiva devoid of knowledge and hankering after pleasures. Removal of this veiling-causing ignorance is the sole means to know the Self as ever present. Brahman is the space transcendence. Its aspect of consciousness conditioned by the jiva (body) is referred to as Atman. This aspect by constant reflection on the source Brahman becomes progressively illumined and one learns to see Brahmic light within and without and attains unity. The progression in the spiritual path is clearly reflected in the non-attachment to objects. This speaks for the direct or indirect adoration for the subject The subject is one, pure and eternal. Whereas the object is myriad, impure - being a mixture of pleasure and pain, and transient Constant vigilance is advised to avoid pitfalls lurking after unwary moments However, downfall from austerities does not spoil the merit, but gives rise to another incarnation to allow the continuation of the practice.

Verse 02.93

भावमन्यो उभयं न स्वभावा
भावे सम्पत्तिरेवं जगत्स्यात् ।
प्रत्यक्षेणोपदेशात्स्थितिरपि
जगतो व्यक्तिभावादुपासा
भेदाभासस्थितिरविकारावर्तिरिति च ॥2.93॥

bhāvamanyo ubhayaṃ na svabhāvā
bhāve sampattirevaṃ jagatsyāt.
pratyakṣeṇopadeśātsthitirapi
jagato vyaktibhāvādupāsā
bhedābhāsasthitiravikārāvartiriti ca ***॥2.93॥***

2.93. Even with the increased responsibility the aspirant must carry on his practice with increased zeal and joy. Intermittent experiences supported by Guru's gracious utterances erase the world picture completely and the Self is revealed in all its glory. Liberation is achieved. Occasional disturbances of veiling subside gradually.

Verse 02.94

तथा दृष्टेर्द्रष्टुर्विपरीतदृष्टेः श्रुतिवशा-
त्तथा बुद्धेर्बोद्धा भवति अनुमानेन हि बुधः ।
भोगे सामान्यलिङ्गाच्छिवभजनभवे मान्यमनसा
अनावृत्तिः शब्दो भवति विधिवाक्येन नियतम् ॥2.94॥

tathā dṛṣṭerdraṣṭurviparītadṛṣṭeḥ śrutivaśā-
ttathā buddherboddhā bhavati anumānena hi budhaḥ .
bhoge sāmānyaliṅgācchivabhajanabhave mānyamanasā
anāvṛttiḥ śabdo bhavati vidhivākyena niyatam ***॥2.94॥***

2.94. At this stage of spasmodic efforts, involving subsidence of Atman in Brahman and its emergence, might sometimes appear to be anomalous. The texts come to the rescue giving relevant explanations to the sadhaka (aspirant). Then, there is no more any looking back for him. Jnana dawns on him. Craving for enjoyments is completely prohibited at this (final) stage. Sometimes, when the body gets sick, such cravings might surface. But, the well-trained mind reinforced with regular practices of renunciation and non-attachment can withstand such onslaughts, thereby avoiding dangers of retrogression. Realization of the Self obliterates rebirth. Should the body survive the grand experience, actions necessitated by it and those ordained by the Sastras can be performed without doership. Constant remembrance of Siva, one's Self gives no chance to dualistic states.

Verse 02.95

तवोक्तः सूत्राणां विधिरपि च सामान्यमुभय-
प्रकृष्ट श्रुत्यैव प्रभवति महानन्दसदने ॥2.95॥
tavoktaḥ sūtrāṇāṃ vidhirapi ca sāmānyamubhaya-
prakṛṣṭa śrutyaiva prabhavati mahānandasadane ***॥2.95॥***

2.95. These incomparable aphorisms taught by ME are enlightening not only to those who tread the spiritual path but also inspire those vegetating in samsara (transmigratory existence). The world is only a shadow of My universal abode of transcendental joy - The SELF.

Verse 02.96

स्कन्दः - Skanda:-
skandaḥ -

त्रिनेत्रवक्त्रसुचरित्ररूपं मन्त्रार्थवादाम्बुजमित्ररूपाः ।
प्रहृष्टरूपा मुनयो वितेनिरे मतानुसारीण्यथ सूत्रितानि ॥2.96॥
trinetravaktrasucaritrarūpaṃ mantrārthavādāmbujamitrarūpāḥ
.
prahṛṣṭarūpā munayo vitenire matānusārīṇyatha sūtritāni ***॥2.96॥***

2.96. Skanda:- This esoteric knowledge is verily the embodiment of the tri-eyed Mahadevadideva Siva Paramesvara. Siva and His knowledge are ONE! The mantra (sacred utterances) and artha vada (sacred explanations) thereof, are like the lotuses which blossom unto the suns called munis - sages of rare tapas, embodiment of self-abnegation and whose heart-lotuses blossom by the sun called the thought of Siva. These sacred of the most sacred

aphorisms have been explained and expanded by the sages in the spirit of the various systems of philosophy they are associated with.

Verse 02.97

न तानि बुद्ध्युद्भवबोधदानि विश्वेशपादाम्बुजभक्तिदानि ॥2.97॥
na tāni buddhyudbhavabodhadāni viśveśapādāmbujabhaktidāni
॥2.97॥

2.97. These are not intellectual verbiage. When one transcends the intellect by the mastery over oneself, there springs forth a single fount of unitary knowledge from the heart, the seat of love-knowledge-bliss, and drenches one with torrents of enlightening utterances. This is the sweet and profound eloquence of the heart, not of mind. Besides, these are the fruit of self-effacing devotion and are promoters of singular love for the lotus feet of Visvesvara, the Lord of universe.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे शिवेन ऋभुं प्रति सूत्रोपदेशो नाम द्वितीयोऽध्यायः ॥
. iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe śivena ṛbhuṃ prati sūtropadeśo nāma dvitīyo'dhyāyaḥ .

Thus concludes chapter two entitled "The dialogue between Siva and Ribhu in the instruction of the Sutras" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.03 Dialogue of Siva and Ribhu

3. शिवऋभुसंवादो नाम तृतीयोऽध्यायः ।

śivaṛbhusaṃvādo nāma tṛtīyo'dhyāyaḥ

The Dialogue between Siva and Ribhu

Verse 03.1, 03.2

सूतः - Suta:-

sūtaḥ -

ततो महेशात् संश्रुत्य सूत्राणि ऋभुरेव हि ।
कैलासेशं महादेवं तुष्टाव विनयाञ्जलिः ॥3.1॥

tato maheśāt saṃśrutya sūtrāṇi ṛbhureva hi /
kailāseśaṃ mahādevaṃ tuṣṭāva vinayāñjaliḥ ***॥3.1॥***

लब्धज्ञानो महादेवान् मुनिभ्योऽकथयच्च तत् ।
तत् स्तुतिं च शृणुष्वेति जगाद गिरिजासुतः ॥3.2॥

labdhajñāno mahādevān munibhyo'kathayacca tat /
tat stutiṃ ca śṛṇuṣveti jagāda girijāsutaḥ ***॥3.2॥***

3.1, 3.2. Suta:- Ribhu thus became enlightened by Siva's teaching in the form of aphorisms. Saluting Mahadeva in submission, he praised the Lord of Kailasa in extemporaneous hymns of devotion. Later, he shared this knowledge obtained from Siva Mahadeva, with other sages.

Verse 03.3

जैगीषव्यं महात्मानं जितषड्वर्गमुत्तमम् ।

jaigīṣavyaṃ mahātmānaṃ jitaṣaḍvargamuttamam /

स्कन्दः - Skanda:-

skandaḥ -

संस्तुत्य सांबमीशानमृभुर्ज्ञानमविन्दत ।
शांभवः स महायोगी तुष्टावाष्टतनुं हरम् ॥3.3॥

saṃstutya sāṃbamīśānamṛbhurjñānamavindata /
śāṃbhavaḥ sa mahāyogī tuṣṭāvāṣṭatanuṃ haram ***॥3.3॥***

3.3. Skanda:- Kumara, the son of Girija, narrated Ribhu's hymn to Siva, to Jaigishavya the great one who conquered the sextet of foes.

Ribhu hymned Isana, who is with Amba the universal mother and obtained knowledge of the Self. That great Sivayogi then praised Hara who revels in the octonary form (the five elements, the sun, the moon and the Self)-

Verse 03.4

ऋभुः - Ribhu:-

ṛbhuḥ -

गन्धद्विपवरवृन्दत्वचिरुचिबन्धोद्यतपट
गन्धप्रमुख मदान्धव्रजदलि हरिमुखनखरोद्यत्
स्कन्धोद्यन्मुख बन्धक्षुरनिभ निर्यद्रसदसृभिन्दन्नगधर
विन्ध्यप्रभशिव मेध्यप्रभुवर ।
मेध्योत्तमशिव भेद्याखिलजगदुद्यद्भवगत
वेद्यागमशिव गद्यस्तुतपद पद्यप्रकटह्र -
दुद्यद्भवगद वैद्योत्तम पाहि शम्भो ॥3.4॥

gandhadvipavaravṛndatvacirucibandhodyatapaṭa
gandhapramukha madāndhavrajadali harimukhanakharodyat
skandhodyanmukha bandhakṣuranibha
niryadrasadasṛbhindannagadhara
vindhyaprabhaśiva medhyaprabhuvara /
medhyottamaśiva bhedyākhilajagadudyadbhavagata
vedyāgamaśiva gadyastutapada padyaprakaṭahṛ -
dudyadbhavagada vaidyottama pāhi śambho ***॥3.4॥***

3.4. Ribhu:- I salute the Lord - who vanquished the demon-element Gajasura and wrapped the shining hide over His shoulders covering also the matted locks resembling groups of honey-bees flocking onto a rutting elephant's cheeks wetted by odorous secretions, who resembles the fierce lion tearing open the crowns of elephants with its sharp claws while slaughtering evil forces, the blood trickling from whose nails (that resemble incisive knives) is indeed a marvellous sight, whose effulgence envelopes the Vindhya

range of hills and who is the great purifier and the embodiment of purity, who penetrates the entire universe which is but an emanation from Him, who is revealed by the Vedas and whose feet are extolled in devotional verses of diverse metres, and who is the best doctor for the disease called the world arising from the heart. Protect me, O Sambhu!

Verse 03.5

चण्डद्विपकर काण्डप्रभभुज दण्डोद्यतनग
खण्डत्रिपुर महाण्डस्फुटदुडुपशिखण्ड ।
द्युतिवर गण्डद्वय कोदण्डान्तक दण्डितपाद पाहि शंभो ॥3.5॥

caṇḍadvipakara kāṇḍaprabhabhuja daṇḍodyatanaga
khaṇḍatripura mahāṇḍasphuṭaduḍupaśikhaṇḍa /
dyutivara gaṇḍadvaya kodaṇḍāntaka daṇḍitapāda pāhi śaṃbho
॥3.5॥

3.5. Thou hast arisen with Thy powerful arms resembling the trunks of ferocious elephants, and lifted the Mount Meru as bow and punished the invincible Tripurasuras. In that campaign Thou hast expanded Thy form to fill the great expanse when the moon and stars appeared as ornaments on Your crown. When thou hast administered the great bow ambidextrously, it reflected the dazzling lustre ofThy cheeks.

Protect me Sambhu, who chastised Yama, the death-god, with Thy feet.

Verse 03.6

किञ्चिज्जललव सिञ्चद्विजकुल मुञ्चद्वृजिन
कुलुंचद्विजपति चञ्चच्छविजट कुञ्चत्पदनख
मुञ्चन्नतवर करुणा पाहि शंभो ॥3.6॥

kiñcijjalalava siñcaddvijakula muñcadvṛjina
kuluṃcadvijapati cañcacchavijaṭa kuñcatpadanakha
muñcannatavara karuṇā pāhi śaṃbho **॥3.6॥**

3.6. As Thou danceth in gay abandon, droplets from the Ganga escape from Thy matted locks and rain on the worlds to hallow them. And when Thou embark upon the fierce dance, the kaparda gets dishevelled and the locks are let loose.

You impart grace on the self-effacing votaries with the toe-nail of Thy bent left-foot.

Verse 03.7

देव शङ्कर हरमहेश्वर पापतस्कर अमरमयस्कर ।
शिवदशंकर पुरमहेश्वर भवहरेश्वर पाहि शंभो ॥3.7॥

deva śaṅkara haramaheśvara pāpataskara amaramayaskara /
śivadaśaṃkara puramaheśvara bhavahareśvara pāhi śaṃbho
॥3.7॥

3.7. O Sambhu, Lord, dispenser of auspiciousness; stealer of sin, Great God; who renders one immortal; granter of goodness and well-being; terminator of worldly existence, pray, protect me!

Verse 03.8

अङ्गजभङ्ग तुरङ्गरथाङ्ग जलधिनिषङ्ग
धृतभुजङ्गाङ्ग दृशि सुपतङ्ग
करसुकुरङ्ग जटधृतगङ्ग
यमिहृदिसङ्ग भजशिवलिङ्ग भवभयभङ्ग ॥3.8॥

aṅgajabhaṅga turaṅgarathāṅga jaladhiniṣaṅga
dhṛtabhujaṅgāṅga dṛśi supataṅga
karasukuraṅga jaṭadhṛtagaṅga
yamihṛdisaṅga bhajaśivaliṅga bhavabhayabhaṅga ***॥3.8॥***

3.8. Eraser of desire; having the sun for chariot's wheel, having an ocean of a quiver; snake-decked; sun-eyed, holding the petite deer; having the Ganges locked in the locks; seated in the hearts of the self-disciplined, dispeller of the fear of transmigration and appearing as the linga - may we realize that Siva!

Verse 03.9

शंबरकरशर दम्बरवरचर डंबरघोषण दुंबरफलजग
निकुरुंबभरहर बिंबितहृदिचिर लंबितपदयुग
लंबोदरजनकान्तकहर शिव बिन्दुवरासन
बिन्दुगहन शरदिन्दुवदनवर कुन्दधवल गणवृन्दविनत
भवभयहर परवर करुणाकर फणिवरभूषण
स्मर हर गरधर परिपाहि ॥3.9॥

śaṃbarakaraśara dambaravaracara ḍaṃbaraghoṣaṇa
duṃbaraphalajaga
nikuruṃbabharahara biṃbitahṛdicira laṃbitapadayuga
laṃbodarajanakāntakahara śiva binduvarāsana
bindugahana śaradinduvadanavara kundadhavala
gaṇavṛndavinata
bhavabhayahara paravara karuṇākara phaṇivarabhūṣaṇa
smara hara garadhara paripāhi ***॥3.9॥***

3.9. Sporting the baby-deer in the hand; traversing the heart- space; vibrating the celestial drum; bearing the countless worlds like the minuscule seeds in the Oudumbara fruit and destroying them; causing the reflection of Thy extended feet twain unto the hearts of those who have longed for Thee for long; father of the broad-bellied Ganesa; killer of death; Siva, having bindu — the space between eyebrows - as the royal seat of deep significance; with a lustrous moon-like face and a body as fair as the kunda flower; eulogized by hordes of pramathas; remover of worldly fears; foremost among the celestials; repository of compassion; wearing the best among serpents as ornaments; dispeller of lust; containing the celestial poison - please protect me.

Verse 03.10

रासभवृषभेभ शरभाननगणगुणनन्दित-
त्रिगुणपथातिग शरवणभवनुत तरणिस्थित वरुणालय
कृतपारण मुनिशरणायित पदपद्मारुण पिङ्गजटाधर
कुरु करुणां शङ्कर शं कुरु मे ॥3.10॥

rāsabhavṛṣabhebha śarabhānanagaṇaguṇanandita-
triguṇapathātiga śaravaṇabhavanuta taraṇisthita varuṇālaya
kṛtapāraṇa muniśaraṇāyita padapadmāruṇa piṅgajaṭādhara
kuru karuṇāṃ śaṅkara śaṃ kuru me ***॥3.10॥***

3.10. O Sankara, eulogized by hosts of attendants having heads of various animals like donkey, ox, elephant and the ferocious sarabha; who transcends the (worldly) path conceived by the triad of gunas (sattva, rajas and tamas); praised by the one born in the saravana marsh (Skanda); being seated in the solar orb You cause the evaporation of the oceanic waters; Thy rosy feet are the refuge to austere munis; with locks of gleaming copper - make me hallowed.

Verse 03.11

जम्भप्रहरण कुम्भोद्भवनुत कुम्भप्रमथ निशुम्भद्युतिहर
भिन्दद्रणगण डिम्भायितसुर तारकहरसुत
कुंभ्युद्यतपद विन्ध्यस्थितदितिमान्द्यप्रहर मदान्धद्विपवर
कृत्तिप्रवर सुधान्धोनुतपद बुद्ध्यागमशिव
मेध्यातिथिवरद ममावन्ध्यं कुरु दिवसं
तव पूजनतः परिपाहि शंभो ॥3.11॥

jambhapraharaṇa kumbhodbhavanuta kumbhapramatha
niśumbhadyutihara
bhindadraṇagaṇa ḍimbhāyitasura tārakaharasuta
kuṃbhyudyatapada vindhyasthitaditimāndyaprahara
madāndhadvipavara
kṛttipravara sudhāndhonutapada buddhyāgamaśiva
medhyātithivarada mamāvandhyaṃ kuru divasaṃ
tava pūjanataḥ paripāhi śaṃbho **॥3.11॥**

3.11. Slayer of Jambhasura; hymned by the sage Agastya; blessed Kumbha to become Thy pramatha host; killed the demon Nisumbha; wiped out hosts of other evil forces; having Kumara as son, who butchered Taraka as if in sport; erased the lethargic forces of the demoniac race of the Vindhya region with Your raised foot resembling elephant's trunk; wearing the hide of Gajasura, the elephant-demon blinded by egotism; Thy feet worshipped by devas, consumers of amrita (nectar); You reach out to those noble ones undertaking the Jnana Yagna of practising oneness with Thee; giver of boons, render my day fertile by worship of Thee.

Verse 03.12

कुन्दसदृश मकरन्दनिभसुरवृन्दविनुत कुरुविन्दमणिगण
वृन्दनिभाङ्घ्रिजमन्दर वसदिन्दुमकुट शरदंबुजकृश
गरनिन्दनगल सुन्दरगिरितनयाकृति
देहवराङ्गबिन्दुकलित शिवलिङ्गगहन सुतसिन्दुरवरमुख
बन्धुरवरसिन्धुनदीतट लिङ्गनिवहवरदिग्वस पाहि शंभो ॥3.12॥

kundasadṛśa makarandanibhasuravṛndavinuta
kuruvindamaṇigaṇa
vṛndanibhāṅghrijamandara vasadindumakuṭa śaradaṃbujakṛśa
garanindanagala sundaragiritanayākṛti
dehavarāṅgabindukalita śivaliṅgagahana sutasinduravaramukha
bandhuravarasindhunadītaṭa liṅganivahavaradigvasa pāhi
śaṃbho **॥3.12॥**

3.12. Protect me O Sambhu, who art fair like the kunda petals; who revels in the nectarine words of praise of the devas; whose feet shine as if decorated with an anklet of self-shining gems; wearing the moon of the Mandara mountain abode. With a body like unto a fair lotus bloom in the sarad ritu (season in September- October) and a throat darkened by the poison contained therein; by sharing Thy body with the divine mother, You became all the more handsome; the primordial bindu. Thy essential nature, expanded as the universe which is Thy symbol, the Linga; with an attractive reddish face; clad in the sky and established on the Sindhu river-bank in the form of groups of Sivalingas;

Verse 03.13

पन्नगाभरण मारमारण विभूतिभूषण शैलजारमण ।
आपदुद्धरण यामिनीरमणशेखर सुखद पाहि शंभो ॥3.13॥

pannagābharaṇa māramāraṇa vibhūtibhūṣaṇa śailajāramaṇa /
āpaduddharaṇa yāminīramaṇaśekhara sukhada pāhi śaṃbho
॥3.13॥

3.13. O Snake-embellished one; who slayed Manmatha; wearer of ashes; consort of Sailaja, the mountain-born; one who protects those in distress; moon-wearing; dispenser of joy; protect me!

Verse 03.14

दक्षाध्वरवरशिक्ष प्रभुवर त्र्यक्ष प्रबलमहोक्षस्थित
सितवक्षस्स्थलकुलचक्षुःश्रवस वराक्षस्रज हर ।
वीक्षानिहताधोक्षजात्मज वरकक्षाश्रय पुरपक्षविदारण
लीक्षायितसुर भिक्षाशन हर पद्माक्षार्चनतुष्ट
भगाक्षिहराव्यय शङ्कर मोक्षप्रद परिपाहि महेश्वर ॥3.14॥

dakṣādhvaravaraśikṣa prabhuvara tryakṣa prabalamahokṣasthita
sitavakṣassthalakulacakṣuḥśravasa varākṣasraja hara /
vīkṣānihatādhokṣajātmaja varakakṣāśraya purapakṣavidāraṇa
līkṣāyitasura bhikṣāśana hara padmākṣārcanatuṣṭa
bhagākṣiharāvyaya śaṅkara mokṣaprada paripāhi maheśvara
॥3.14॥

3.14. Thou hast shattered the great sacrificial yajna of Daksha; tri- eyed; mounted on the powerful bull; with a broad chest sparkling with sacred ashes and snake-embellishments and choicest rudraksha garlands; rendered Vishnu's son

Manmatha to ashes with a glance; devastated the evil Tripuras who sought refuge in invincible cities; supporter of the myriads of devas who are like lice in Thy hair; partaker of alms; who rejoices by the worship of the lotus-eyed Hari; who blinded Bhaga, one of the twelve Adityas (sun gods) that supported Daksha Yajna; the inexhaustible, bestower of freedom O Mahesvara, great Lord, save me!

Verse 03.15

अक्षयफलद शुभाक्ष हराक्षततक्षककर
गरभक्ष परिस्फुरदक्ष क्षितिरथ सुरपक्षाव्यय ।
पुरहर भव हर हरिशर शिव शिव
शङ्कर कुरु कुरु करुणां शशिमौले ॥3.15॥

akṣayaphalada śubhākṣa harākṣatatakṣakakara
garabhakṣa parisphuradakṣa kṣitiratha surapakṣāvyaya /
purahara bhava hara hariśara śiva śiva
śaṅkara kuru kuru karuṇāṃ śaśimaule ***॥3.15॥***

3.15. Confer upon me Thy compassion O Siva; bestower of interminable fruit; auspicious-visioned; eraser of defects; having Takshaka serpent for bracelet; consumer of venom; dazzling-eyed; having the earth for chariot; the inexhaustible; remover of adjuncts and relative existence; moon-decked one who made Hari as arrow, grant me the ultimate good.

Verse 03.16

भजाम्यगसुताधवं पशुपतिं महोक्षध्वजं
वलक्षभसितोज्ज्वलं प्रकटदक्षदाहाक्षिकम् ।
भगाक्षिहरणं शिवं प्रमथितोरुदक्षाध्वरं
प्रपक्षसुरतामुनिप्रमथशिक्षिताधोक्षजम् ॥3.16॥

bhajāmyagasutādhavaṃ paśupatiṃ mahokṣadhvajaṃ
valakṣabhasitojjvalaṃ prakaṭadakṣadāhākṣikam /
bhagākṣiharaṇaṃ śivaṃ pramathitorudakṣādhvaraṃ
prapakṣasuratāmunipramathaśikṣitādhokṣajam ***॥3.16॥***

3.16. worship the partner of Sailaja, the hill-born; the Lord of beings having the great bull-mount; gleaming white with copious sacred ashes; whose eye is the realm of the power that publicly ruined Daksha and rendered Bhaga blind; Siva who demolished the Daksha Yajna that was celebrated with pompous fanfare and had His pramatha hosts punish all those who supported the enterprise like devas, munis and even Vishnu.

Verse 03.17

श्रीनाथाक्षिसरोजराजितपदांभोजैकपूजोत्सवै-
र्नित्यं मानसमेतदस्तु भगवन् सद्राजमौले हर ।
भूषाभूतभुजङ्गसङ्गत महाभस्माङ्गनेत्रोज्वल-
ज्ज्वालादग्धमनङ्गपतङ्गदृगुमाकान्ताव गङ्गाधर ॥3.17॥

śrīnāthākṣisarojarājitapadāṃbhojaikapūjotsavai-
rnityaṃ mānasametadastu bhagavan sadrājamaule hara /
bhūṣābhūtabhujaṅgasaṅgata mahābhasmāṅganetrojvala-
jjvālādagdhamanaṅgapataṅgadṛgumākāntāva gaṅgādhara
॥3.17॥

3.17. O moon-adorned Lord, Chandramouli! May my mind ever celebrate thoroughly in the services to Thy lotus feet embellished by the eye of Vishnu, consort of Sri (Lakshmi). Thy whole body is decorated by the holy ashes and snakes. With a speck of Thy fiery eye the god of love was reduced, like an insect contacting fire, to heap of ashes.

O Uma's Lord, wearing the Ganga on head, protect me!

Verse 03.18

स्वात्मानन्दपरायणांबुजभवस्तुत्याऽधुना पाहि माम् ।
गिरिजामुखसख षण्मुख पञ्चमुखोद्यतदुर्मुखमुख-
हर आखुवहोन्मुख लेखगणोन्मुख शङ्कर खगगमपरिपूज्य
॥3.18॥

svātmānandaparāyaṇāṃbujabhavastutyā'dhunā pāhi mām ।
girijāmukhasakha ṣaṇmukha pañcamukhodyatadurmukhamukha-
hara ākhuvahonmukha lekhagaṇonmukha śaṅkara
khagagamaparipūjya ॥3.18॥

3.18. Protect me O Lord extolled by the lotus-born Brahma who ever rejoices within;

O companion of Girija, You shine as Shanmukha (Skanda) with six faces and as panchamukha with five faces; decapitated the Durmukha demon; became pleased with the rat-mounted Ganesa and the celestial multitudes; establisher of auspiciousness; you are worshipped by the bird-mounted ones - Brahma and Vishnu.

Verse 03.19

कोटिजन्मविप्रकर्मशुद्धचित्तवर्त्मनां
श्रौतसिद्धशुद्धभस्मदग्धसर्ववर्ष्मणाम् ।
रुद्रभुक्तमेध्यभुक्तिदग्धसर्वपाप्मनां
रुद्रसूक्ति उक्तिभक्तिभुक्तिमुक्तिदायिकाम् ।
पुरहर इष्टतुष्टिमुक्तिलास्यवासना
भक्तिभासकैलासमीश आशु लभ्यते ॥3.19॥

koṭijanmaviprakarmaśuddhacittavartmanāṃ
śrautasiddhaśuddhabhasmadagdhasarvavarṣmaṇām /
rudrabhuktamedhyabhuktidagdhasarvapāpmanāṃ
rudrasūkti uktibhaktibhuktimuktidāyikām /
purahara iṣṭatuṣṭimuktilāsyavāsanā
bhaktibhāsakailāsamīśa āśu labhyate ***॥3.19॥***

3.19. Better than crores of lives of a pure-minded brahmana undertaking the ordained duties; better than those that have trodden the Vedic path of purification and reduced themselves to ashes; better than those that recite the Rudra mantra suktam that fetches livelihood, burns all sins and gives liberation, and afterwards partake of the offering thus sanctified—is to worship Isvara with singular devotion and live a life for the pleasure of the destroyer of three cities. For such the state of Kailasa is at hand.

Verse 03.20

स्कन्दः - Skanda:-

skandaḥ -

तत्स्तुत्या तोषितः शंभुस्तमाह ऋभुमीश्वरः ।
प्रसन्नः करुणाम्भोधिरम्भोजसुतमोदनः ॥3.20॥

tatstutyā toṣitaḥ śaṃbhustamāha ṛbhumīśvaraḥ /
prasannaḥ karuṇāmbhodhirambhojasutamodanaḥ ***॥3.20॥***

3.20. Skanda:- The Lord who is serene and an ocean of compassion was delighted by Ribhu's hymn. Then He replied thus to please the son of the lotus-born Brahma (Ribhu).

Verse 03.21

ईश्वरः - Isvara:-

īśvaraḥ -

वेदान्तपाठपठनेन हठादियोगैः
श्रीनीलकण्ठपदभक्तिविकुण्ठभावाः ।
ये कर्मठा यतिवरा हरिसौरिगेहे
सालावृकैर्वरकठोरकुठारघातैः ॥3.21॥

vedāntapāṭhapaṭhanena haṭhādiyogaiḥ
śrīnīlakaṇṭhapadabhaktivikuṇṭhabhāvāḥ /
ye karmaṭhā yativarā harisaurigehe
sālāvṛkairvarakaṭhorakuṭhāraghātaiḥ **॥3.21॥**

भिन्नोत्तमाङ्गहृदयाश्च भुसुण्डिभिस्ते ।
भिक्षाशना जरठरासभवद्भ्रमन्ति ॥3.22॥

bhinnottamāṅgahṛdayāśca bhusuṇḍibhiste /
bhikṣāśanā jaraṭharāsabhavadbhramanti **॥3.22॥**

3.22 3.21, 3.22. Isvara:- Without loving devotion to the lotus feet of the blue-throated Lord, even if one can recite the sonorous chants of the Vedas or demonstrate hatha yoga exercises, there is no hope. Such ritualists (devoid of devotion) even if they be revered as ascetics shall be tormented by wild four-legged animals and butchered with weapons like axes in the abode of Yama, death. Their agonies are intensified as their heads are shattered to pieces with clubs. Heart-broken they return (reborn) to the world of dire pain and roam like asses begging for food.

Verse 03.23

विद्युच्चञ्चलजीवितेऽपि न मनागुत्पद्यते शांभवी
भक्तिर्भीमपदाम्बुजोत्तमपदे भस्मत्रिपुण्ड्रेऽपि च ।
रुद्राक्षामलरुद्रसूक्तिजपने निष्ठा कनिष्ठात्मनां
विष्ठाविष्टकुनिष्ठकष्टकुधियां दुष्टात्मनां सर्वदा ॥3.23॥

vidyuccañcalajīvite'pi na manāgutpadyate śāṃbhavī
bhaktirbhīmapadāmbujottamapade bhasmatripuṇḍre'pi ca /
rudrākṣāmalarudrasūktijapane niṣṭhā kaniṣṭhātmanāṃ
viṣṭhāviṣṭakuniṣṭhakaṣṭakudhiyāṃ duṣṭātmanāṃ sarvadā **॥3.23॥**

3.23. (Despite all this) pure love for the lotus feet of Sambhu does not generate in the life short-lived like the flash of lightning. Disposition to adore the sacred ashes, sacred beads, Rudra suktam and Siva, the Kanishtha (the last, or One who is the end of all) does not arise. Such ones wallow in abhorrent states like the vermin in feces.

Verse 03.24

भ्रष्टानां दुरदृष्टतो जनिजरानाशेन नष्टात्मनां
ज्येष्ठश्रीशिपिविष्टचारुचरणांभोजार्चनानादरः ।
तेनानिष्टपरंपरासमुदयैरष्टाकृतेर्न स्मृतिः
विष्ठापूरितदुर्मुखेषु नरके भ्रष्टे चिरं संस्थितिः ॥3.24॥

bhraṣṭānāṃ duradṛṣṭato janijarānāśena naṣṭātmanāṃ
jyeṣṭhaśrīśipiviṣṭacārucaraṇāṃbhojārcanānādaraḥ /
tenāniṣṭaparaṃparāsamudayairaṣṭākṛterna smṛtiḥ
viṣṭhāpūritadurmukheṣu narake bhraṣṭe ciraṃ saṃsthitiḥ **॥3.24॥**

3.24. Further, these hapless fools stoop to increasingly pathetic realms and experience long a vicious birth-dotage-

death cycle. They would rather court even more horrendously calamitous states than incline their hearts to the service of Siva's effulgent lotus feet. They cannot think of Him who is Jyeshtha - the eldest, Sipivishtha - dweller of waters, and Ashtakriti - of the octonary form.

Consigned to hells full of excreta, they wallow in it for eternity.

Verse 03.25

अज्ञायत्तेष्वभिज्ञाः सुरवरनिकरं स्तोत्रशास्त्रादितुष्टं
सत्राशं मन्त्रमात्रैर्विधिविहितधिया सामभागैर्यजन्ति ।
श्राद्धे श्रद्धाभरणहरणभ्रान्तरूपान्पितॄंस्ते
तत्तच्छ्रद्धासमुदितमनः स्वान्तरा शम्भुमीशम् ॥
नाभ्यर्चन्ति प्रणतशरणं मोक्षदं मां महेशम् ॥3.25॥

ajñāyatteṣvabhijñāḥ suravaranikaraṃ stotraśāstrādituṣṭaṃ
satrāśaṃ mantramātrairvidhivihitadhiyā sāmabhāgairyajanti /
śrāddhe śraddhābharaṇaharaṇabhrāntarūpānpitṝṃste
tattacchraddhāsamuditamanaḥ svāntarā śambhumīśam //
nābhyarcanti praṇataśaraṇaṃ mokṣadaṃ māṃ maheśam **॥3.25॥**

3.25. Then by chance, they may be born among illiterate idiots and pose like pundits. By and by, they get to dabble in scriptures and learn to please the demigods by various means such as sacred syllables, recitations, praises and sacrificial offerings. They even care to propitiate out of delusion, pitris (manes) with much earnestness. But they refuse to serve with delightful hearts the Great Lord Sambhu, who saves those who surrender to Him and confers liberation.

Verse 03.26

आर्याः शर्वसमर्चनेन सततं दूर्वादलैः कोमलैः
बिल्वाखर्वदलैश्च शङ्करमहाभागं हृदन्तः सदा ।
पर्वस्वप्यविशेषितेन मनसा गर्वं विहायादरात्
दुर्गाण्याशु तरन्ति शङ्करकृपापीयूषधारारसैः ॥3.26॥

āryāḥ śarvasamarcanena satataṃ dūrvādalaiḥ komalaiḥ
bilvākharvadalaiśca śaṅkaramahābhāgaṃ hṛdantaḥ sadā /
parvasvapyaviśeṣitena manasā garvaṃ vihāyādarāt
durgāṇyāśu taranti śaṅkarakṛpāpīyūṣadhārārasaiḥ ***॥3.26॥***

श्रीचन्द्रचूडचरणांबुज पूजनेन
कालं नयन्ति पशुपाशविमुक्तिहेतोः ।
भावाः परं भसितफाललसत्त्रिपुण्ड्र-
रुद्राक्षकङ्कणलसत्करदण्डयुग्माः ॥3.27॥

śrīcandracūḍacaraṇāṃbuja pūjanena
kālaṃ nayanti paśupāśavimuktihetoḥ /
bhāvāḥ paraṃ bhasitaphālalasattripuṇḍra-
rudrākṣakaṅkaṇalasatkaradaṇḍayugmāḥ ***॥3.27॥***

पञ्चाक्षरप्रणवसूक्तधिया वदन्ति
नामानि शांभवमनोहरदानि शंभो ।
मुक्तिप्रदानि सततं शिवभक्तवर्याः
ये बिल्वमूलशिवलिङ्गसमर्चनेन ॥3.28॥

pañcākṣarapraṇavasūktadhiyā vadanti
nāmāni śāṃbhavamanoharadāni śaṃbho /
muktipradāni satataṃ śivabhaktavaryāḥ
ye bilvamūlaśivaliṅgasamarcanena ***॥3.28॥***

कालं नयेद्विमलकोमलबिल्वपत्रैः
नो तस्य कालजभयं भवतापपापम् ।
सन्तापभूपजनितं भजतां महेशम् ॥3.29॥

kālaṃ nayedvimalakomalabilvapatraiḥ
no tasya kālajabhayaṃ bhavatāpapāpam /
santāpabhūpajanitaṃ bhajatāṃ maheśam ***॥3.29॥***

3.29 3.26–3.29. Aryas - those with minds turning away from the objects and drawing near Atman - ever take delight in the worship of Sivalinga with unscathed trilobate bilva (Aegle marmelos) leaves and establish the great Sarva(Siva) firmly in their hearts. They propitiate Him equally in normal as well as sacred occasions, with minds consecrated to their ideal and shunning haughtiness. Blithe with the nectar of Siva's grace they overcome hurdles with ease.

Wearing the triple stripes of bhasma on the forehead and smearing it on rest of the body, and sporting rudraksha armbands, they pass their time sweet in the services of the moon-adorned Lord's lotus feet with emancipation as the sole goal.

With their minds consigned to the repetition of the holy sounds such as panchakshara, pranava (Om) and the sanctifying names of Sambhu that bestow salvation, they worship the Sivalinga installed at the base of the bilva tree with tender and stainless bilva leaves.

With such reverential acts effecting union with Siva, they spend their time sweet and avoid all sorts of pains and fears accruing from the sinful world-cycle or Death.

Verse 03.30

शश्वद्विश्वेशपादौ यमशमनियमैर्भूतिरुद्राक्षगात्रो
विश्वत्रस्तो भुजङ्गाङ्गदवरगिरिजानायके लब्धभक्तिः ।
मुग्धोऽप्यध्यात्मविद् यो भवति भवहरस्यार्चया प्राप्तकामः
॥3.30॥

śaśvadviśveśapādau yamaśamaniyamairbhūtirudrākṣagātro
viśvatrasto bhujaṅgāṅgadavaragirijānāyake labdhabhaktiḥ /
mugdho'pyadhyātmavid yo bhavati bhavaharasyārcayā
prāptakāmaḥ ***॥3.30॥***

3.30. He who controls his mind through the eightfold yoga comprising yama, niyama etc, wears rudraksha beads and ashes; and attains love for the Lord of Girija wearing snake garlands who removes worldly sin and transmigration, even if he be a dunce devoid of Vedic knowledge, attains the cherished fruits of that devotion.

Verse 03.31

शब्दैरब्दशतेऽपि नैव स लभेत् ज्ञानं न तर्कभ्रमैः
मीमांसा द्वयतस्तथाद्वयपदं किं सांख्यसंख्या वद ।
योगायासपरंपरादिविहितैर्वेदान्तकान्तारके
श्राम्यन् भक्तिविवर्जितेन मनसा शम्भोः पदे मुक्तये ॥3.31॥

śabdairabdaśate'pi naiva sa labhet jñānaṃ na tarkabhramaiḥ
mīmāṃsā dvayatastathādvayapadaṃ kiṃ sāṃkhyasaṃkhyā vada /
yogāyāsaparaṃparādivihitairvedāntakāntārake
śrāmyan bhaktivivarjitena manasā śambhoḥ pade muktaye
॥3.31॥

3.31. One may learn vyakarana (Vedic grammar) for a hundred years, one may delude oneself to have mastered tarka (logic) and mimamsa (rituals), one may drudge in the path of yoga (postures etc), and wander aimlessly in the forest of Vedanta.

Of what use are all these without having love for Sambhus feet that confer salvation?

Verse 03.32

किं गङ्गया वा मकरे प्रयाग-
स्नानेन वा योगमखक्रियाद्यैः ।
यत्रार्चितं लिङ्गवरं शिवस्य
तत्रैव सर्वार्थपरंपरा स्यात् ॥3.32॥

kiṃ gaṅgayā vā makare prayāga-
snānena vā yogamakhakriyādyaiḥ /
yatrārcitaṃ liṅgavaraṃ śivasya
tatraiva sarvārthaparaṃparā syāt ***॥3.32॥***

3.32. Of what use are the holy baths in the Ganga and the holy confluence of Triveni at Prayaga on a makara sankramana day, and various sacrificial rites? Where the great Sivalinga is propitiated there alone dwell all the cherished fruits.

Verse 03.33, 03.34

श्रीशैलो हिमभूधरोऽरुणगिरिर्वृद्धाद्रिगोपर्वतौ
श्रीमद्धेमसभाविहार भगवन् नृत्तं त्रिनेत्रो गिरिः ।
कैलासोत्तरदक्षिणौ च भगवान् यत्रार्चने शङ्करो
लिङ्गे सन्निहितो वसत्यनुदिनं शाङ्गस्य हृत्पङ्कजे ॥3.33॥

śrīśailo himabhūdharo'ruṇagirirvṛddhādrigoparvatau
śrīmaddhemasabhāvihāra bhagavan nṛttaṃ trinetro giriḥ /
kailāsottaradakṣiṇau ca bhagavān yatrārcane śaṅkaro
liṅge sannihito vasatyanudinaṃ śāṅgasya hṛtpaṅkaje ***॥3.33॥***

तत्राविमुक्तं शशिचूडवासं
ॐकारकालञ्जर रुद्रकोटिम् ।
गङ्गाबुधेः सङ्गममम्बिकापति-
प्रियं तु गोकर्णकसह्यजातटम् ॥3.34॥

tatrāvimuktaṃ śaśicūḍavāsaṃ
oṃkārakālañjara rudrakoṭim /
gaṅgābudheḥ saṅgamamambikāpati-
priyaṃ tu gokarṇakasahyajātaṭam ***॥3.34॥***

3.34 3.33, 3.34. Srisaila, the Himalaya, Arunachala, Vriddhachala, Goparvata, the Golden court of Chidambara where the three-eyed Lord danceth, the northern and southern Kailasa, the 'never-liberated' Avimukta Kasi of the moon-wearing Lord, Omkaresvara, Kalanjara of crores of Rudras, Ganga Sagara—the sacred consummation of the Ganga into the sea, Gokarna, banks of the Kaveri river bom in the Sahya hills - are all exceedingly adorable stations for the moon-decked Lord of mother Ambika. Here He dwells in

joyous effulgence. Daily worship at these places reveals Sanga's (Siva) presence in one's own heart-lotus.

Verse 03.35

यत्राभ्यर्णगतं महेशकरुणापूर्णं तु तूर्णं हृदा
लिङ्गं पूजितमप्यपास्तदुरितं तीर्थानि गङ्गादयः ।
पुण्याश्चाश्रमसंघका गिरिवरक्षेत्राणि शंभोः पदं
भक्तियुक्तभजनेन महेशे शक्तिवज्जगदिदं परिभाति ॥3.35॥

yatrābhyarṇagataṃ maheśakaruṇāpūrṇaṃ tu tūrṇaṃ hṛdā
liṅgaṃ pūjitamapyapāstaduritaṃ tīrthāni gaṅgādayaḥ /
puṇyāścāśramasaṃghakā girivarakṣetrāṇi śaṃbhoḥ padaṃ
bhaktiyuktabhajanena maheśe śaktivajjagadidaṃ paribhāti
॥3.35॥

3.35. Wherever the Lord Mahesa as the indwelling Linga is readily worshipped, there the sin-effacing Ganga and other rivers, groups of hallowed hermitages and the Himalayan abodes flourish.

By devotional worship of the Lord Mahesa even the world is rendered aglow with power.

Verse 03.36, 03.37

कर्मन्दिवृन्दा अपि वेदमौलि-
सिद्धान्तवाक्यकलनेऽपि भवन्ति मन्दाः ।
कामादिबद्धहृदयाः सितभस्मपुण्ड्र-
रुद्राक्ष शङ्करसमर्चनतो विहीनाः ॥3.36॥

karmandivṛndā api vedamauli-
siddhāntavākyakalane'pi bhavanti mandāḥ /
kāmādibaddhahṛdayāḥ sitabhasmapuṇḍra-
rudrākṣa śaṅkarasamarcanato vihīnāḥ ***॥3.36॥***

हीना भवन्ति बहुधाप्यबुधा भवन्ति
मत्प्रेमवासभवनेषु विहीनवासाः ॥3.37॥

hīnā bhavanti bahudhāpyabudhā bhavanti
matpremavāsabhavaneṣu vihīnavāsāḥ ***॥3.37॥***

3.36, 3.37. One may become proficient in the scriptural knowledge and the allied rituals. Until one's heart is bound by lust etc, one's body is not decorated by the sacred ashes and rudrakshas, and one does not take to the holistic worship of Sankara, he is only a dunce deserving to become wretched even if he be a scholar and shall be refused a place in My mansion of love.

Verse 03.38

अष्टम्यामष्टमूर्तिर्निशि शशिदिवसे सोमचूडं तु मुक्त्यै
भूतायां भूतनाथं धृतभसिततनुर्वीतदोषे प्रदोषे ।
गव्यैः पञ्चामृताद्यैः फलवरजरसैर्बिल्वपत्रैश्च लिङ्गे
तुङ्गे शाङ्गेऽप्यसङ्गो भजति यतहृदा नक्तभुक्त्यैकभक्तः ॥3.38॥

aṣṭamyāmaṣṭamūrtirniśi śaśidivase somacūḍaṃ tu muktyai
bhūtāyāṃ bhūtanāthaṃ dhṛtabhasitatanurvītadoṣe pradoṣe /
gavyaiḥ pañcāmṛtādyaiḥ phalavarajarasairbilvapatraiśca liṅge
tuṅge śāṅge'pyasaṅgo bhajati yatahṛdā naktabhuktyaikabhaktaḥ
॥3.38॥

3.38. On the eighth day of lunar calendar, midnight, full-moon day, pradosha - on these occasions one must cleanse oneself of sins by wearing ashes and with mind intent on liberation, worship the moon-wearing Lord of beings of octonary form. One must perform abhisheka to the esteemed Sanga Linga with cow milk, panchamrita - (five materials of oblation - cow milk, curds, ghee, crystalline sugar and honey) juices of choicest fruits and bilva leaves. And one must avow to eat once a day at night. Such a devotee becomes unattached at heart.

Verse 03.39

ज्ञानानुत्पत्तये तद्धरिविधिसमताबुद्धिरीशानमूर्तौ
भस्माक्षाधृतिरीशलिङ्गभजनाशून्यं तु दुर्मानसम् ।
शंभोस्तीर्थमहत्सुतीर्थवरके निन्दावरे शाङ्करे
श्रीमद्रुद्रजपाद्यद्रोहकरणात् ज्ञानं न चोत्पद्यते ॥3.39॥

jñānānutpattaye taddharividhisamatābuddhirīśānamūrtau
bhasmākṣādhṛtirīśaliṅgabhajanāśūnyaṃ tu durmānasam /
śaṃbhostīrthamahatsutīrthavarake nindāvare śāṅkare
śrīmadrudrajapādyadrohakaraṇāt jñānaṃ na cotpadyate ***॥3.39॥***

3.39. The one who equates Hari and Brahma with Isana the supreme and doesn't propitiate His linga after wearing bhasma and rudraksha is said to be evil-minded. Jnana does not arise in him.

Jnana does not arise in him who never serves sacred saiva centres and performs holy ablutions accompanied by Sri Rudra recitations.

Verse 03.40

ईशोत्कर्षधियैकलिङ्गनियमादभ्यर्चनं भस्मधृक्
रुद्राक्षामल सारमन्त्र सुमहापञ्चाक्षरे जापिनाम् ।
ईशस्थाननिवासशांभवकथा भक्तिश्च संकीर्तनं
भक्तस्यार्चनतो भवेत् सुमहाज्ञानं परं मुक्तिदम् ॥3.40॥

īśotkarṣadhiyaikaliṅganiyamādabhyarcanaṃ bhasmadhṛk
rudrākṣāmala sāramantra sumahāpañcākṣare jāpinām /
īśasthānanivāsaśāṃbhavakathā bhaktiśca saṃkīrtanaṃ
bhaktasyārcanato bhavet sumahājñānaṃ paraṃ muktidam

॥3.40॥

3.40. The ceremonious performance of abhisheka and puja to the Linga wearing ashes and sacred beads, chanting the essentially pure and supreme panchakshari mantra and with a heart avidly longing for Isa, the Lord, dwelling in saiva centres, singing of Siva's glories and exploits, worshipping the devotees - by these pious acts is generated the transcendental knowledge that leads to liberation.

Verse 03.41

आद्यन्तयोर्यः प्रणवेन युक्तं
श्रीरुद्रमन्त्रं प्रजपत्यघघ्नम् ।
तस्यांघ्रिरेणुं शिरसा वहन्ति
ब्रह्मादयः स्वाघनिवृत्तिकामाः ॥3.41॥

ādyantayoryaḥ praṇavena yuktaṃ
śrīrudramantraṃ prajapatyaghaghnam /
tasyāṃghrireṇuṃ śirasā vahanti
brahmādayaḥ svāghanivṛttikāmāḥ ***॥3.41॥***

3.41. Recitation of the Sri Rudra mantra starting and ending with the Pranava syllable (Om) removes sin. Brahma and other gods wear on their heads the dust of His feet, to be freed of shortcomings.

Verse 03.42

अपूर्वाथर्वोक्त श्रुतिशिरसि विज्ञानमनघं
महाखर्वाज्ञानप्रशमनकरं यो विरचयेत् ।
मुने हृत्पर्वाणां विशसनकरं सप्तमनुभि-
र्व्रतं शीर्षण्यं यो विरचयति तस्येदमुदितम् ॥3.42॥

apūrvātharvokta śrutiśirasi vijñānamanaghaṃ
mahākharvājñānapraśamanakaraṃ yo viracayet /
mune hṛtparvāṇāṃ viśasanakaraṃ saptamanubhi-
rvrataṃ śīrṣaṇyaṃ yo viracayati tasyedamuditam ***॥3.42॥***

3.42. He who recites the glories and sin-effacing septet of mantras, hymned by the seven munis derived from the Atharvana Upanishad, the stainless knowledge that stamps out dire ignorance and egotism; who avows to sacrifice his

heart full of enjoyments, for such a one this (teaching) is imparted.

Verse 03.43

गुरौ यस्य प्रेम श्रुतिशिरसि सूत्रार्थपदगं
मयि श्रद्धा वृद्धा भवति किल तस्यैष सुलभः ।
अनन्यो मार्गोऽयम् अकथितमिदं त्वय्यपि मुदा
यदा गोप्यो मुग्धे सुविहितमुनिष्वेव दिश वै ॥3.43॥

gurau yasya prema śrutiśirasi sūtrārthapadagaṃ
mayi śraddhā vṛddhā bhavati kila tasyaiṣa sulabhaḥ /
ananyo mārgo'yam akathitamidaṃ tvayyapi mudā
yadā gopyo mugdhe suvihitamuniṣveva diśa vai ***॥3.43॥***

3.43. To the one who loves his Guru and is earnestly faithful to Me, the intricate imports of these aphorisms - quintessence of the crown of Vedas - are easily revealed. This wisdom entrusted to you out of pleasure is nowhere found. Therefore, it deserves to be protected in camera from fools. However, it can be offered to deserving munis of purity and discernment.

Verse 03.44

स्कन्दः - Skanda:-

skandaḥ -

इति स्तुत्वा शंभोः प्रमुदितमनास्त्वेष स ऋभुः
मुनिर्नत्वा देवं नगमगपदीशस्य निलयम् ।
यतो गङ्गा तुङ्गा प्रपतति हिमाद्रेः शिखरतो
मुनीन्द्रेष्वाहेदं तदपि शृणु विप्रोत्तम हृदा ॥3.44॥

iti stutvā śaṃbhoḥ pramuditamanāstveṣa sa ṛbhuḥ
munirnatvā devaṃ nagamagapadīśasya nilayam /
yato gaṅgā tuṅgā prapatati himādreḥ śikharato
munīndreṣvāhedaṃ tadapi śṛṇu viprottama hṛdā ***॥3.44॥***

3.44. Skanda:- Sage Ribhu was in raptures after pouring out his heart to Siva. He, along with fellow munis, advanced toward Kailasa, the abode of Isvara, where the towering Ganga falls from above. I shall relate to you what the great seer had proclaimed. Listen O best among brahmanas (Jaigishavya)!

Verse 03.45

ऋभुः - Ribhu:-

ṛbhuḥ -

पतन्त्वशनयो मुहुर्गिरिवरैः समुद्रोर्वरा
भवत्वधरसंप्लवा ग्रहगणाः सुरा यान्त्वघः ।
भवज्जनिम पूजनान्मम मनो न यात्यन्यतः
शपामि प्रपदे प्रभोस्तव सरोरुहाभे हर ॥3.45॥

patantvaśanayo muhurgirivaraiḥ samudrorvarā
bhavatvadharasaṃplavā grahagaṇāḥ surā yāntvaghaḥ /
bhavajjanima pūjanānmama mano na yātyanyataḥ
śapāmi prapade prabhostava saroruhābhe hara ***॥3.45॥***

3.45. Ribhu:- O Hara! Let a series of lightnings strike (me) or the ocean engulf the land along with mountains. Stars and planets may tumble down or the celestials may suffer damnation. Touching Thy lotus feet I pledge that my mind shall not stray from worship of Thee, come what may!

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे शिवऋभुसंवादो नाम तृतीयोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe śivaṛbhusaṃvādo nāma tṛtīyo'dhyāyaḥ

Thus concludes chapter three entitled "The dialogue between Siva and Ribhu" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.04 Dialogue of Ribhu and Nidagha

4. ऋभुनिदाघसंवादो नाम चतुर्थोऽध्यायः ।

ṛbhunidāghasaṃvādo nāma caturtho'dhyāyaḥ

The Dialogue between Ribhu and Nidagha

Verse 04.1

स्कन्दः - Skanda

हिमाद्रिशिखरे तत्र केदारे संस्थितं ऋभुम् ।
केदारेशं पूजयन्तं शाम्भवं मुनिसत्तमम् ।
भस्मरुद्राक्षसम्पन्नं निःस्पृहं मुनयोऽब्रुवन् ॥4.1॥

himādriśikhare tatra kedāre saṃsthitaṃ ṛbhum ।

kedāreśaṃ pūjayantaṃ śāmbhavaṃ munisattamam ।

bhasmarudrākṣasampannaṃ niḥspṛhaṃ munayo'bruvan ॥4.1॥

4.1 Skanda:- (Once) Ribhu the devotee of Sambhu, who was the best among sages and desireless, was staying at the Himalayan Peak of Kedara. Wearing the sacred rudraksha garlands and holy ashes he was engaged in the worship of the Lord Kedaresvara. The munis asked him thus:

Verses 04.2, 04.3

मुनयः - Munis

पद्मोद्भवसुतश्रेष्ठ त्वया कैलासपर्वते ।
आराध्य देवमीशानं तस्मात्सूत्रश्रुतीरितम् ॥4.2॥

padmodbhavasutaśreṣṭha tvayā kailāsaparvate ।
ārādhya devamīśānaṃ tasmātsūtraśrutīritam ॥4.2॥

ज्ञानं लब्धं मुनिश्रेष्ठ त्वं नो ब्रूहि विमुक्तये ।
येन संसारवाराशेः समुत्तीर्णा भवामहे ॥4.3॥

jñānaṃ labdhaṃ muniśreṣṭha tvaṃ no brūhi vimuktaye ।
yena saṃsāravārāśeḥ samuttīrṇā bhavāmahe ॥4.3॥

4.3 O great one, son of the lotus-born (Brahma). You have obtained wisdom of the Vedas in the form of sutras (aphorisms) by worshipping Isana, the Lord of gods on the Kailasa Mountain. Kindly impart the same to us for our liberation, and enable us to cross the ocean of samsara, the wheel of existence.

Verse 04.4

सूतः - Suta

ऋभुर्मुनीनां वचसा तुष्टः शिष्टान्समीक्ष्य तान् ।
अष्टमूर्तिपदध्याननिष्ठांस्तानभ्युवाच ह ॥4.4॥

ṛbhurmunīnāṃ vacasā tuṣṭaḥ śiṣṭānsamīkṣya tān ।
aṣṭamūrtipadadhyānaniṣṭhāṃstānabhyuvāca ha ॥4.4॥

4.4 Suta:- Ribhu considered the words of the noble munis with pleasure and addressed them, who were established in

the contemplation of the feet of the Lord dwelling in His eight-fold form.

Verse 04.5

ऋभुः - Ribhu

नागोप्यं भवतामस्ति शाम्भवेषु महात्मसु ।
त्रिनेत्रप्रेमसदनान्युष्मान्प्रेक्ष्य वदामि तत् ॥4.5॥

nāgopyaṃ bhavatāmasti śāmbhaveṣu mahātmasu ।

trinetrapremasadanānyuṣmānprekṣya vadāmi tat ***॥4.5॥***

4.5 Ribhu:- O great souls devoted to Sambhu, there is nothing secret to withhold from you. Looking at you from the mansion of love of the three-eyed Lord I shall relate the same to you.

Verses 04.6, 04.7

शाङ्करं सूत्रविज्ञानं श्रुतिशीर्षमहोदयम् ।
शृणुध्वं ब्रह्मविच्छ्रेष्ठाः शिवज्ञानमहोदयम् ॥4.6॥

śāṅkaraṃ sūtravijñānaṃ śrutiśīrṣamahodayam ।

śṛṇudhvaṃ brahmavicchreṣṭhāḥ śivajñānamahodayam ***॥4.6॥***

येन तीर्णाः स्थ संसाराच्छिवभक्त्या जितेन्द्रियाः ।
नमस्कृत्वा महादेवं वक्ष्ये विज्ञानमैश्वरम् ॥4.7॥

yena tīrṇāḥ stha saṃsārācchivabhaktyā jitendriyāḥ ।

namaskṛtvā mahādevaṃ vakṣye vijñānamaiśvaram ***॥4.7॥***

4.7 The aphoristic knowledge of Sankara is a great emanation from the crown of the Vedas. O best among

seekers of the knowledge of Brahman! Hearken to this spring of wisdom arising from Siva which enables one to cross samsara by conquering the senses through devotion to Siva. Saluting the great God Mahadeva, I shall expound the knowledge pertaining to Siva.

Verse 04.8

विश्वस्य कारणमुमापतिरेव देवो विद्योतको जडजगत्प्रमदैकहेतुः ।
न तस्य कार्यं करणं महेशितुः स एव तत्कारणमीश्वरो हरः ॥4.8॥

viśvasya kāraṇamumāpatireva devo vidyotako
jaḍajagatpramadaikahetuḥ ।
na tasya kāryaṃ karaṇaṃ maheśituḥ sa eva tatkāraṇamīśvaro
*haraḥ **॥4.8॥***

4.8 The Lord Umapati, consort of Uma, alone is the cause of the universe; the illuminator of the insentient world and the sole cause of joy. For that great Lord Isvara, there is no action or (the need of) instrument (in shaping the worlds). He, the destroyer (Hara) Himself is the cause of that.

Verse 04.9

सूतः सायकसम्भवः समुदिताः सूताननेभ्यो हयाः
नेत्रे ते रथिनो रथाङ्गयुगली युग्यान्तमृग्यो रथी ।
मौवीमूर्ध्नि रथः स्थितो रथवहश्चापं शरव्यं पुरः
योद्धुङ्केशचराः स एव निखिलस्थाणोरणुः पातु नः ॥4.9॥

sūtaḥ sāyakasambhavaḥ samuditāḥ sūtānanebhyo hayāḥ
netre te rathino rathāṅgayugalī yugyāntamṛgyo rathī ।
mauvīmūrdhni rathaḥ sthito rathavahaścāpaṃ śaravyaṃ puraḥ
yoddhuṅkeśacarāḥ sa eva nikhilasthāṇoraṇuḥ pātu naḥ ***॥4.9॥***

4.9 The immovable ‘Sthanu’ Mahesvara in His Campaign against the Tripurasuras - the demons called ‘the Triad’ - is equipped thus: Vishnu is the arrow, the Mount Meru which supports the earth is the bow; Vishnu’s son Brahma is the charioteer; the Vedas which are the emanations from that charioteer’s (Brahma) face are the horses. The sun and the moon which are the two eyes of the rathi - the one who is seated in the chariot, Siva - are the two chariot wheels. That rathi, the seated one, is the One to be known by the ‘end’ of the Vedas (Vedanta - Upanishads) which became the horses, the bearers of the vehicle. Serpent Vasuki, the Lord’s crown band is the bow-string. The targets (of the weapon) are the Tripuras traversing the space (i.e. triads having no firm ground). May the dust of that Sthanu, the immovable great Lord, protect us.

Verse 04.10

निदाघमथ सम्बोध्य ततो ऋभुरुवाच ह ।
अध्यात्मनिर्णयं वक्ष्ये नास्ति कालत्रयेष्वपि ॥4.10॥

nidāghamatha sambodhya tato ṛbhuruvāca ha ।

adhyātmanirṇayaṃ vakṣye nāsti kālatrayeṣvapi ***॥4.10॥***

4.10 Then, Ribhu addressing Nidagha, said thus: I shall give you the exegesis of the Self - not found in the three periods of time.

Verse 04.11

शिवोपदिष्टं सङ्क्षिप्य गुह्याद्गुह्यतरं सदा ।
अनात्मेति प्रसङ्गात्मा अनात्मेति मनोऽपि वा ।
अनात्मेति जगद्वापि नास्त्यनात्मेति निश्चिनु ॥4.11॥

śivopadiṣṭaṃ saṅkṣipya guhyādguhyataraṃ sadā ।

anātmeti prasaṅgātmā anātmeti mano'pi vā ।

anātmeti jagadvāpi nāstyanātmeti niścinu ***॥4.11॥***

4.11 The most confidential of all secrets was abridged and granted by Siva. That which is spoken as Self is non-self only; the mind (which speaks thus) is non-self also. The world too is non-self. Be certain that there is no non-self.

Verse 04.12

सर्वसङ्कल्पशून्यत्वात्सर्वाकारविवर्जनात् ।
केवलं ब्रह्ममात्रत्वान्नास्त्यनात्मेति निश्चिनु ॥4.12॥

sarvasaṅkalpaśūnyatvātsarvākāravivarjanāt ।

kevalaṃ brahmamātratvānnāstyanātmeti niścinu ***॥4.12॥***

4.12 Be of the certitude of the absence of non-self by rendering naught all forms of thought, by forsaking all forms and by the conviction that Brahman alone is.

Verse 04.13

चित्ताभावे चिन्तनीयो देहाभावे जरा च न ।
केवलं ब्रह्ममात्रत्वान्नास्त्यनात्मेति निश्चिनु ॥4.13॥

cittābhāve cintanīyo dehābhāve jarā ca na ।

kevalaṃ brahmamātratvānnāstyanātmeti niścinu ***॥4.13॥***

4.13 By the non-cognition of the mind, there is nothing to be thought of; by the non-cognition of the body aging is not. With the knowledge that Brahman alone is, be of the certitude that there is no non-self.

Verse 04.14

पादाभावाद्गतिर्नास्ति हस्ताभावात्क्रिया च न ।
केवलं ब्रह्ममात्रत्वान्नास्त्यनात्मेति निश्चिनु ॥4.14॥

pādābhāvādgatirnāsti hastābhāvātkriyā ca na ।

kevalaṃ brahmamātratvānnāstyanātmeti niścinu ***॥4.14॥***

4.14 By the non-thinking of feet there is no motion and by that of hands action there is none. With the knowledge that Brahman alone is, be of the certitude that there is no non-self.

Verse 04.15

ब्रह्माभावाज्जगन्नास्ति तदभावे हरिर्न च ।
केवलं ब्रह्ममात्रत्वान्नास्त्यनात्मेति निश्चिनु ॥4.15॥

brahmābhāvājjagannāsti tadabhāve harirna ca ।

kevalaṃ brahmamātratvānnāstyanātmeti niścinu ***॥4.15॥***

4.15 In the absence of Brahma there is no world; by the absence of that (world) there is no Hari. As Brahman alone is, be of the certitude that there is no non-self.

Verse 04.16

मृत्युर्नास्ति जराभावे लोकवेददुराधिकम् ।
केवलं ब्रह्ममात्रत्वान्नास्त्यनात्मेति निश्चिनु ॥4.16॥

mṛtyurnāsti jarābhāve lokavedadurādhikam ।

kevalaṃ brahmamātratvānnāstyanātmeti niścinu ***॥4.16॥***

4.16 Death is void in the absence of aging; worldly and Vedic matters are naught. As there is Brahman alone, be of the certitude that there is no non-self.

Verse 04.17

धर्मो नास्ति शुचिर्नास्ति सत्यन्नास्ति भयन्न च ।
केवलं ब्रह्ममात्रत्वान्नास्त्यनात्मेति निश्चिनु ॥4.17॥

dharmo nāsti śucirnāsti satyannāsti bhayanna ca ।

kevalaṃ brahmamātratvānnāstyanātmeti niścinu ॥4.17॥

4.17 Dharma (righteousness), purity, truth and fear are non-existent. As Brahman alone is, non-self is non-existent.

Verse 04.18

अक्षरोच्चारणं नास्ति अक्षरत्यजडं मम ।
केवलं ब्रह्ममात्रत्वान्नास्त्यनात्मेति निश्चिनु ॥4.18॥

akṣaroccāraṇaṃ nāsti akṣaratyajaḍaṃ mama ।

kevalaṃ brahmamātratvānnāstyanātmeti niścinu ॥4.18॥

4.18 There is no pronunciation of syllables. My consciousness is imperishable. As Brahman alone is, non-self is non-existent.

Verse 04.19

गुरुरित्यपि नास्त्येव शिष्यो नास्तीति तत्त्वतः ।
केवलं ब्रह्ममात्रत्वान्नास्त्यनात्मेति निश्चिनु ॥4.19॥

gururityapi nāstyeva śiṣyo nāstīti tattvataḥ ।

kevalaṃ brahmamātratvānnāstyanātmeti niścinu ॥4.19॥

4.19 The Guru does not exist nor does the disciple, in truth. Because there is only Brahman, be of the conviction that there is no non-self.

Verse 04.20

एकाभावान्न द्वितीयन्न द्वितीयान्न चैकता ।
सत्यत्वमस्ति चेत्किञ्चिदसत्यत्वं च सम्भवेत् ॥4.20॥

ekābhāvānna dvitīyanna dvitīyānna caikatā ।

satyatvamasti cetkiñcidasatyatvaṃ ca sambhavet ॥4.20॥

4.20 In the absence of 'one' there is no 'second' and so is 'one' in the absence of the 'second'. Should there be an iota of truth, non-truth will also manifest.

Verse 04.21

असत्यत्वं यदि भवेत्सत्यत्वं च घटिष्यति ।
शुभं यद्यशुभं विद्धि अशुभं शुभमस्ति चेत् ॥4.21॥

asatyatvaṃ yadi bhavetsatyatvaṃ ca ghaṭiṣyati ।

śubhaṃ yadyaśubhaṃ viddhi aśubhaṃ śubhamasti cet ॥4.21॥

4.21 Should there be non-truth, truth also shall appear. Auspiciousness arises when inauspiciousness is perceived. So does inauspiciousness arise when auspiciousness is perceived.

Verse 04.22

भयं यद्यभयं विद्धि अभयाद्भयमापतेत् ।
केवलं ब्रह्ममात्रत्वान्नास्त्यनात्मेति निश्चिनु ॥4.22॥

bhayaṃ yadyabhayaṃ viddhi abhayādbhayamāpatet ।

kevalaṃ brahmamātratvānnāstyanātmeti niścinu ॥4.22॥

4.22 Fear exists when fearlessness is imagined. By the imagination of fearlessness, fear shows up. There being Brahman alone, be convinced that non-self does not exist.

Verse 04.23

बद्धत्वमस्ति चेन्मोक्षो बन्धाभावे न मोक्षता ।
मरणं यदि चेज्जन्म जन्माभावे मृतिर्न च ॥4.23॥

baddhatvamasti cenmokṣo bandhābhāve na mokṣatā ।

maraṇaṃ yadi cejjanma janmābhāve mṛtirna ca ॥4.23॥

4.23 If there be liberation, bondage is. In the absence of bondage, liberation is not. If there is birth, death occurs; without life death cannot be.

Verse 04.24

त्वमित्यपि भवेच्चाहं त्वं नो चेदहमेव न ।
इदं यदि तदेवापि तदभावे इदं न च ॥4.24॥

tvamityapi bhaveccāhaṃ tvaṃ no cedahameva na ।

idaṃ yadi tadevāpi tadabhāve idaṃ na ca ॥4.24॥

4.24 ‘You’ being, ‘I’ is. Without ‘you’ ‘I’ is not. If ‘this’ is, so is ‘that’. ‘That’ not being, neither ‘this’ is.

Verse 04.25

अस्ति चेदिति तन्नास्ति नास्ति चेदस्ति किञ्च न ।
कार्यं चेत्कारणं किञ्चित्कार्याभावे न कारणम् ॥4.25॥

asti cediti tannāsti nāsti cedasti kiñca na ।

kāryaṃ cetkāraṇaṃ kiñcitkāryābhāve na kāraṇam ***॥4.25॥***

4.25 'Is' implies the absence of 'that'. If there be nothing, even a little cannot be. With effect there may be some cause, without it there is none.

Verse 04.26

द्वैतं यदि तदाऽद्वैतं द्वैताभावेऽद्वयं च न ।
दृश्यं यदि दृगप्यस्ति दृश्याभावे दृगेव न ॥4.26॥

dvaitaṃ yadi tadā'dvaitaṃ dvaitābhāve'dvayaṃ ca na ।

dṛśyaṃ yadi dṛgapyasti dṛśyābhāve dṛgeva na ***॥4.26॥***

4.26 Upon duality, non-duality there is; duality ceasing, non-duality ceases too. Seen (scene) brings in its wake seer also, Scene (seen) ceasing, seer follows suit.

Verse 04.27

अन्तर्यदि बहिः सत्यमन्ताभावे बहिर्न च ।
पूर्णत्वमस्ति चेत्किञ्चिदपूर्णत्वं प्रसज्यते ॥4.27॥

antaryadi bahiḥ satyamantābhāve bahirna ca ।

pūrṇatvamasti cetkiñcidapūrṇatvaṃ prasajyate ***॥4.27॥***

4.27 If there be inside, outside is true too. Without inside, outside is not. If there is perfection, a little imperfection also gets added.

Verse 04.28

किञ्चिदस्तीति चेच्चित्ते सर्वं भवति शीघ्रतः ।
यत्किञ्चित्किमपि क्वापि नास्ति चेन्न प्रसज्यति ॥4.28॥

kiñcidastīti ceccitte sarvaṃ bhavati śīghrataḥ ।
yatkiñcitkimapi kvāpi nāsti cenna prasajyati ॥4.28॥

4.28 If there is a little of the mind, it soon becomes all. If there is no little, nothing arises whatsoever, or wherever.

Verse 04.29

तस्मादेतत्क्वचिन्नास्ति त्वं नाहं वा इमे इदम् ।
केवलं ब्रह्ममात्रत्वान्नास्त्यनात्मेति निश्चिनु ॥4.29॥

tasmādetatkvacinnāsti tvaṃ nāhaṃ vā ime idam ।
kevalaṃ brahmamātratvānnāstyanātmeti niścinu ॥4.29॥

4.29 Hence, all this does not exist in the least - neither you nor I, neither these nor this. Brahman being all that is, be of the certitude that there is no non-self.

Verse 04.30

नास्ति दृष्टान्तकं लोके नास्ति दार्ष्टान्तिकं क्वचित् ।
केवलं ब्रह्ममात्रत्वान्नास्त्यनात्मेति निश्चिनु ॥4.30॥

nāsti dṛṣṭāntakaṃ loke nāsti dārṣṭāntikaṃ kvacit ।
kevalaṃ brahmamātratvānnāstyanātmeti niścinu ॥4.30॥

4.30 There is no example in the world; nor is there any example that can be given. As there is Brahman alone, be of the certitude that there is no non-self.

Verse 04.31

परं ब्रह्माहमस्मीति स्मरणस्य मनो न हि ।
ब्रह्ममात्रं जगदिदं ब्रह्ममात्रत्वमप्य हि ॥4.31॥

paraṃ brahmāhamasmīti smaraṇasya mano na hi ।
brahmamātraṃ jagadidaṃ brahmamātratvamapya hi ॥4.31॥

4.31 There is no mind to contemplate 'I am the supreme Brahman', 'This world is Brahman alone', 'You too are only Brahman.'

Verse 04.32

चिन्मात्रं केवलं चाहं नास्त्यनात्मेति निश्चिनु ।
इत्यात्मनिर्णयं प्रोक्तं भवते सर्वसङ्ग्रहम् ॥4.32॥

cinmātraṃ kevalaṃ cāhaṃ nāstyanātmeti niścinu ।
ityātmanirṇayaṃ proktaṃ bhavate sarvasaṅgraham ॥4.32॥

4.32 I am consciousness alone. There is no non-self. Be of this certitude. Thus, the definition of the self has been told to you.

Verse 04.33

सकृच्छ्रवणमात्रेण ब्रह्मैव भवति स्वयम् ॥4.33॥

sakṛcchravaṇamātreṇa brahmaiva bhavati svayam ॥4.33॥

4.33 Just by hearing this once, one becomes Brahman oneself.

Verse 04.34

निदाघः- (ऋभुः-) Nidagha

भगवन् को भवान् को नु वद मे वदतां वर ।
यच्छ्रुत्वा तत्क्षणान्मुच्येन्महासंसारसङ्कटात् ॥4.34॥

bhagavan ko bhavān ko nu vada me vadatāṃ vara ।

yacchrutvā tatkṣaṇānmucyenmahāsaṃsārasaṅkaṭāt ***॥4.34॥***

4.34 Nidagha:- Who, in truth, are you Lord? Tell me O best among the eloquent; by hearing which one is liberated from that very moment on, from the great trammels of transmigration.

Verse 04.35

ऋभुः - Ribhu

अहमेव परं ब्रह्म अहमेव परं सुखम् ।
अहमेवाहमेवाहमहं ब्रह्मास्मि केवलम् ॥4.35॥

ahameva paraṃ brahma ahameva paraṃ sukham ।

ahamevāhamevāhamahaṃ brahmāsmi kevalam ***॥4.35॥***

4.35 Ribhu:- I alone am the supreme Brahman; I alone am the transcendental happiness. I alone am; I alone am myself. I am only Brahman.

Verse 04.36

अहं चैतन्यमेवास्मि दिव्यज्ञानात्मको ह्यहम् ।
सर्वाक्षरविहीनोऽस्मि अहं ब्रह्मास्मि केवलम् ॥4.36॥

ahaṃ caitanyamevāsmi divyajñānātmako hyaham ।
sarvākṣaravihīno'smi ahaṃ brahmāsmi kevalam ***॥4.36॥***

4.36 I am consciousness alone, of the nature of divine knowledge. I am devoid of all letters (of expression). Brahman alone am I.

Verse 04.37

अहमर्थविहीनोऽस्मि इदमर्थविवर्जितः ।
सर्वानर्थविमुक्तोऽस्मि अहं ब्रह्मास्मि केवलम् ॥4.37॥

ahamarthavihīno'smi idamarthavivarjitaḥ ।
sarvānarthavimukto'smi ahaṃ brahmāsmi kevalam ***॥4.37॥***

4.37 I am devoid of any meaning, 'This' is divested of any meaning. I am free from all kinds of misfortunes. Brahman alone I am.

Verse 04.38

नित्यशुद्धोऽस्मि बुद्धोऽस्मि नित्योऽस्म्यत्यन्तनिर्मलः ।
नित्यानन्दस्वरूपोऽस्मि अहं ब्रह्मास्मि केवलम् ॥4.38॥

nityaśuddho'smi buddho'smi nityo'smyatyantanirmalaḥ ।
nityānandasvarūpo'smi ahaṃ brahmāsmi kevalam ***॥4.38॥***

4.38 I am ever pure, enlightened, eternal and completely taintless. Of the form of eternal bliss am I. I am only Brahman.

Verse 04.39

नित्यपूर्णस्वरूपोऽस्मि सच्चिदानन्दमस्म्यहम् ।
केवलाद्वैतरूपोऽहमहं ब्रह्मास्मि केवलम् ॥4.39॥

nityapūrṇasvarūpo'smi saccidānandamasmyaham ।

kevalādvaitarūpo'hamahaṃ brahmāsmi kevalam ॥4.39॥

4.39 I am of the nature of perfection, ever. I am Being-Consciousness-Bliss. I am of the form of non-duality only. I am Brahman alone.

Verse 04.40

अनिर्देश्यस्वरूपोऽस्मि आदिहीनोऽस्म्यनन्तकः ।
अप्राकृतस्वरूपोऽस्मि अहं ब्रह्मास्मि केवलम् ॥4.40॥

anirdeśyasvarūpo'smi ādihīno'smyanantakaḥ ।

aprākṛtasvarūpo'smi ahaṃ brahmāsmi kevalam ॥4.40॥

4.40 I am of the indefinable form. I am devoid of beginning or end. I am not of the nature of created matter. I am only Brahman.

Verse 04.41

स्वस्वसङ्कल्पहीनोऽहं सर्वाविद्याविवर्जितः ।
सर्वमस्मि तदेवास्मि अहं ब्रह्मास्मि केवलम् ॥4.41॥

svasvasaṅkalpahīno'haṃ sarvāvidyāvivarjitaḥ ।

sarvamasmi tadevāsmi ahaṃ brahmāsmi kevalam ॥4.41॥

4.41 I am devoid of self-will and divested of all nescience. I am everything. I am That alone. I am Brahman only.

Verse 04.42

सर्वनामादिहीनोऽहं सर्वरूपविवर्जितः ।
सर्वसङ्गविहीनोऽस्मि अहं ब्रह्मास्मि केवलम् ॥4.42॥

sarvanāmādihīno'haṃ sarvarūpavivarjitaḥ ।

sarvasaṅgavihīno'smi ahaṃ brahmāsmi kevalam ॥4.42॥

4.42 I am devoid of all names. I am without all forms. I lack all attachments. I am Brahman alone.

Verse 04.43

सर्ववाचां विधिश्चास्मि सर्ववेदावधिः परः ।
सर्वकालावधिश्चास्मि अहं ब्रह्मास्मि केवलम् ॥4.43॥

sarvavācāṃ vidhiścāsmi sarvavedāvadhiḥ paraḥ ।

sarvakālāvadhiścāsmi ahaṃ brahmāsmi kevalam ॥4.43॥

4.43 I am the creator of all speech; and transcending the pinnacle of all Vedas (Vedanta). I am the end of all (measures of) time. Brahman alone am I.

Verse 04.44

सर्वरूपावधिश्चाहं सर्वनामावधिः सुखम् ।
सर्वकल्पावधिश्चास्मि अहं ब्रह्मास्मि केवलम् ॥4.44॥

sarvarūpāvadhiścāhaṃ sarvanāmāvadhiḥ sukham ।

sarvakalpāvadhiścāsmi ahaṃ brahmāsmi kevalam ॥4.44॥

4.44 I am the end of all forms. I am the bliss (manifesting) at the end of all names. I am the end of all the aeons of time. Brahman alone am I.

Verse 04.45

अहमेव सुखं नान्यदहमेव चिदव्ययः ।
अहमेवास्मि सर्वत्र अहं ब्रह्मास्मि केवलम् ॥4.45॥

ahameva sukhaṃ nānyadahameva cidavyayaḥ ।

ahamevāsmi sarvatra ahaṃ brahmāsmi kevalam ***॥4.45॥***

4.45 I am happiness and naught else. I alone am the immutable consciousness. I alone am everywhere. I am only Brahman.

Verse 04.46

केवलं ब्रह्ममात्रात्मा केवलं शुद्धचिद्घनः ।
केवलाखण्डसारोऽस्मि अहं ब्रह्मास्मि केवलम् ॥4.46॥

kevalaṃ brahmamātrātmā kevalaṃ śuddhacidghanaḥ ।

kevalākhaṇḍasāro'smi ahaṃ brahmāsmi kevalam ***॥4.46॥***

4.46 The self is Brahman alone and only a solid mass of pure intelligence. I am alone the undivided essence. I am Brahman alone.

Verse 04.47

केवलं ज्ञानरूपोऽस्मि केवलाकाररूपवान् ।
केवलात्यन्तसारोऽस्मि अहं ब्रह्मास्मि केवलम् ॥4.47॥

kevalaṃ jñānarūpo'smi kevalākārarūpavān ।

kevalātyantasāro'smi ahaṃ brahmāsmi kevalam ***॥4.47॥***

4.47 I am of the form that is only knowledge; of a unitary nature. I am the endless essence. I am Brahman alone.

Verse 04.48

सत्स्वरूपोऽस्मि कैवल्यस्वरूपोऽस्म्यहमेव हि ।
अर्थानर्थविहीनोऽस्मि अहं ब्रह्मास्मि केवलम् ॥4.48॥

satsvarūpo'smi kaivalyasvarūpo'smyahameva hi ।

arthānarthavihīno'smi ahaṃ brahmāsmi kevalam ***॥4.48॥***

4.48 I am of the form that is Being and solitary transcendence. I alone am. I am devoid of significance or the absence of it. I am Brahman alone.

Verse 04.49

अप्रमेयस्वरूपोऽस्मि अप्रतर्क्यस्वरूपवान् ।
अप्रगृह्यस्वरूपोऽस्मि अहं ब्रह्मास्मि केवलम् ॥4.49॥

aprameyasvarūpo'smi apratarkyasvarūpavān ।

apragṛhyasvarūpo'smi ahaṃ brahmāsmi kevalam ***॥4.49॥***

4.49 I am of the form that is immeasurable. I am of the form that is undefinable by logic. I am of the form that is inconceivable. I am Brahman alone.

Verse 04.50

अरसस्युतरूपोऽस्मि अनुतापविवर्जितः ।
अनुस्यूतप्रकाशोऽस्मि अहं ब्रह्मास्मि केवलम् ॥4.50॥

arasasyutarūpo'smi anutāpavivarjitaḥ ।

anusyūtaprakāśo'smi ahaṃ brahmāsmi kevalam ***॥4.50॥***

4.50 I am not of the form of liquid essence. I am free from sorrow. I shine as being pervasive. I am Brahman alone.

Verse 04.51

सर्वकर्मविहीनोऽहं सर्वभेदविवर्जितः ।
सर्वसन्देहहीनोऽस्मि अहं ब्रह्मास्मि केवलम् ॥4.51॥

sarvakarmavihīno'haṃ sarvabhedavivarjitaḥ ।

sarvasandehahīno'smi ahaṃ brahmāsmi kevalam ॥4.51॥

4.51 I am devoid of all activity. I am divested of all distinction. I am without all doubts. I am Brahman alone.

Verse 04.52

अहम्भावविहीनोऽस्मि विहीनोऽस्मीति मे न च ।
सर्वदा ब्रह्मरूपोऽस्मि अहं ब्रह्मास्मि केवलम् ॥4.52॥

ahambhāvavihīno'smi vihīno'smīti me na ca ।

sarvadā brahmarūpo'smi ahaṃ brahmāsmi kevalam ॥4.52॥

4.52 I am without ego sense. Neither am I with the sense that I have no ego. I am ever of the nature of Brahman. Brahman alone am I.

Verse 04.53

ब्रह्म ब्रह्मादिहीनोऽस्मि केशवत्वादि न क्वचित् ।
शङ्करादिविहीनोऽस्मि अहं ब्रह्मास्मि केवलम् ॥4.53॥

brahma brahmādihīno'smi keśavatvādi na kvacit ।

śaṅkarādivihīno'smi ahaṃ brahmāsmi kevalam ॥4.53॥

4.53 I am neither Brahma nor others following him. I have no traits of Kesava (Vishnu) at all nor am I with aspects of Sankara. I am Brahman alone.

Verse 04.54

तूष्णीमेवावभासोऽस्मि अहं ब्रह्मास्मि केवलम् ।
किञ्चिन्नास्ति परो नास्ति किञ्चिदस्मि परोऽस्मि च ॥4.54॥

tūṣṇīmevāvabhāso'smi ahaṃ brahmāsmi kevalam ।

kiñcinnāsti paro nāsti kiñcidasmi paro'smi ca ॥4.54॥

4.54 I shine as silence. I am Brahman alone. I am neither the most minute or the most grand. I am the most minute and the most grand.

Verse 04.55

न शरीरप्रकाशोऽस्मि जगद्भासकरो न च ।
चिद्घनोऽस्मि चिदंशोऽस्मि सत्स्वरूपोऽस्मि सर्वदा ॥4.55॥

na śarīraprakāśo'smi jagadbhāsakaro na ca ।

cidghano'smi cidaṃśo'smi satsvarūpo'smi sarvadā ॥4.55॥

4.55 I am not the body's lustre nor do I illuminate the world. I am a solid mass of consciousness and its part. I am ever of the nature of Being.

Verse 04.56

मुदा मुदितरूपोऽस्मि अहं ब्रह्मास्मि केवलम् ।
न बालोऽस्मि न वृद्धोऽस्मि न युवाऽस्मि परात्परः ॥4.56॥

mudā muditarūpo'smi ahaṃ brahmāsmi kevalam ।

na bālo'smi na vṛddho'smi na yuvā'smi parātparaḥ ॥4.56॥

4.56 I am with joy. I am of the nature of the joyous. I am neither a boy nor a youth nor an old man. I am beyond the beyond.

Verse 04.57

न च नानास्वरूपोऽस्मि अहं ब्रह्मास्मि केवलम् ।
इमं स्वानुभवं प्रोक्तं सर्वोपनिषदां परं रसम् ॥4.57॥

na ca nānāsvarūpo'smi ahaṃ brahmāsmi kevalam ।
imaṃ svānubhavaṃ proktaṃ sarvopaniṣadāṃ paraṃ rasam
॥4.57॥

4.57 I am not of the myriad forms. I am Brahman alone. The experience of my Self thus expressed is the supreme essence of all the Upanishads.

Verse 04.58

यो वा को वा शृणोतीदं ब्रह्मैव भवति स्वयम् ॥4.58॥

yo vā ko vā śṛṇotīdaṃ brahmaiva bhavati svayam ***॥4.58॥***

4.58 The rare one who hears this becomes Brahman oneself.

Verse 04.59

न स्थूलोऽप्यनणुर्न तेजमरुतामाकाशनीरक्षमा
भूतान्तर्गतकोशकाशहृदयाद्याकाशमात्राक्रमैः ।
उद्ग्रन्थश्रुतिशास्त्रसूत्रकरणैः किञ्चिज्ज्ञ सर्वज्ञता
बुद्ध्या मोहितमायया श्रुतिशतैर्भो जानते शङ्करम् ॥4.59॥

na sthūlo'pyanaṇurna tejamarutāmākāśanīrakṣamā
bhūtāntargatakośakāśahṛdayādyākāśamātrākramaiḥ ।
udgranthaśrutiśāstrasūtrakaraṇaiḥ kiñcijjña sarvajñatā
buddhyā mohitamāyayā śrutiśatairbho jānate śaṅkaram ॥4.59॥

4.59 He is neither gross nor atomic, nor is He of the nature of light, air, space, water or earth (five elements). Enveloped by sheaths within all beings, He shines as the indweller, occupying the transcendental space of the Heart. Those with limited intellects, who are deluded by maya into imagining themselves to be omniscient ones by the study of cherished texts of knowledge, phrases of wisdom and sutras cannot realize Sankara even by hundreds of such scriptures.

Conclusion

॥ इति श्री शिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादो नाम चतुर्थोऽध्यायः ॥

॥ iti śrī śivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvādo nāma caturtho'dhyāyaḥ ॥

Thus concludes chapter four, entitled ‘The dialogue of Ribhu and Nidagha’ in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.05 Siva's Teaching to Kumara

5. शिवेन कुमारोपदेशवर्णनं नाम पञ्चमोऽध्यायः ।

śivena kumāropadeśavarṇanaṃ nāma pañcamo'dhyāyaḥ

Description of Siva's Instruction to Kumara

Verse 05.1

निदाघः- Nidagha

एवं स्थिते ऋभो को वै ब्रह्मभावाय कल्पते ।
तन्मे वद विशेषेण ज्ञानं शङ्करवाक्यजम् ॥5.1॥

evaṃ sthite ṛbho ko vai brahmabhāvāya kalpate ।

tanme vada viśeṣeṇa jñānaṃ śaṅkaravākyajam ॥5.1॥

5.1 Nidagha:- In such a situation, O Ribhu, who is fit for the Brahmic state? Please explain in detail that knowledge revealed through the words of Sankara.

Verse 05.2

ऋभुः - Ribhu

त्वमेव ब्रह्म एवासि त्वमेव परमो गुरुः ।
त्वमेवाकाशरूपोऽसि त्वं ब्रह्मासि न संशयः ॥5.2॥

tvameva brahma evāsi tvameva paramo guruḥ ।

tvamevākāśarūpo'si tvaṃ brahmāsi na saṃśayaḥ ॥5.2॥

5.2 Ribhu:- You are Brahman indeed. You alone are the supreme Guru. You are of the form of space only. Without doubt you are Brahman.

Verse 05.3

त्वमेव सर्वभावोऽसि त्वमेवार्थस्त्वमव्ययः ।
त्वं सर्वहीनस्त्वं साक्षी साक्षिहीनोऽसि सर्वदा ॥5.3॥

tvameva sarvabhāvo'si tvamevārthastvamavyayaḥ ।

tvaṃ sarvahīnastvaṃ sākṣī sākṣihīno'si sarvadā ॥5.3॥

5.3 You alone are all the states. You alone are the import (of everything) and the undiminishing. You are devoid of everything. You are the witness and ever without a witness.

Verse 05.4

कालस्त्वं सर्वहीनस्त्वं साक्षिहीनोऽसि सर्वदा ।
कालहीनोऽसि कालोऽसि सदा ब्रह्मासि चिद्घनः ।
सर्वतत्त्वस्वरूपोऽसि त्वं ब्रह्मासि न संशयः ॥5.4॥

kālastvaṃ sarvahīnastvaṃ sākṣihīno'si sarvadā ।

kālahīno'si kālo'si sadā brahmāsi cidghanaḥ ।

sarvatattvasvarūpo'si tvaṃ brahmāsi na saṃśayaḥ ॥5.4॥

5.4 You are time. You are without all. You are ever without a witness. You are without time. You are time and ever Brahman, the solid mass of consciousness. You are of the nature of all concepts of truth. Unquestionably you are Brahman.

Verse 05.5

सत्योऽसि सिद्धोऽसि सनातनोऽसि मुक्तोऽसि मोक्षोऽसि सदाऽमृतोऽसि ।
देवोऽसि शान्तोऽसि निरामयोऽसि ब्रह्मासि पूर्णोऽसि परावरोऽसि ॥5.5॥

satyo'si siddho'si sanātano'si mukto'si mokṣo'si sadā'mṛto'si ।
devo'si śānto'si nirāmayo'si brahmāsi pūrṇo'si parāvaro'si **॥5.5॥**

5.5 You are the truth. You are the accomplished one. You are the ancient. You are the emancipated. You are liberation. You are ever immortal. You are God. You are peaceful. You are afflictionless. You are Brahman, perfection and you are the supreme and the ordinary.

Verse 05.6

समोऽसि सच्चासि सनातनोऽसि सत्यादिवाक्यैः प्रतिपादितोऽसि ।
सर्वाङ्गहीनोऽसि सदास्थितोऽसि ब्रह्मासि
पूर्णोऽसि परावरोऽसि ॥5.6॥

samo'si saccāsi sanātano'si satyādivākyaiḥ pratipādito'si ।
sarvāṅgahīno'si sadāsthito'si brahmāsi
pūrṇo'si parāvaro'si **॥5.6॥**

5.6 You are uniform; you are the truth too; you are the ancient; you are the one denoted by the words like ‘truth’ and such. You are devoid of all limbs; you are ever established; you are Brahman; you are perfection. You are supreme and ordinary.

Verse 05.7

सर्वप्रपञ्चभ्रमवर्जितोऽसि सर्वेषु भूतेषु सदोदितोऽसि ।
सर्वत्र सङ्कल्पविवर्जितोऽसि ब्रह्मासि पूर्णोऽसि परावरोऽसि
॥5.7॥

sarvaprapañcabhramavarjito'si sarveṣu bhūteṣu sadodito'si ।

sarvatra saṅkalpavivarjito'si brahmāsi pūrṇo'si parāvaro'si ***॥5.7॥***

5.7 You are free from all the worldly bewilderments. You are spoken of by all beings. You ever arise in all beings. You are ever devoid of will. You are Brahman; You are fullness; You are supreme and ordinary.

Verse 05.8

सर्वत्र सन्तोषसुखासनोऽसि सर्वत्र विद्वेषविवर्जितोऽसि ।
सर्वत्र कार्यादिविवर्जितोऽसि ब्रह्मासि पूर्णोऽसि परावरोऽसि
॥5.8॥

sarvatra santoṣasukhāsano'si sarvatra vidveṣavivarjito'si ।

sarvatra kāryādivivarjito'si brahmāsi pūrṇo'si parāvaro'si ***॥5.8॥***

5.8 You are rooted in joy, ever and anon. You are devoid of hatred ever and anon. You are without activity etc ever and anon. You are Brahman; you are completeness; You are supreme and ordinary.

Verse 05.9

चिदाकारस्वरूपोऽसि चिन्मात्रोऽसि निरङ्कुशः ।
आत्मन्येवावस्थितोऽसि त्वं ब्रह्मासि न संशयः ॥5.9॥

cidākārasvarūpo'si cinmātro'si niraṅkuśaḥ ।

ātmanyevāvasthito'si tvaṃ brahmāsi na saṃśayaḥ ॥5.9॥

5.9 You are of the nature of consciousness. You are awareness alone. You are the sovereign one. You dwell as the self alone. No doubt, you are Brahman.

Verse 05.10

आनन्दोऽसि परोऽसि त्वं सर्वशून्योऽसि निर्गुणः ।
एक एवाद्वितीयोऽसि त्वं ब्रह्मासि न संशयः ॥5.10॥

ānando'si paro'si tvaṃ sarvaśūnyo'si nirguṇaḥ ।

eka evādvitīyo'si tvaṃ brahmāsi na saṃśayaḥ ॥5.10॥

5.10 You are bliss; you are transcendental; you are void of everything and attributeless. You are the only one and secondless. Without doubt you are Brahman.

Verse 05.11

चिद्घनानन्दरूपोऽसि चिदानन्दोऽसि सर्वदा ।
परिपूर्णस्वरूपोऽसि त्वं ब्रह्मासि न संशयः ॥5.11॥

cidghanānandarūpo'si cidānando'si sarvadā ।

paripūrṇasvarūpo'si tvaṃ brahmāsi na saṃśayaḥ ॥5.11॥

5.11 You are of the form of a dense mass of consciousness-bliss. You are ever of the bliss of consciousness. Your nature is of absolute perfection. No doubt, you are Brahman.

Verse 05.12

तदसि त्वमसि ज्ञोऽसि सोऽसि जानासि वीक्ष्यसि ।
चिदसि ब्रह्मभूतोऽसि त्वं ब्रह्मासि न संशयः ॥5.12॥

tadasi tvamasi jño'si so'si jānāsi vīkṣyasi ।

cidasi brahmabhūto'si tvaṃ brahmāsi na saṃśayaḥ ***॥5.12॥***

5.12 You are 'That'. You Are! You are enlightened. You are 'He'. You know. You see. You are consciousness. You are Brahman-being. You are Brahman without doubt.

Verse 05.13

अमृतोऽसि विभुश्चासि देवोऽसि त्वं महानसि ।
चञ्चलोष्ठकलङ्कोऽसि त्वं ब्रह्मासि न संशयः ॥5.13॥

amṛto'si vibhuścāsi devo'si tvaṃ mahānasi ।

cañcaloṣṭhakalaṅko'si tvaṃ brahmāsi na saṃśayaḥ ***॥5.13॥***

5.13 You are immortal. You are omnipresent. You are the Lord. You are supreme. You are that which is tainted by speech by way of explanation. You are Brahman, without doubt.

Verse 05.14

सर्वोऽसि सर्वहीनोऽसि शान्तोऽसि परमो ह्यसि ।
कारणं त्वं प्रशान्तोऽसि त्वं ब्रह्मासि न संशयः ॥5.14॥

sarvo'si sarvahīno'si śānto'si paramo hyasi ।

kāraṇaṃ tvaṃ praśānto'si tvaṃ brahmāsi na saṃśayaḥ ***॥5.14॥***

5.14 You are all. You are without all. You are peaceful. You are supreme indeed. You are the cause. You are quiescent. No doubt you are Brahman.

Verse 05.15

सत्तामात्रस्वरूपोऽसि सत्तासामान्यको ह्यसि ।
नित्यशुद्धस्वरूपोऽसि त्वं ब्रह्मासि न संशयः ॥5.15॥

sattāmātrasvarūpo'si sattāsāmānyako hyasi ।

nityaśuddhasvarūpo'si tvaṃ brahmāsi na saṃśayaḥ ***॥5.15॥***

5.15 You are of the nature of Being only. You are the universal Being. You are of the nature of eternal purity. You are Brahman without doubt.

Verse 05.16

ईषण्मात्रविहीनोऽसि अणुमात्रविवर्जितः ।
अस्तित्ववर्जितोऽसि त्वं नास्तित्वादिविवर्जितः ॥5.16॥

īṣaṇmātravihīno'si aṇumātravivarjitaḥ ।

astitvavarjito'si tvaṃ nāstitvādivivarjitaḥ ***॥5.16॥***

5.16 You are without an iota of everything. You are devoid of even an atom of anything. You are devoid of existence. You are devoid of non-existence etc.

Verse 05.17

योऽसि सोऽसि महान्तोऽसि त्वं ब्रह्मासि न संशयः ॥5.17॥

yo'si so'si mahānto'si tvaṃ brahmāsi na saṃśayaḥ ***॥5.17॥***

5.17 That which you are is He. You are He. You are the great one. No doubt, you are Brahman.

Verse 05.18

लक्ष्यलक्षणहीनोऽसि चिन्मात्रोऽसि निरामयः ।
अखण्डैकरसो नित्यं त्वं ब्रह्मासि न संशयः ॥5.18॥

lakṣyalakṣaṇahīno'si cinmātro'si nirāmayaḥ ।

akhaṇḍaikaraso nityaṃ tvaṃ brahmāsi na saṃśayaḥ ***॥5.18॥***

5.18 You are without aim and its qualities. You are only consciousness. You are devoid of pain. You are ever the sole undivided essence. Without doubt, you are Brahman.

Verse 05.19

सर्वाधारस्वरूपोऽसि सर्वतेजः स्वरूपकः ।
सर्वार्थभेदहीनोऽसि त्वं ब्रह्मासि न संशयः ॥5.19॥

sarvādhārasvarūpo'si sarvatejaḥ svarūpakaḥ ।

sarvārthabhedahīno'si tvaṃ brahmāsi na saṃśayaḥ ***॥5.19॥***

5.19 You are of the nature of the substratum of all. You are of the nature of the light of all. You are devoid of all discrepancies of meaning. No doubt, you are Brahman.

Verse 05.20

ब्रह्मैव भेदशून्योऽसि विप्लुत्यादिविवर्जितः ।
शिवोऽसि भेदहीनोऽसि त्वं ब्रह्मासि न संशयः ॥5.20॥

brahmaiva bhedaśūnyo'si viplutyādivivarjitaḥ /

śivo'si bhedahīno'si tvaṃ brahmāsi na saṃśayaḥ ***॥5.20॥***

5.20 You are verily Brahman, devoid of differences and devoid of mishaps etc. You are the auspicious, lacking any differentiation. No doubt, you are Brahman.

Verse 05.21

प्रज्ञानवाक्यहीनोऽसि स्वस्वरूपं प्रपश्यसि ।
स्वस्वरूपस्थितोऽसि त्वं त्वं ब्रह्मासि न संशयः ॥5.21॥

prajñānavākyahīno'si svasvarūpaṃ prapaśyasi /

svasvarūpasthito'si tvaṃ tvaṃ brahmāsi na saṃśayaḥ ***॥5.21॥***

5.21 You are without any words of transcendental wisdom. You comprehend your own nature. You abide in your own nature. Without doubt you are Brahman.

Verse 05.22

स्वस्वरूपावशेषोऽसि स्वस्वरूपो मतो ह्यसि ।
स्वानन्दसिन्धुमग्नोऽसि त्वं ब्रह्मासि न संशयः ॥5.22॥

svasvarūpāvaśeṣo'si svasvarūpo mato hyasi /

svānandasindhumagno'si tvaṃ brahmāsi na saṃśayaḥ ***॥5.22॥***

5.22 You are reduced to your own nature. You are of the posture of your own nature. You are immersed in the sea of Self-joy. Unquestionably, you are Brahman.

Verse 05.23

स्वात्मराज्ये त्वमेवासि स्वयमात्मानमो ह्यसि ।
स्वयं पूर्णस्वरूपोऽसि त्वं ब्रह्मासि न संशयः ॥5.23॥

svātmarājye tvamevāsi svayamātmānamo hyasi ।
svayaṃ pūrṇasvarūpo'si tvaṃ brahmāsi na saṃśayaḥ ***॥5.23॥***

5.23 You alone are in the kingdom of yourself. You pay homage to your own Self. You are yourself of perfect nature. Unquestionably, you are Brahman.

Verse 05.24

स्वस्मिन्सुखे स्वयञ्चासि स्वस्मात्किञ्चिन्न पश्यसि ।
स्वात्मन्याकाशवद्भासि त्वं ब्रह्मासि न संशयः ॥5.24॥

svasminsukhe svayañcāsi svasmātkiñcinna paśyasi ।
svātmanyākāśavadbhāsi tvaṃ brahmāsi na saṃśayaḥ ***॥5.24॥***

5.24 You abide in the happiness of your Self. You do not perceive even a trifling outside yourself. You shine as the space within your Self. Unquestionably, you are Brahman.

Verse 05.25

स्वस्वरूपान्न चलसि स्वस्वरूपान्न पश्यसि ।
स्वस्वरूपामृतोऽसि त्वं त्वं ब्रह्मासि न संशयः ॥5.25॥

svasvarūpānna calasi svasvarūpānna paśyasi ।
svasvarūpāmṛto'si tvaṃ tvaṃ brahmāsi na saṃśayaḥ ***॥5.25॥***

5.25 You do not swerve from your nature. You do not see outside your nature. You are the nectar of your nature. Unquestionably you are Brahman.

Verse 05.26

स्वस्वरूपेण भासि त्वं स्वस्वरूपेण जृम्भसि ।
स्वस्वरूपादनन्योऽसि त्वं ब्रह्मासि न संशयः ॥5.26॥

svasvarūpeṇa bhāsi tvaṃ svasvarūpeṇa jṛmbhasi ।
svasvarūpādananyo'si tvaṃ brahmāsi na saṃśayaḥ ***॥5.26॥***

5.26 You shine with your own nature. You spread out with your own form. There is nothing other than your own nature. Unquestionably you are Brahman.

Verse 05.27

स्वयं स्वयं सदाऽसि त्वं स्वयं सर्वत्र पश्यसि ।
स्वस्मिन्स्वयं स्वयं भुङ्क्षे त्वं ब्रह्मासि न संशयः ॥5.27॥

svayaṃ svayaṃ sadā'si tvaṃ svayaṃ sarvatra paśyasi ।
svasminsvayaṃ svayaṃ bhuṅkṣe tvaṃ brahmāsi na saṃśayaḥ
॥5.27॥

5.27 You are ever your own Self. You see yourself everywhere. You feast upon yourself. You are unquestionably Brahman.

Verse 05.28

सूतः - Suta

तदा निधाघवचसा तुष्टो ऋभुरुवाच तम् ।
शिवप्रेमरसे पात्रं तं वीक्ष्याब्जजनन्दनः ॥5.28॥

tadā nidhāghavacasā tuṣṭo ṛbhuruvāca tam ।

śivapremarase pātraṃ taṃ vīkṣyābjajanandanaḥ ***॥5.28॥***

5.28 Suta:- Thereupon, Ribhu - the son of the lotus-born Brahma - was pleased by the words of Nidagha, and seeing him as a fit recipient of the essence of Siva's love (knowledge), taught him further.

Verse 05.29

ऋभुः - Ribhu

कैलासे शङ्करः पुत्रं कदाचिदुपदिष्टवान् ।
तदेव ते प्रवक्ष्यामि सावधानमनाः शृणु ॥5.29॥

kailāse śaṅkaraḥ putraṃ kadācidupadiṣṭavān ।

tadeva te pravakṣyāmi sāvadhānamanāḥ śṛṇu ***॥5.29॥***

5.29 Ribhu:- Once, Sankara instructed his son (Kumara) on Mount Kailasa. I shall recount the same to you. Listen with an alert mind.

Verse 05.30

अयं प्रपञ्चो नास्त्येव नोत्पन्नो न स्वतः क्वचित् ।
चित्रप्रपञ्च इत्याहुर्नास्ति नास्त्येव सर्वदा ॥5.30॥

ayaṃ prapañco nāstyeva notpanno na svataḥ kvacit ।

citraprapañca ityāhurnāsti nāstyeva sarvadā ॥5.30॥

5.30 This world never exists; it never manifested nor does it exist by itself ever. This world, said to be a wonder, is always naught, verily.

Verse 05.31

न प्रपञ्चो न चित्तादि नाहङ्कारो न जीवकः ।
केवलं ब्रह्ममात्रत्वान्नास्ति नास्त्येव सर्वदा ॥5.31॥

na prapañco na cittādi nāhaṅkāro na jīvakaḥ ।

kevalaṃ brahmamātratvānnāsti nāstyeva sarvadā ॥5.31॥

5.31 The phenomenal world, the mind faculty, the ego sense, the individuality do not exist. Brahman being alone, all these are naught, ever.

Verse 05.32

मायकार्यादिकं नास्ति मायाकार्यभयं नहि ।
केवलं ब्रह्ममात्रत्वान्नास्ति नास्त्येव सर्वदा ॥5.32॥

māyakāryādikaṃ nāsti māyākāryabhayaṃ nahi ।

kevalaṃ brahmamātratvānnāsti nāstyeva sarvadā ॥5.32॥

5.32 The effects of delusions etc, the fear of delusion do not exist. Brahman being alone, all these do not exist, ever.

Verse 05.33

कर्ता नास्ति क्रिया नास्ति करणं नास्ति पुत्रक ।
केवलं ब्रह्ममात्रत्वान्नास्ति नास्त्येव सर्वदा ॥5.33॥

kartā nāsti kriyā nāsti karaṇaṃ nāsti putraka ।

kevalaṃ brahmamātratvānnāsti nāstyeva sarvadā ***॥5.33॥***

5.33 There is no doer; no action nor the instrument, dear son! Brahman being alone, all these are naught, ever.

Verse 05.34

एकं नास्ति द्वयं नास्ति मन्त्रतन्त्रादिकञ्च न ।
केवलं ब्रह्ममात्रत्वान्नास्ति नास्त्येव सर्वदा ॥5.34॥

ekaṃ nāsti dvayaṃ nāsti mantratantrādikañca na ।

kevalaṃ brahmamātratvānnāsti nāstyeva sarvadā ***॥5.34॥***

5.34 'One' there is none; nor is there any 'double'. There is no mantra, tantra and the like also. Brahman being alone, all these are naught, ever.

Verse 05.35

श्रवणं मननं नास्ति निदिध्यासनविभ्रमः ।
केवलं ब्रह्ममात्रत्वान्नास्ति नास्त्येव सर्वदा ॥5.35॥

śravaṇaṃ mananaṃ nāsti nididhyāsanavibhramaḥ ।

kevalaṃ brahmamātratvānnāsti nāstyeva sarvadā ***॥5.35॥***

5.35 There is no listening or reflection. Nor there is one-pointedness of mind and delusions. Brahman being alone, all these are naught, ever.

Verse 05.36

समाधिद्विविधं नास्ति मातृमानादि नास्ति हि ।
केवलं ब्रह्ममात्रत्वान्नास्ति नास्त्येव सर्वदा ॥5.36॥

samādhidvividhaṃ nāsti māṭṛmānādi nāsti hi ।

kevalaṃ brahmamātratvānnāsti nāstyeva sarvadā ***॥5.36॥***

5.36 The two types of absorption in Self do not exist. The one who measures, the measurement and such do not exist. Brahman being alone, all these are naught, ever.

Verse 05.37

अज्ञानं चापि नास्त्येव अविवेककथा न च ।
केवलं ब्रह्ममात्रत्वान्नास्ति नास्त्येव सर्वदा ॥5.37॥

ajñānaṃ cāpi nāstyeva avivekakathā na ca ।

kevalaṃ brahmamātratvānnāsti nāstyeva sarvadā ***॥5.37॥***

5.37 Surely, ignorance does not exist. There is never the talk of imprudence. Brahman being alone, all these are naught, ever.

Verse 05.38

अनुबन्धचतुष्कं च सम्बन्धत्रयमेव न ।
केवलं ब्रह्ममात्रत्वान्नास्ति नास्त्येव सर्वदा ॥5.38॥

anubandhacatuṣkaṃ ca sambandhatrayameva na ।

kevalaṃ brahmamātratvānnāsti nāstyeva sarvadā ***॥5.38॥***

5.38 The tetrad of related adjuncts or the triad of connections are absent. Brahman being alone, all these are naught, ever.

Verse 05.39

भूतं भविष्यन्न क्वापि वर्तमानं न वै क्वचित् ।
केवलं ब्रह्ममात्रत्वान्नास्ति नास्त्येव सर्वदा ॥5.39॥

bhūtaṃ bhaviṣyanna kvāpi vartamānaṃ na vai kvacit ।

kevalaṃ brahmamātratvānnāsti nāstyeva sarvadā ***॥5.39॥***

5.39 Past and future do not exist, at all. Indeed, the present is completely absent. Brahman being alone, all these are naught, ever.

Verse 05.40

गङ्गा गया तथा सेतुव्रतं वा नान्यदस्ति हि ।
केवलं ब्रह्ममात्रत्वान्नास्ति नास्त्येव सर्वदा ॥5.40॥

gaṅgā gayā tathā setuvrataṃ vā nānyadasti hi ।

kevalaṃ brahmamātratvānnāsti nāstyeva sarvadā ***॥5.40॥***

5.40 Ganga, Gaya, the ‘Setu Bandhana’ Rameswaram and the rituals thereof; or other things do not exist. Brahman being alone, all these are naught, ever.

Verse 05.41

न भूमिर्न जलं वह्निर्न वायुर्न च खं क्वचित् ।
केवलं ब्रह्ममात्रत्वान्नास्ति नास्त्येव सर्वदा ॥5.41॥

na bhūmirna jalaṃ vahnirna vāyurna ca khaṃ kvacit ।

kevalaṃ brahmamātratvānnāsti nāstyeva sarvadā ***॥5.41॥***

5.41 There is no earth, no water, no fire, no air, no space anywhere. Brahman being alone, all these are naught, ever.

Verse 05.42

नैव देवा न दिक्पाला न पिता न गुरुः क्वचित् ।
केवलं ब्रह्ममात्रत्वान्नास्ति नास्त्येव सर्वदा ॥5.42॥

naiva devā na dikpālā na pitā na guruḥ kvacit ।

kevalaṃ brahmamātratvānnāsti nāstyeva sarvadā ***॥5.42॥***

5.42 There are none of the celestials, no guardians of directions, no father and no Guru anywhere. Brahman being alone, all these are naught, ever.

Verse 05.43

न दूरं नान्तिकं नान्तं न मध्यं न क्वचित् स्थितिः ।
नाद्वैतद्वैतसत्यत्वमसत्यं वा इदं न च ॥5.43॥

na dūraṃ nāntikaṃ nāntaṃ na madhyaṃ na kvacit sthitiḥ ।

nādvaitadvaitasatyatvamasatyaṃ vā idaṃ na ca ***॥5.43॥***

5.43 There is no far and near, no terminus, no middle, nor any position whatsoever. There is no unity, no duality, truth or untruth here. Brahman being alone, all these are naught, ever.

Verse 05.44

न मोक्षोऽस्ति न बन्धोऽस्ति न वार्तावसरोऽस्ति हि ।
क्वचिद्वा किञ्चिदेवं वा सदसद्वा सुखानि च ॥5.44॥

na mokṣo'sti na bandho'sti na vārtāvasaro'sti hi ।

kvacidvā kiñcidevaṃ vā sadasadvā sukhāni ca ***॥5.44॥***

5.44 There is no liberation; there is no bondage. There is no need for declaration. Neither are there 'somewhere', 'something', 'real and unreal' and 'pleasures' and such.

Verse 05.45

द्वन्द्वं वा तीर्थधर्मादि आत्मानात्मेति न क्वचित् ।
न वृद्धिर्नोदयो मृत्युर्न गमागमविभ्रमः ॥5.45॥

dvandvaṃ vā tīrthadharmādi ātmānātmeti na kvacit ।

na vṛddhirnodayo mṛtyurna gamāgamavibhramaḥ ***॥5.45॥***

5.45 Nowhere are there 'pairs of opposites', rituals relating to holy waters, and self and non-self. No generation, no growth, no death and the delusion of coming and going.

Verse 05.46

इह नास्ति परं नास्ति न गुरुर्न च शिष्यकः ।
सदसन्नास्ति भूर्नास्ति कार्यं नास्ति कृतं च न ॥5.46॥

iha nāsti paraṃ nāsti na gururna ca śiṣyakaḥ ।

sadasannāsti bhūrnāsti kāryaṃ nāsti kṛtaṃ ca na ***॥5.46॥***

5.46 There is no 'here'. There is no 'hereafter'. There is no Guru or disciple. Real and unreal, existence, duty and completed action - all these are non-existent.

Verse 05.47

जातिर्नास्ति गतिर्नास्ति वर्णो नास्ति न लौकिकम् ।
शमादिषट्कं नास्त्येव नियमो वा यमोऽपि वा ॥5.47॥

jātirnāsti gatirnāsti varṇo nāsti na laukikam ।

śamādiṣaṭkaṃ nāstyeva niyamo vā yamo'pi vā ॥5.47॥

5.47 Race, refuge, caste, convention - all these are non-existent. The sextet of self-discipline, physical and mental restraints - are all indeed non-existent.

Verse 05.48

सर्वं मिथ्येति नास्त्येव ब्रह्म इत्येव नास्ति हि ।
चिदित्येव हि नास्त्येव चिदहं भाषणं न हि ॥5.48॥

sarvaṃ mithyeti nāstyeva brahma ityeva nāsti hi ।

cidityeva hi nāstyeva cidahaṃ bhāṣaṇaṃ na hi ॥5.48॥

5.48 'All is illusion', 'Brahman alone is', 'Consciousness alone is' - all these words are indeed non-existent. The statement 'I am consciousness' is non-existent.

Verse 05.49

अहमित्येव नास्त्येव नित्योऽस्मीति च न क्वचित् ।
केवलं ब्रह्ममात्रत्वान्नास्ति नास्त्येव सर्वथा ॥5.49॥

ahamityeva nāstyeva nityo'smīti ca na kvacit ।

kevalaṃ brahmamātratvānnāsti nāstyeva sarvathā ॥5.49॥

5.49 'I am', 'I am eternal' are truly nowhere existent. Brahman being alone nothing ever exists.

Verse 05.50

वाचा यदुच्यते किञ्चिन्मनसा मनुते च यत् ।
बुद्ध्या निश्चीयते यच्च चित्तेन ज्ञायते हि यत् ॥5.50॥

vācā yaducyate kiñcinmanasā manute ca yat ।

buddhyā niścīyate yacca cittena jñāyate hi yat ॥5.50॥

5.50 Whatever conveyed through utterances, whatever contemplated by mind, whatever determined by intellect, whatever understood by rational mind;

Verse 05.51

योगेन युज्यते यच्च इन्द्रियाद्यैश्च यत्कृतम् ।
जाग्रत्स्वप्नसुषुप्तिञ्च स्वप्नं वा न तुरीयकम् ॥5.51॥

yogena yujyate yacca indriyādyaiśca yatkṛtam ।

jāgratsvapnasuṣuptiñca svapnaṃ vā na turīyakam ॥5.51॥

5.51 that which is unified through yoga, performed through the senses etc; and the waking, dream and deep sleep states, and the fourth (transcendental) state -

Verse 05.52

सर्वं नास्तीति विज्ञेयं यदुपाधिविनिश्चितम् ।
स्नानाच्छुद्धिर्न हि क्वापि ध्यानात् शुद्धिर्न हि क्वचित् ॥5.52॥

sarvaṃ nāstīti vijñeyaṃ yadupādhiviniścitam ।

snānācchuddhirna hi kvāpi dhyānāt śuddhirna hi kvacit ॥5.52॥

5.52 all these are non existent. This is to be realized. These are all confirmed by limiting adjuncts. There is never any

purification through holy baths; nor is there any sanctity through meditation.

Verse 05.53

गुणत्रयं नास्ति किञ्चिद्गुणत्रयमथापि वा ।
एकद्वित्वपदं नास्ति न बहुभ्रमविभ्रमः ॥5.53॥

guṇatrayaṃ nāsti kiñcidguṇatrayamathāpi vā ।
ekadvitvapadaṃ nāsti na bahubhramavibhramaḥ ***॥5.53॥***

5.53 The triad of qualities does not exist in the least; so does the composition of the triad of qualities. Expressions such as 'one' and 'two' are non-existent; so is the delusion and misapprehension of 'many'.

Verse 05.54

भ्रान्त्यभ्रान्ति च नास्त्येव किञ्चिन्नास्तीति निश्चिनु ।
केवलं ब्रह्ममात्रत्वान्न किञ्चिदवशिष्यते ॥5.54॥

bhrāntyabhrānti ca nāstyeva kiñcinnāstīti niścinu ।
kevalaṃ brahmamātratvānna kiñcidavaśiṣyate ***॥5.54॥***

5.54 Delusion and the lack of it are indeed non-existent. Be certain that nothing in the least is there. These being Brahman alone, nothing in the least remains.

Verse 05.55

इदं शृणोति यः सम्यक् स ब्रह्म भवति स्वयम् ॥5.55॥

idaṃ śṛṇoti yaḥ samyak sa brahma bhavati svayam ***॥5.55॥***

5.55 Whoever hears this composedly becomes Brahman oneself.

Verse 05.56

ईश्वरः - Isvara

वाराश्यम्बुनि बुद्बुदा इव घनानन्दाम्बुधावप्युमा-
कान्तेऽनन्तजगद्गतं सुरनरं जातं च तिर्यङ् मुहुः ।
भूतं चापि भविष्यति प्रतिभवं मायामयं चोर्मिजं
सम्यङ् मामनुपश्यतामनुभवैर्नास्त्येव तेषां भवः ॥5.56॥

vārāśyambuni budbudā iva ghanānandāmbudhāvapyumā-
kānte'nantajagadgataṃ suranaraṃ jātaṃ ca tiryaṅ muhuḥ /
bhūtaṃ cāpi bhaviṣyati pratibhavaṃ māyāmayaṃ cormijaṃ
samyaṅ māmanupaśyatāmanubhavairnāstyeva teṣāṃ bhavaḥ
॥5.56॥

5.56 Isvara:- As bubbles arise on waters of the ocean celestials, humans and animals appear in the ocean of the solid bliss of Uma's beloved, Siva - ever and anon. Like the recurring waves, they manifest over and over in future as in the past, out of the illusory potency (of the Lord). There is no transmigration for those who realize Me thoroughly through experience.

Verse 05.57

हरं विज्ञातारं निखिलतनुकार्येषु करणं
न जानन्ते मोहाद्यमितकरणा अप्यतितराम् ।
उमानाथाकारं हृदयदहरान्तर्गतसरा-
पयोजाते भास्वद्भवभुजगनाशाण्डजवरम् ॥5.57॥

haraṃ vijñātāraṃ nikhilatanukāryeṣu karaṇaṃ
na jānante mohādyamitakaraṇā apyatitarām ।
umānāthākāraṃ hṛdayadaharāntargatasarā-
payojāte bhāsvadbhavabhujaganāśāṇḍajavaram ॥5.57॥

5.57 Those who have not overcome delusion cannot realize the Lord to be the omniscient, the all-devouring, the casual force of all body functions; the consort of Uma; the effulgent one reflected in the pool of the heart-space; the one who is like an eagle to the serpent of mundane existence.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे
शिवेन कुमारोपदेशवर्णनं नाम पञ्चमोऽध्यायः ॥

॥ iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde
śivena kumāropadeśavarṇanaṃ nāma pañcamo'dhyāyaḥ ॥

Thus concludes chapter five, a dialogue between Ribhu and Nidagha, titled "Description of Siva's teaching to Kumara" of part six of Sri Siva Rahasya entitled 'Sankara'.

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Ch.06 The Universe as Pure Consciousness

6. प्रपञ्चस्य सच्चिन्मयत्वकथनं नाम षष्ठोऽध्यायः ।

prapañcasya saccinmayatvakathanaṃ nāma ṣaṣṭho'dhyāyaḥ

Teaching that the Manifested Universe Is of the Nature of Existence-Consciousness

Verse 06.1

ईश्वरः - Isvara:-

īśvaraḥ -

व्रतानि मिथ्या भुवनानि मिथ्या
भावादि मिथ्या भवनानि मिथ्या ।
भयं च मिथ्या भरणादि मिथ्या
भुक्तं च मिथ्या बहुबन्धमिथ्या ॥6.1॥

vratāni mithyā bhuvanāni mithyā
bhāvādi mithyā bhavanāni mithyā
bhayaṃ ca mithyā bharaṇādi mithyā
bhuktaṃ ca mithyā bahubandhamithyā ***॥6.1॥***

6.1. Isvara:- Religious rituals are illusory. The worlds are illusory. The diverse attitudes are illusory. Mansions are all illusory. Fear is also illusory. Supports and such are illusory. The things experienced are illusory. The many attachments are illusory.

Verse 06.2

वेदाश्च मिथ्या वचनानि मिथ्या
वाक्यानि मिथ्या विविधानि मिथ्या ।
वित्तानि मिथ्या वियदादि मिथ्या
विधुश्च मिथ्या विषयादि मिथ्या ॥6.2 ॥

vedāśca mithyā vacanāni mithyā
vākyāni mithyā vividhāni mithyā
vittāni mithyā viyadādi mithyā
vidhuśca mithyā viṣayādi mithyā ***॥6.2॥***

6.2. The Vedas are illusory too. Words are illusory. Sentences are illusory. The diverse things are illusory. Wealth is illusory. Sky is illusory. The moon is illusory. Objects are illusory.

Verse 06.3

गुरुश्च मिथ्या गुणदोषमिथ्या
गुह्यं च मिथ्या गणना च मिथ्या ।
गतिश्च मिथ्या गमनं च मिथ्या
सर्वं च मिथ्या गदितं च मिथ्या ॥6.3 ॥

guruśca mithyā guṇadoṣamithyā
guhyaṃ ca mithyā gaṇanā ca mithyā
gatiśca mithyā gamanaṃ ca mithyā
sarvaṃ ca mithyā gaditaṃ ca mithyā ***॥6.3॥***

6.3. The Guru, too, is illusory. Merits and defects are illusory. Secrecy, also, is illusory. Calculations are illusory. Motion is illusory. Movement is illusory. What is said is illusory. All are illusory.

Verse 06.4

वेदशास्त्रपुराणं च कार्यं कारणमीश्वरः ।
लोको भूतं जनं चैव सर्वं मिथ्या न संशयः ॥6.4॥

vedaśāstrapurāṇaṃ ca kāryaṃ kāraṇamīśvaraḥ
loko bhūtaṃ janaṃ caiva sarvaṃ mithyā na saṃśayaḥ ***॥6.4॥***

6.4. Sacred lore such as the Vedas, the Sastras and the Puranas; cause and effect; Isvara - the Lord, the world, elements, beings - all these are illusory. There is no doubt about this.

Verse 06.5

बन्धो मोक्षः सुखं दुःखं ध्यानं चित्तं सुरासुराः ।
गौणं मुख्यं परं चान्यत्सर्वं मिथ्या न संशयः ॥6.5॥

bandho mokṣaḥ sukhaṃ duḥkhaṃ dhyānaṃ cittaṃ surāsurāḥ
gauṇaṃ mukhyaṃ paraṃ cānyatsarvaṃ mithyā na saṃśayaḥ
॥6.5॥

6.5. Bondage-liberation, pleasure-pain, contemplation, mind stuff, gods-demons, primary-secondary, the highest and the other are all illusory. There is no doubt about this.

Verse 06.6

वाचा वदति यत्किञ्चित्सर्वं मिथ्या न संशयः ।
सङ्कल्पात्कल्प्यते यद्यन्मनसा चिन्त्यते च यत् ॥6.6 ॥
vācā vadati yatkiñcitsarvaṃ mithyā na saṃśayaḥ
saṅkalpātkalpyate yadyanmanasā cintyate ca yat **॥6.6॥**

6.6. Whatever uttered in the least; whatever fancied through imagination and whatever thought of by the mind — are all illusory. There is no doubt about this.

Verse 06.7

बुद्ध्या निश्चीयते किञ्चिच्चित्तेन नीयते क्वचित् ।
प्रपञ्चे पञ्चते यद्यत्सर्वं मिथ्येति निश्चयः ॥6.7 ॥
buddhyā niścīyate kiñciccittena nīyate kvacit
prapañce pañcate yadyatsarvaṃ mithyeti niścayaḥ **॥6.7॥**

6.7. What little decided by the intellect, wherever (one is) led to by the mind, and whatever is compounded to make up the world are all illusory. There is no doubt about this.

Verse 06.8

श्रोत्रेण श्रूयते यद्यन्नेत्रेण च निरीक्ष्यते ।
नेत्रं श्रोत्रं गात्रमेव सर्वं मिथ्या न संशयः ॥6.8 ॥
śrotreṇa śrūyate yadyannetreṇa ca nirīkṣyate
netraṃ śrotraṃ gātrameva sarvaṃ mithyā na saṃśayaḥ **॥6.8॥**

6.8. Whatever heard by the ears, whatever looked forward by the eyes, the eyes, the ears and the body are all illusory. There is no doubt about this.

Verse 06.9

इदमित्येव निर्दिष्टमिदमित्येव कल्पितम् ।
यद्यद्वस्तु परिज्ञातं सर्वं मिथ्या न संशयः ॥6.9 ॥
idamityeva nirdiṣṭamidamityeva kalpitam
yadyadvastu parijñātaṃ sarvaṃ mithyā na saṃśayaḥ **॥6.9॥**

6.9. That which is substantial; that which is fictitious and whatever objective learning there is, are all illusory.

Verse 06.10

कोऽहं किन्तदिदं सोऽहं अन्यो वाचयते नहि ।
यद्यत्सम्भाव्यते लोके सर्वं मिथ्येति निश्चयः ॥6.10 ॥
ko'haṃ kintadidaṃ so'haṃ anyo vācayate nahi
yadyatsambhāvyate loke sarvaṃ mithyeti niścayaḥ **॥6.10॥**

6.10. "Who am I?", "What is that or this?", "I am He" - these and other such statements are naught. Whatever is imagined of the world is all illusory, no doubt.

Verse 06.11

सर्वाभ्यास्यं सर्वगोप्यं सर्वकारणविभ्रमः ।
सर्वभूतेति वार्ता च मिथ्येति च विनिश्चयः ॥6.11 ॥
sarvābhyāsyaṃ sarvagopyaṃ sarvakāraṇavibhramaḥ
sarvabhūteti vārtā ca mithyeti ca viniścayaḥ **॥6.11॥**

6.11. All practices, all confidentialities, all deluding causes; appellations such as "all beings" - all these are, for sure, illusory.

Verse 06.12

सर्वभेदप्रभेदो वा सर्वसङ्कल्पविभ्रमः ।
सर्वदोषप्रभेदश्च सर्वं मिथ्या न संशयः ॥6.12 ॥
sarvabhedaprabhedo vā sarvasaṅkalpavibhramaḥ
sarvadoṣaprabhedaśca sarvaṃ mithyā na saṃśayaḥ ***॥6.12॥***

6.12. All differences and distinctions; all delusion of aspiration, all erroneous variability are all, no doubt, illusory.

Verse 06.13

रक्षको विष्णुरित्यादि ब्रह्मसृष्टेस्तु कारणम् ।
संहारे शिव इत्येवं सर्वं मिथ्या न संशयः ॥6.13 ॥
rakṣako viṣṇurityādi brahmasṛṣṭestu kāraṇam
saṃhāre śiva ityevaṃ sarvaṃ mithyā na saṃśayaḥ ***॥6.13॥***

6.13. "The protector is Vishnu", "Brahma is the cause of creation", "Siva destroys" - such and other statements are all, no doubt, illusory.

Verse 06.14

स्नानं जपस्तपो होमः स्वाध्यायो देवपूजनम् ।
मन्त्रो गोत्रं च सत्सङ्गः सर्वं मिथ्या न संशयः ॥6.14 ॥
snānaṃ japastapo homaḥ svādhyāyo devapūjanam
mantro gotraṃ ca satsaṅgaḥ sarvaṃ mithyā na saṃśayaḥ ***॥6.14॥***

6.14. Ritualistic baths, repetition of sacred sounds, penance, fire ceremony, traditional study, worship of deities, sacred syllables, lineage and holy company are all, no doubt, illusory.

Verse 06.15

सर्वं मिथ्या जगन्मिथ्या भूतं भव्यं भवत्तथा ।
नास्ति नास्ति विभावेन सर्वं मिथ्या न संशयः ॥6.15 ॥
sarvaṃ mithyā jaganmithyā bhūtaṃ bhavyaṃ bhavattathā
nāsti nāsti vibhāvena sarvaṃ mithyā na saṃśayaḥ ***॥6.15॥***

6.15. Everything is illusory. The world is illusory. So are past, present and future. The nothingness achieved by negation is naught. Everything is illusory, no doubt.

Verse 06.16

चित्तभेदो जगद्भेदः अविद्यायाश्च सम्भवः ।
अनेककोटिब्रह्माण्डाः सर्वं ब्रह्मेति निश्चिनु ॥6.16 ॥
cittabhedo jagadbhedaḥ avidyāyāśca sambhavaḥ
anekakoṭibrahmāṇḍāḥ sarvaṃ brahmeti niścinu ***॥6.16॥***

6.16. The variance of thought and the manifold world are results of ignorance. The multitudes of worlds are all verily Brahman. Be of this certitude.

Verse 06.17

लोकत्रयेषु सद्भावो गुणदोषादिजृम्भणम् ।
सर्वदेशिकवार्तोक्तिः सर्वं ब्रह्मेति निश्चिनु ॥6.17 ॥
lokatrayeṣu sadbhāvo guṇadoṣādijṛmbhaṇam
sarvadeśikavārtoktiḥ sarvaṃ brahmeti niścinu ***॥6.17॥***

6.17. The concrete existence of the three worlds, the upsurge of goodness and falsehood, the wise words repeated by the Masters are all verily Brahman. Be of this conviction.

Verse 06.18

उत्कृष्टं च निकृष्टं च उत्तमं मध्यमं च तत् ।
ॐकारं चाप्यकारञ्च सर्वं ब्रह्मेति निश्चिनु ॥6.18 ॥

utkṛṣṭaṃ ca nikṛṣṭaṃ ca uttamaṃ madhyamaṃ ca tat
oṃkāraṃ cāpyakārañca sarvaṃ brahmeti niścinu ***॥6.18॥***

6.18. The exalted and the base as well, the best, the middling and 'That', the sacred syllable Om and the first alphabet (of Sanskrit) are all Brahman. Be of this certitude.

Verse 06.19

यद्यज्जगति दृश्येत यद्यज्जगति वीक्ष्यते ।
यद्यज्जगति वर्तेत सर्वं ब्रह्मेति निश्चिनु ॥6.19 ॥

yadyajjagati dṛśyeta yadyajjagati vīkṣyate
yadyajjagati varteta sarvaṃ brahmeti niścinu ***॥6.19॥***

6.19. Whatever appears as world, whatever is seen as world, whatever exists in the world - are all Brahman, be sure.

Verse 06.20

येन केनाक्षरेणोक्तं येन केनापि सङ्गतम् ।
येन केनापि नीतं तत्सर्वं ब्रह्मेति निश्चिनु ॥6.20 ॥

yena kenākṣareṇoktaṃ yena kenāpi saṅgatam
yena kenāpi nītaṃ tatsarvaṃ brahmeti niścinu ***॥6.20॥***

6.20. Whatever is conveyed by any letter, whatever is compounded, whatever is derived by anything — that is all Brahman, be sure.

Verse 06.21

येन केनापि गदितं येन केनापि मोदितम् ।
येन केनापि च प्रोक्तं सर्वं ब्रह्मेति निश्चिनु ॥6.21॥
yena kenāpi gaditaṃ yena kenāpi moditam
yena kenāpi ca proktaṃ sarvaṃ brahmeti niścinu ***॥6.21॥***

6.21. Whatever is uttered by anyone, whatever enjoyed by anyone and whatever proclaimed by anyone - are all Brahman, be sure.

Verse 06.22

येन केनापि यद्दत्तं येन केनापि यत्कृतम् ।
यत्र कुत्र जलस्नानं सर्वं ब्रह्मेति निश्चिनु ॥6.22॥
yena kenāpi yaddattaṃ yena kenāpi yatkṛtam
yatra kutra jalasnānaṃ sarvaṃ brahmeti niścinu ***॥6.22॥***

6.22. Whatever is granted by anyone, whatever done by anyone and wherever holy baths undertaken - are all Brahman, be sure.

Verse 06.23

यत्र यत्र शुभं कर्म यत्र यत्र च दुष्कृतम् ।
यद्यत्करोषि सत्येन सर्वं मिथ्येति निश्चिनु ॥6.23॥
yatra yatra śubhaṃ karma yatra yatra ca duṣkṛtam
yadyatkaroṣi satyena sarvaṃ mithyeti niścinu ***॥6.23॥***

6.23. Wherever there be a holy act, wherever there be an evil action, whatever is done by you in truth - are all illusory, be sure.

Verse 06.24

इदं सर्वमहं सर्वं सर्वं ब्रह्मेति निश्चिनु ।
यत्किञ्चित्प्रतिभातं च सर्वं मिथ्येति निश्चिनु ॥6.24 ॥
idaṃ sarvamahaṃ sarvaṃ sarvaṃ brahmeti niścinu
yatkiñcitpratibhātaṃ ca sarvaṃ mithyeti niścinu **॥6.24॥**

6.24. All this and all of me are all Brahman, be sure. Whatever little appears is all illusory, be sure.

Verse 06.25

ऋभुः - Ribhu:-
ṛbhuḥ -

पुनर्वक्ष्ये रहस्यानां रहस्यं परमाद्भुतम् ।
शङ्करेण कुमाराय प्रोक्तं कैलास पर्वते ॥6.25 ॥
punarvakṣye rahasyānāṃ rahasyaṃ paramādbhutam
śaṅkareṇa kumārāya proktaṃ kailāsa parvate **॥6.25॥**

6.25. Ribhu:- Let me repeat to you the secret of secrets and that which is most wondrous, taught to Kumara by Sankara on the Mount Kailasa.

Verse 06.26

तन्मात्रं सर्वचिन्मात्रमखण्डैकरसं सदा ।
एकवर्जितचिन्मात्रं सर्वं चिन्मयमेव हि ॥6.26 ॥
tanmātraṃ sarvacinmātramakhaṇḍaikarasaṃ sadā
ekavarjitacinmātraṃ sarvaṃ cinmayameva hi **॥6.26॥**

6.26. All is 'That' alone, consciousness only and the undivided essence only, devoid of even the number one. All is awareness alone.

Verse 06.27

इदं च सर्वं चिन्मात्रं सर्वं चिन्मयमेव हि ।
आत्माभासं च चिन्मात्रं सर्वं चिन्मयमेव हि ॥6.27 ॥
idaṃ ca sarvaṃ cinmātraṃ sarvaṃ cinmayameva hi
ātmābhāsaṃ ca cinmātraṃ sarvaṃ cinmayameva hi **॥6.27॥**

6.27. This is all consciousness alone. All is full of awareness indeed. The reflection of the Self too is consciousness alone. All is full of awareness, indeed.

Verse 06.28

सर्वलोकं च चिन्मात्रं सर्वं चिन्मयमेव हि ।
त्वत्ता मत्ता च चिन्मात्रं चिन्मात्रान्नास्ति किञ्चन ॥6.28 ॥
sarvalokaṃ ca cinmātraṃ sarvaṃ cinmayameva hi
tvattā mattā ca cinmātraṃ cinmātrānnāsti kiñcana **॥6.28॥**

6.28. All world is consciousness alone. All is full of awareness indeed. 'Your being' and 'my being' too are consciousness alone. There is not a whit besides awareness.

Verse 06.29

आकाशो भूर्जलं वायुरग्निर्ब्रह्मा हरिः शिवः ।
यत्किञ्चिदन्यत्किञ्चिच्च सर्वं चिन्मयमेव हि ॥6.29 ॥
ākāśo bhūrjalaṃ vāyuragnirbrahmā hariḥ śivaḥ
yatkiñcidanyatkiñcicca sarvaṃ cinmayameva hi ***॥6.29॥***

6.29. Space, earth, water, air, fire, Brahma, Hari. Siva - the least whatever of these and even a trifle other than these too - are all full of awareness indeed.

Verse 06.30

अखण्डैकरसं सर्वं यद्यच्चिन्मात्रमेव हि ।
भूतं भव्यं च चिन्मात्रं सर्वं चिन्मयमेव हि ॥6.30 ॥
akhaṇḍaikarasaṃ sarvaṃ yadyaccinmātrameva hi
bhūtaṃ bhavyaṃ ca cinmātraṃ sarvaṃ cinmayameva hi ***॥6.30॥***

6.30. Whatever consciousness there is, that is all undivided essence alone. The past and future are consciousness only. All is only awareness indeed.

Verse 06.31

द्रव्यं कालश्च चिन्मात्रं ज्ञानं चिन्मयमेव च ।
ज्ञेयं ज्ञानं च चिन्मात्रं सर्वं चिन्मयमेव हि ॥6.31 ॥
dravyaṃ kālaśca cinmātraṃ jñānaṃ cinmayameva ca
jñeyaṃ jñānaṃ ca cinmātraṃ sarvaṃ cinmayameva hi ***॥6.31॥***

6.31. Matter and time are consciousness only. Knowledge is full of consciousness indeed. The knowable and knowledge are awareness only. All is only awareness indeed.

Verse 06.32

सम्भाषणं च चिन्मात्रं वाक्च चिन्मात्रमेव हि ।
असच्च सच्च चिन्मात्रं सर्वं चिन्मयमेव हि ॥6.32 ॥
sambhāṣaṇaṃ ca cinmātraṃ vākca cinmātrameva hi
asacca sacca cinmātraṃ sarvaṃ cinmayameva hi **॥6.32॥**

6.32. Talk is consciousness alone and speech is full of consciousness indeed. Truth and untruth are consciousness alone. All is indeed awareness only.

Verse 06.33

आदिरन्तं च चिन्मात्रं अस्ति चेच्चिन्मयं सदा ।
ब्रह्मा यद्यपि चिन्मात्रं विष्णुश्चिन्मात्रमेव हि ॥6.33 ॥
ādirantaṃ ca cinmātraṃ asti ceccinmayaṃ sadā
brahmā yadyapi cinmātraṃ viṣṇuścinmātrameva hi **॥6.33॥**

6.33. The beginning and the end are consciousness alone. By its very being a thing is full of consciousness, ever. If there be Brahma, he is only awareness. Vishnu is indeed consciousness alone.

Verse 06.34

रुद्रोऽपि देवाश्चिन्मात्रं अस्ति नरतिर्यक्सुरासुरम् ।
गुरुशिष्यादि सन्मात्रं ज्ञानं चिन्मात्रमेव हि ॥6.34 ॥
rudro'pi devāścinmātraṃ asti naratiryaksurāsuram
guruśiṣyādi sanmātraṃ jñānaṃ cinmātrameva hi **॥6.34॥**

6.34. Even Rudra and the celestials are consciousness only. Likewise, humans, animals, gods and demons. Guru

and disciple are Being (sat) alone. Knowledge is indeed consciousness only.

Verse 06.35

दृग्दृश्यं चापि चिन्मात्रं ज्ञाता ज्ञेयं ध्रुवाध्रुवम् ।
सर्वाश्चर्यं च चिन्मात्रं देहं चिन्मात्रमेव हि ॥6.35 ॥

dṛgdṛśyaṃ cāpi cinmātraṃ jñātā jñeyaṃ dhruvādhruvam
sarvāścaryaṃ ca cinmātraṃ dehaṃ cinmātrameva hi ***॥6.35॥***

6.35. Even the seer and the seen are consciousness only. So are the knower and the known, the fixed and the unfixed. All fabulous things are also consciousness alone. The body is indeed only consciousness.

Verse 06.36

लिङ्गं चापि च चिन्मात्रं कारणं कार्यमेव च ।
मूर्तामूर्तं च चिन्मात्रं पापपुण्यमथापि च ॥6.36 ॥

liṅgaṃ cāpi ca cinmātraṃ kāraṇaṃ kāryameva ca
mūrtāmūrtaṃ ca cinmātraṃ pāpapuṇyamathāpi ca ***॥6.36॥***

6.36. Even the symbol is only consciousness and so are cause and effect. The form and formlessness and thus, virtue and sin are also consciousness alone.

Verse 06.37

द्वैताद्वैतं च चिन्मात्रं वेदवेदान्तमेव च ।
दिशोऽपि विदिशश्चैव चिन्मात्रं तस्य पालकाः ॥6.37 ॥
dvaitādvaitaṃ ca cinmātraṃ vedavedāntameva ca
diśo'pi vidiśaścaiva cinmātraṃ tasya pālakāḥ ***॥6.37॥***

6.37. Duality and non-duality are consciousness only. And so are the Vedas and the Vedanta. Even the directions and the directionless, and their guardians are only consciousness.

Verse 06.38

चिन्मात्रं व्यवहारादि भूतं भव्यं भवत्तथा ।
चिन्मात्रं नामरूपं च भूतानि भुवनानि च ॥6.38 ॥
cinmātraṃ vyavahārādi bhūtaṃ bhavyaṃ bhavattathā
cinmātraṃ nāmarūpaṃ ca bhūtāni bhuvanāni ca ***॥6.38॥***

6.38. Transactions and such, past, future and present are awareness only. Name and form, beings and worlds are only consciousness.

Verse 06.39

चिन्मात्रं प्राण एवेह चिन्मात्रं सर्वमिन्द्रियम् ।
चिन्मात्रं पञ्चकोशादि चिन्मात्रानन्दमुच्यते ॥6.39 ॥
cinmātraṃ prāṇa eveha cinmātraṃ sarvamindriyam
cinmātraṃ pañcakośādi cinmātrānandamucyate ***॥6.39॥***

6.39. This prana is indeed consciousness only. All the senses are awareness alone. The five sheaths and such are only consciousness. Only consciousness is spoken of as bliss.

Verse 06.40

नित्यानित्यं च चिन्मात्रं सर्वं चिन्मात्रमेव हि ।
चिन्मात्रं नास्ति नित्यं च चिन्मात्रं नास्ति सत्यकम् ॥6.40 ॥
nityānityaṃ ca cinmātraṃ sarvaṃ cinmātrameva hi
cinmātraṃ nāsti nityaṃ ca cinmātraṃ nāsti satyakam ***॥6.40॥***

6.40. The eternal and the ephemeral are consciousness only. All is indeed consciousness only. There is nothing eternal but only consciousness. There is nothing truthful but only consciousness.

Verse 06.41

चिन्मात्रमपि वैराग्यं चिन्मात्रकमिदं किल ।
आधारादि हि चिन्मात्रं आधेयं च मुनीश्वर ॥6.41 ॥
cinmātramapi vairāgyaṃ cinmātrakamidaṃ kila
ādhārādi hi cinmātraṃ ādheyaṃ ca munīśvara ***॥6.41॥***

6.41. Even dispassion is consciousness. 'This' is consciousness only, you see! The supports etc are indeed awareness and so are the supported, O great one!

Verse 06.42

यच्च यावच्च चिन्मात्रं यच्च यावच्च दृश्यते ।
यच्च यावच्च दूरस्थं सर्वं चिन्मात्रमेव हि ॥6.42 ॥
yacca yāvacca cinmātraṃ yacca yāvacca dṛśyate
yacca yāvacca dūrasthaṃ sarvaṃ cinmātrameva hi ***॥6.42॥***

6.42. Whatever and however much there is, is but consciousness only. Whatever and however much is seen far away is all indeed awareness alone.

Verse 06.43

यच्च यावच्च भूतानि यच्च यावच्च वक्ष्यते ।
यच्च यावच्च वेदोक्तं सर्वं चिन्मात्रमेव हि ॥6.43॥

yacca yāvacca bhūtāni yacca yāvacca vakṣyate
yacca yāvacca vedoktaṃ sarvaṃ cinmātrameva hi ***॥6.43॥***

6.43. Whatever and however many beings there be, whatever and however many are spoken of, whatever and however much is said by the Vedas - are all indeed awareness alone.

Verse 06.44

चिन्मात्रं नास्ति बन्धं च चिन्मात्रं नास्ति मोक्षकम् ।
चिन्मात्रमेव सन्मात्रं सत्यं सत्यं शिवं स्पृशे ॥6.44॥

cinmātraṃ nāsti bandhaṃ ca cinmātraṃ nāsti mokṣakam
cinmātrameva sanmātraṃ satyaṃ satyaṃ śivaṃ spṛśe ***॥6.44॥***

6.44. There is no bondage but consciousness alone. There is liberation none but consciousness alone. The only reality is but consciousness only. This is the truth, verily the truth in the name of Siva.

Verse 06.45

सर्वं वेदत्रयप्रोक्तं सर्वं चिन्मात्रमेव हि ।
शिवप्रोक्तं कुमाराय तदेतत्कथितं त्वयि ।
यः शृणोति सकृद्वापि ब्रह्मैव भवति स्वयम् ॥6.45॥

sarvaṃ vedatrayaproktaṃ sarvaṃ cinmātrameva hi
śivaproktaṃ kumārāya tadetatkathitaṃ tvayi
yaḥ śṛṇoti sakṛdvāpi brahmaiva bhavati svayam ***॥6.45॥***

6.45. All that is said in the three Vedas is all but consciousness only. Whatever is explained by Siva to Kumara, the same has been told to you. The rare one who hears this even once becomes Brahman himself.

Verse 06.46, 06.47

सूतः - Suta:-
sūtaḥ -

ईशावास्यादिमन्त्रैर्वरगगनतनोः क्षेत्रवासार्थवादैः
तल्लिङ्गागारमध्यस्थितसुमहदीशान लिङ्गेषु पूजा ।
अक्लेद्ये चाभिषेको ... ... दिग्वाससे वासदानं
नो गन्धघ्राणहीने रूपदृश्याद्विहीने गन्धपुष्पार्पणानि ॥6.46 ॥
īśāvāsyādimantrairvaragaganatanoḥ kṣetravāsārthavādaiḥ
talliṅgāgāramadhyasthitasumahadīśāna liṅgeṣu pūjā
akledye cābhiṣeko ... ... digvāsase vāsadānaṃ
no gandhaghrāṇahīne rūpadṛśyādvihīne gandhapuṣpārpaṇāni
॥6.46॥

स्वभासे दीपदानं ... सर्वभक्षे महेशे
नैवेद्यं नित्यतृप्ते सकलभुवनगे प्रक्रमो वा नमस्या ।
कुर्यां केनापि भावैर्मम निगमशिरोभाव एव प्रमाणम् ॥6.47 ॥
svabhāse dīpadānaṃ ... sarvabhakṣe maheśe
naivedyaṃ nityatṛpte sakalabhuvanage prakramo vā namasyā
kuryāṃ kenāpi bhāvairmama nigamaśirobhāva eva pramāṇam
॥6.47॥

6.46,6.47. Suta:- I worship within the One whose body is space transcendent as per the Upanishad mantra 'Isavasya' and such, and who dwells in all bodies. The services offered to the Lord Isana Linga are symbolic as follows:

bathing Him with 'abhisheka' liquids Who cannot be wetted, offering garments to Him Who is clothed in space, anointing Him with sandal paste Who has no sense of smell,

decorating Him with flowers Who has no sense of form or sight, offering Him lamps Who is self-luminous, dedicating to Him naivedyam foods who is the ever-contented all-devourer, and saluting Him who strides over the worlds.

For these supplications of love of mine, the serene sentiments of the crest of Vedas, the Upanishads, are my authority.

Verse 06.48

अविच्छिन्नैश्छिन्नैः परिकरवरैः पूजनधिया
भजन्त्यज्ञास्तद्ज्ञाः विधिविहितबुद्ध्यागतधियः ।
तथापीशं भावैर्भजति भजतामात्मपदवीं
ददातीशो विश्वं भ्रमयति गतज्ञांश्च कुरुते ॥6.48॥

avicchinnaiśchinnaiḥ parikaravaraiḥ pūjanadhiyā
bhajantyajñāstadjñāḥ vidhivihitabuddhyāgatadhiyaḥ
tathāpīśaṃ bhāvairbhajati bhajatāmātmapadavīṃ
dadātīśo viśvaṃ bhramayati gatajñāṃśca kurute ***॥6.48॥***

6.48. The ignorant offer ministrations employing all the prescribed articles without any lacunae. The wise worship internally, in full consonance with the established injunctions. Even though Isvara thus deludes the world ever, yet, He grants His state of Self to all those worshipping Him with diverse attitudes.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे प्रपञ्चस्य सच्चिन्मयत्वकथनं नाम षष्ठोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde prapañcasya saccinmayatvakathanaṃ nāma ṣaṣṭho'dhyāyaḥ

Thus concludes the chapter six, a dialogue between Ribhu and Nidagha, entitled 'Definition of the world as Being-consciousness, in the sixth amsa called Sankara in Sri Siva Rahasyam.

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Ch.07 Revelation of the True Self

7. स्वात्मनिरूपणं नाम सप्तमोऽध्यायः ।

svātmanirūpaṇaṃ nāma saptamo'dhyāyaḥ

Exposition of One's Own Self

Verse 07.1

ऋभुः - Ribhu:-

ṛbhuḥ -

अत्यद्भुतं प्रवक्ष्यामि सर्वलोकेषु दुर्लभम् ।
वेदशास्त्रमहासारं दुर्लभं दुर्लभं सदा ॥7.1॥

atyadbhutaṃ pravakṣyāmi sarvalokeṣu durlabham
vedaśāstramahāsāraṃ durlabhaṃ durlabhaṃ sadā ***॥7.1॥***

7.1. Ribhu:- I shall explain to you that which is exceedingly marvelous, hard to obtain in all worlds and the cream of Vedas and Sastras. Indeed it is ever rare.

Verse 07.2

अखण्डैकरसो मन्त्रमखण्डैकरसं फलम् ।
अखण्डैकरसो जीव अखण्डैकरसा क्रिया ॥7.2॥

akhaṇḍaikaraso mantramakhaṇḍaikarasaṃ phalam
akhaṇḍaikaraso jīva akhaṇḍaikarasā kriyā ***॥7.2॥***

7.2. Mantra is undivided unitary essence. The result is undivided unitary essence. Individual is undivided unitary essence. Action is undivided unitary essence.

Verse 07.3

अखण्डैकरसा भूमिरखण्डैकरसं जलम् ।
अखण्डैकरसो गन्ध अखण्डैकरसं वियत् ॥7.3॥
akhaṇḍaikarasā bhūmirakhaṇḍaikarasaṃ jalam
akhaṇḍaikaraso gandha akhaṇḍaikarasaṃ viyat ***॥7.3॥***

7.3. Earth is undivided unitary essence. Water is undivided unitary essence. Scent is undivided unitary essence. Space is undivided unitary essence.

Verse 07.4

अखण्डैकरसं शास्त्रं अखण्डैकरसं श्रुतिः ।
अखण्डैकरसं ब्रह्म अखण्डैकरसं व्रतम् ॥7.4॥
akhaṇḍaikarasaṃ śāstraṃ akhaṇḍaikarasaṃ śrutiḥ
akhaṇḍaikarasaṃ brahma akhaṇḍaikarasaṃ vratam ***॥7.4॥***

7.4. Sastras are undivided unitary essence. Vedas are undivided unitary essence. Brahman is undivided unitary essence. Religious vows are undivided unitary essence.

Verse 07.5

अखण्डैकरसो विष्णुरखण्डैकरसः शिवः ।
अखण्डैकरसो ब्रह्मा अखण्डैकरसाः सुराः ॥7.5॥
akhaṇḍaikaraso viṣṇurakhaṇḍaikarasaḥ śivaḥ
akhaṇḍaikaraso brahmā akhaṇḍaikarasāḥ surāḥ ***॥7.5॥***

7.5. Vishnu is undivided unitary essence. Siva is undivided unitary essence. Brahma is undivided unitary essence. Celestials are undivided unitary essence.

Verse 07.6

अखण्डैकरसं सर्वमखण्डैकरसः स्वयम् ।
अखण्डैकरसश्चात्मा अखण्डैकरसो गुरुः ॥7.6॥
akhaṇḍaikarasaṃ sarvamakhaṇḍaikarasaḥ svayam
akhaṇḍaikarasaścātmā akhaṇḍaikaraso guruḥ ***॥7.6॥***

7.6. Everything is undivided unitary essence. Oneself is undivided unitary essence. Immanent Self is undivided unitary essence. Guru is undivided unitary essence.

Verse 07.7

अखण्डैकरसं वाच्यमखण्डैकरसं महः ।
अखण्डैकरसं देह अखण्डैकरसं मनः ॥7.7॥
akhaṇḍaikarasaṃ vācyamakhaṇḍaikarasaṃ mahaḥ
akhaṇḍaikarasaṃ deha akhaṇḍaikarasaṃ manaḥ ***॥7.7॥***

7.7. The spoken matter is undivided unitary essence. Effulgence is undivided unitary essence. Body is undivided unitary essence. Mind is undivided unitary essence.

Verse 07.8

अखण्डैकरसं चित्तं अखण्डैकरसं सुखम् ।
अखण्डैकरसा विद्या अखण्डैकरसोऽव्ययः ॥7.8॥
akhaṇḍaikarasaṃ cittaṃ akhaṇḍaikarasaṃ sukham
akhaṇḍaikarasā vidyā akhaṇḍaikaraso'vyayaḥ ***॥7.8॥***

7.8. Mind-stuff (thoughts) is undivided unitary essence. Pleasure is undivided unitary essence. Knowledge is undivided unitary essence. The inconsumable is undivided unitary essence.

Verse 07.9

अखण्डैकरसं नित्यमखण्डैकरसः परः ।
अखण्डैकरसात्किञ्चिदखण्डैकरसादहम् ॥7.9 ॥
akhaṇḍaikarasaṃ nityamakhaṇḍaikarasaḥ paraḥ
akhaṇḍaikarasātkiñcidakhaṇḍaikarasādaham ***॥7.9॥***

7.9. The permanent is undivided unitary essence. The beyond is undivided unitary essence. The infinitesimal is undivided unitary essence. I am from undivided unitary essence.

Verse 07.10

अखण्डैकरसं वास्ति अखण्डैकरसं न हि ।
अखण्डैकरसादन्यत् अखण्डैकरसात् परः ॥7.10 ॥
akhaṇḍaikarasaṃ vāsti akhaṇḍaikarasaṃ na hi
akhaṇḍaikarasādanyat akhaṇḍaikarasāt paraḥ ***॥7.10॥***

7.10. Existence is undivided unitary essence. Non-existence is verily undivided unitary essence. The other is from undivided unitary essence. The transcendent is from undivided unitary essence.

Verse 07.11

अखण्डैकरसात्स्थूलं अखण्डैकरसं जनः ।
अखण्डैकरसं सूक्ष्ममखण्डैकरसं द्वयम् ॥7.11॥
akhaṇḍaikarasātsthūlaṃ akhaṇḍaikarasaṃ janaḥ
akhaṇḍaikarasaṃ sūkṣmamakhaṇḍaikarasaṃ dvayam ***॥7.11॥***

7.11. The gross is from undivided unitary essence. People are undivided unitary essence. The subtle is undivided unitary essence. The pair is undivided unitary essence.

Verse 07.12

अखण्डैकरसं नास्ति अखण्डैकरसं बलम् ।
अखण्डैकरसाद्विष्णुरखण्डैकरसादणुः ॥7.12॥
akhaṇḍaikarasaṃ nāsti akhaṇḍaikarasaṃ balam
akhaṇḍaikarasādviṣṇurakhaṇḍaikarasādaṇuḥ ***॥7.12॥***

7.12. Non-existence is undivided unitary essence. Strength is undivided unitary essence. The all-pervading is from undivided unitary essence. The infinitesimal is undivided unitary essence.

Verse 07.13

अखण्डैकरसं नास्ति अखण्डैकरसाद्भवान् ।
अखण्डैकरसो ह्येव अखण्डैकरसादितम् ॥7.13॥
akhaṇḍaikarasaṃ nāsti akhaṇḍaikarasādbhavān
akhaṇḍaikaraso hyeva akhaṇḍaikarasāditam ***॥7.13॥***

7.13. Non-existence is undivided unitary essence. You are from undivided unitary essence. Verily the undivided unitary essence alone is. 'This' is from undivided unitary essence.

Verse 07.14

अखण्डितरसाज्ज्ञानं अखण्डितरसात्स्थितम् ।
अखण्डैकरसा लीला अखण्डैकरसः पिता ॥7.14 ॥
akhaṇḍitarasājjñānaṃ akhaṇḍitarasātsthitam
akhaṇḍaikarasā līlā akhaṇḍaikarasaḥ pitā ***॥7.14॥***

7.14. Knowledge is from undivided essence. The existing is undivided unitary essence. The merged is undivided unitary essence. Father is undivided unitary essence.

Verse 07.15

अखण्डैकरसा भक्ता अखण्डैकरसः पतिः ।
अखण्डैकरसा माता अखण्डैकरसो विराट् ॥7.15 ॥
akhaṇḍaikarasā bhaktā akhaṇḍaikarasaḥ patiḥ
akhaṇḍaikarasā mātā akhaṇḍaikaraso virāṭ ***॥7.15॥***

7.15. Devotees are undivided unitary essence. Husband is undivided unitary essence. Mother is undivided unitary essence. The sovereign Lord is undivided unitary essence.

Verse 07.16

अखण्डैकरसं गात्रं अखण्डैकरसं शिरः ।
अखण्डैकरसं घ्राणं अखण्डैकरसं बहिः ॥7.16 ॥
akhaṇḍaikarasaṃ gātraṃ akhaṇḍaikarasaṃ śiraḥ
akhaṇḍaikarasaṃ ghrāṇaṃ akhaṇḍaikarasaṃ bahiḥ ***॥7.16॥***

7.16. The trunk is undivided unitary essence. The head is undivided unitary essence. The nose is undivided unitary essence. The exterior is undivided unitary essence.

Verse 07.17

अखण्डैकरसं पूर्णमखण्डैकरसामृतम् ।
अखण्डैकरसं श्रोत्रमखण्डैकरसं गृहम् ॥7.17 ॥
akhaṇḍaikarasaṃ pūrṇamakhaṇḍaikarasāmṛtam
akhaṇḍaikarasaṃ śrotramakhaṇḍaikarasaṃ gṛham **॥7.17॥**

7.17. The all-full is undivided unitary essence. The immortal is undivided unitary essence. The ear is undivided unitary essence. The home is undivided unitary essence.

Verse 07.18

अखण्डैकरसं गोप्यमखण्डैकरसः शिवः ।
अखण्डैकरसं नाम अखण्डैकरसो रविः ॥7.18 ॥
akhaṇḍaikarasaṃ gopyamakhaṇḍaikarasaḥ śivaḥ
akhaṇḍaikarasaṃ nāma akhaṇḍaikaraso raviḥ **॥7.18॥**

7.18. The confidential is undivided unitary essence. Siva is undivided unitary essence. Name is undivided unitary essence. The sun is undivided unitary essence.

Verse 07.19

अखण्डैकरसः सोमः अखण्डैकरसो गुरुः ।
अखण्डैकरसः साक्षी अखण्डैकरसः सुहृत् ॥7.19 ॥
akhaṇḍaikarasaḥ somaḥ akhaṇḍaikaraso guruḥ
akhaṇḍaikarasaḥ sākṣī akhaṇḍaikarasaḥ suhṛt **॥7.19॥**

7.19. The moon is undivided unitary essence. The Guru is undivided unitary essence. The witness is undivided unitary essence. The friend is undivided unitary essence.

Verse 07.20

अखण्डैकरसो बन्धुरखण्डैकरसोऽस्म्यहम् ।
अखण्डैकरसो राजा अखण्डैकरसं पुरम् ॥7.20॥
akhaṇḍaikaraso bandhurakhaṇḍaikaraso'smyaham
akhaṇḍaikaraso rājā akhaṇḍaikarasaṃ puram ***॥7.20॥***

7.20. The relative is undivided unitary essence. I am the undivided unitary essence. The king is undivided unitary essence. The city is undivided unitary essence.

Verse 07.21

अखण्डैकरसैश्वर्यं अखण्डैकरसं प्रभुः ।
अखण्डैकरसो मन्त्र अखण्डैकरसो जपः ॥7.21॥
akhaṇḍaikarasaiśvaryaṃ akhaṇḍaikarasaṃ prabhuḥ
akhaṇḍaikaraso mantra akhaṇḍaikaraso japaḥ ***॥7.21॥***

7.21. Sovereignty is undivided unitary essence. The Lord is undivided unitary essence. Mantra (sacred sound) is undivided unitary essence. Repetition (of mantra) is undivided unitary essence.

Verse 07.22

अखण्डैकरसं ध्यानमखण्डैकरसं पदम् ।
अखण्डैकरसं ग्राह्यमखण्डैकरसं महान् ॥7.22॥
akhaṇḍaikarasaṃ dhyānamakhaṇḍaikarasaṃ padam
akhaṇḍaikarasaṃ grāhyamakhaṇḍaikarasaṃ mahān ***॥7.22॥***

7.22. Contemplation is undivided unitary essence. The state is undivided unitary essence. The comprehended is

undivided unitary essence. The great one is undivided unitary essence.

Verse 07.23

अखण्डैकरसं ज्योतिरखण्डैकरसं परम् ।
अखण्डैकरसं भोज्यमखण्डैकरसं हविः ॥7.23॥
akhaṇḍaikarasaṃ jyotirakhaṇḍaikarasaṃ param
akhaṇḍaikarasaṃ bhojyamakhaṇḍaikarasaṃ haviḥ ***॥7.23॥***

7.23. Light is undivided unitary essence. The supreme is undivided unitary essence. The enjoyed is undivided unitary essence. Oblation is undivided unitary essence.

Verse 07.24

अखण्डैकरसो होमः अखण्डैकरसो जयः ।
अखण्डैकरसः स्वर्गः अखण्डैकरसः स्वयम् ॥7.24॥
akhaṇḍaikaraso homaḥ akhaṇḍaikaraso jayaḥ
akhaṇḍaikarasaḥ svargaḥ akhaṇḍaikarasaḥ svayam ***॥7.24॥***

7.24. Fire-sacrifice is undivided unitary essence. Victory is undivided unitary essence. The heaven is undivided unitary essence. Oneself is undivided unitary essence.

Verse 07.25

अखण्डैकरसाकारादन्यन्नास्ति नहि क्वचित् ।
शृणु भूयो महाश्चर्यं नित्यानुभवसम्पदम् ॥7.25 ॥
akhaṇḍaikarasākārādanyannāsti nahi kvacit
śṛṇu bhūyo mahāścaryaṃ nityānubhavasampadam **॥7.25॥**

7.25. There is nothing anywhere apart from the form which is undivided unitary essence. Listen again to this treasure of eternal experience which overwhelms one with wonderment.

Verse 07.26

दुर्लभं दुर्लभं लोके सर्वलोकेषु दुर्लभम् ।
अहमस्मि परं चास्मि प्रभास्मि प्रभवोऽस्म्यहम् ॥7.26 ॥
durlabhaṃ durlabhaṃ loke sarvalokeṣu durlabham
ahamasmi paraṃ cāsmi prabhāsmi prabhavo'smyaham **॥7.26॥**

7.26. This is rare, very rare. Rarest in all the worlds. I am. Again, I am the transcendent. The resplendent and the Great Being I am.

Verse 07.27

सर्वरूपगुरुश्चास्मि सर्वरूपोऽस्मि सोऽस्म्यहम् ।
अहमेवास्मि शुद्धोऽस्मि ऋद्धोऽस्मि परमोऽस्म्यहम् ॥7.27 ॥
sarvarūpaguruścāsmi sarvarūpo'smi so'smyaham
ahamevāsmi śuddho'smi ṛddho'smi paramo'smyaham **॥7.27॥**

7.27. I am the Guru in all forms. I am in all forms. Such a one am I. I alone am. I am pure. I am the overflowing. I am supreme.

Verse 07.28

अहमस्मि सदा ज्ञोऽस्मि सत्योऽस्मि विमलोऽस्म्यहम् ।
विज्ञानोऽस्मि विशेषोऽस्मि साम्योऽस्मि सकलोऽस्म्यहम् ॥7.28 ॥
ahamasmi sadā jño'smi satyo'smi vimalo'smyaham
vijñāno'smi viśeṣo'smi sāmyo'smi sakalo'smyaham **॥7.28॥**

7.28. I am. I am the knower, ever. I am the truth. I am without impurity. I am the knowledge born of experience. I am the exceptional. I am the common. I am all.

Verse 07.29

शुद्धोऽस्मि शोकहीनोऽस्मि चैतन्योऽस्मि समोऽस्म्यहम् ।
मानावमानहीनोऽस्मि निर्गुणोऽस्मि शिवोऽस्म्यहम् ॥7.29 ॥
śuddho'smi śokahīno'smi caitanyo'smi samo'smyaham
mānāvamānahīno'smi nirguṇo'smi śivo'smyaham **॥7.29॥**

7.29. I am pure. I am without sorrow. I am consciousness. I am equal. I am devoid of honour and dishonour. I am without qualities. I am Siva.

Verse 07.30

द्वैताद्वैतविहीनोऽस्मि द्वन्द्वहीनोऽस्मि सोऽस्म्यहम् ।
भावाभावविहीनोऽस्मि भाषाहीनोऽस्मि सोऽस्म्यहम् ॥7.30 ॥
dvaitādvaitavihīno'smi dvandvahīno'smi so'smyaham
bhāvābhāvavihīno'smi bhāṣāhīno'smi so'smyaham **॥7.30॥**

7.30. I am completely devoid of duality and nonduality. I am without pairs of opposites. Such a one am I. I am totally devoid of being and non-being and the lack of it. I am without language. Such a one am I.

Verse 07.31

शून्याशून्यप्रभावोऽस्मि शोभनोऽस्मि मनोऽस्म्यहं ।
तुल्यातुल्यविहीनोऽस्मि तुच्छभावोऽस्मि नास्म्यहम् ॥7.31॥
śūnyāśūnyaprabhāvo'smi śobhano'smi mano'smyahaṃ
tulyātulyavihīno'smi tucchabhāvo'smi nāsmyaham **॥7.31॥**

7.31. I affect the void and the lack of it. I am the auspicious. I am the mind. I am without equal, or the lack of it. I am not of the base nature.

Verse 07.32

सदा सर्वविहीनोऽस्मि सात्विकोऽस्मि सदास्म्यहम् ।
एकसङ्ख्याविहीनोऽस्मि द्विसङ्ख्या नास्ति नास्म्यहम् ॥7.32॥
sadā sarvavihīno'smi sātviko'smi sadāsmyaham
ekasaṅkhyāvihīno'smi dvisaṅkhyā nāsti nāsmyaham **॥7.32॥**

7.32. I am without all, ever. I am the serene. I ever am. I am devoid of the number one. Neither am I one with a second number.

Verse 07.33

सदसद्भेदहीनोऽस्मि सङ्कल्परहितोऽस्म्यहम् ।
नानात्मभेदहीनोऽस्मि यत्किञ्चिन्नास्ति सोऽस्म्यहम् ॥7.33॥
sadasadbhedahīno'smi saṅkalparahito'smyaham
nānātmabhedahīno'smi yatkiñcinnāsti so'smyaham **॥7.33॥**

7.33. I am devoid of the distinctions of being and non-being. I am without volition. I am without the distinctions of plurality of the Self. What is not even in the least that I am.

Verse 07.34

नाहमस्मि न चान्योऽस्मि देहादिरहितोऽस्म्यहम् ।
आश्रयाश्रयहीनोऽस्मि आधाररहितोऽस्म्यहम् ॥7.34 ॥
nāhamasmi na cānyo'smi dehādirahito'smyaham
āśrayāśrayahīno'smi ādhārarahito'smyaham **॥7.34॥**

7.34. I am not. I am not another. I am without body and such. I am without refuge or the lack of it. I am without support.

Verse 07.35

बन्धमोक्षादिहीनोऽस्मि शुद्धब्रह्मादि सोऽस्म्यहम् ।
चित्तादिसर्वहीनोऽस्मि परमोऽस्मि परोऽस्म्यहम् ॥7.35 ॥
bandhamokṣādihīno'smi śuddhabrahmādi so'smyaham
cittādisarvahīno'smi paramo'smi paro'smyaham **॥7.35॥**

7.35. I am without bondage, liberation and such. I am the pure Brahman and such. Such a one I am. I am without mind and all such (things). I am the supreme. I am the beyond.

Verse 07.36

सदा विचाररूपोऽस्मि निर्विचारोऽस्मि सोऽस्म्यहम् ।
आकारादिस्वरूपोऽस्मि उकारोऽस्मि मुदोऽस्म्यहम् ॥7.36 ॥
sadā vicārarūpo'smi nirvicāro'smi so'smyaham
ākārādisvarūpo'smi ukāro'smi mudo'smyaham **॥7.36॥**

7.36. I am ever of the nature of enquiry. I am without enquiry. I am such a one. I am of the nature of letter 'a. I am the letter u'. I am the joyous.

Verse 07.37

ध्यानाध्यानविहीनोऽस्मि ध्येयहीनोऽस्मि सोऽस्म्यहम् ।
पूर्णात्पूर्णोऽस्मि पूर्णोऽस्मि सर्वपूर्णोऽस्मि सोऽस्म्यहम् ॥7.37 ॥

dhyānādhyānavihīno'smi dhyeyahīno'smi so'smyaham
pūrṇātpūrṇo'smi pūrṇo'smi sarvapūrṇo'smi so'smyaham ***॥7.37॥***

7.37. I am without meditation and the absence of it. I am without an object of meditation. Such a one am I. I am more perfect than the most perfect. I am perfection. All full am I. Such a one am I.

Verse 07.38

सर्वातीतस्वरूपोऽस्मि परं ब्रह्मास्मि सोऽस्म्यहम् ।
लक्ष्यलक्षणहीनोऽस्मि लयहीनोऽस्मि सोऽस्म्यहम् ॥7.38 ॥

sarvātītasvarūpo'smi paraṃ brahmāsmi so'smyaham
lakṣyalakṣaṇahīno'smi layahīno'smi so'smyaham ***॥7.38॥***

7.38. I am of the form that transcends all. I am the transcendental Brahman. Such a one am I. I am devoid of goal and characteristics. I am without (the quality of) merging. Such a one am I.

Verse 07.39

मातृमानविहीनोऽस्मि मेयहीनोऽस्मि सोऽस्म्यहम् ।
अगत्सर्वं च द्रष्टास्मि नेत्रादिरहितोऽस्म्यहम् ॥7.39 ॥
mātṛmānavihīno'smi meyahīno'smi so'smyaham
agatsarvaṃ ca draṣṭāsmi netrādirahito'smyaham **॥7.39॥**

7.39. I am without measurement and one who could measure me. I am without the measurable. Such a one am I. I am the seer of all that is unreal. I am without eyes and such.

Verse 07.40

प्रवृद्धोऽस्मि प्रबुद्धोऽस्मि प्रसन्नोऽस्मि परोऽस्म्यहम् ।
सर्वेन्द्रियविहीनोऽस्मि सर्वकर्महितोऽस्म्यहम् ॥7.40 ॥
pravṛddho'smi prabuddho'smi prasanno'smi paro'smyaham
sarvendriyavihīno'smi sarvakarmahito'smyaham **॥7.40॥**

7.40. I am fully developed. I am fully enlightened. I am pleasant. I am the beyond. I am without all sense organs. I am amenable to all actions.

Verse 07.41

सर्ववेदान्ततृप्तोऽस्मि सर्वदा सुलभोऽस्म्यहम् ।
मुदा मुदितशून्योऽस्मि सर्वमौनफलोऽस्म्यहम् ॥7.41 ॥
sarvavedāntatṛpto'smi sarvadā sulabho'smyaham
mudā muditaśūnyo'smi sarvamaunaphalo'smyaham **॥7.41॥**

7.41. I am satisfied with all the Upanishadic knowledge. I am easily attainable, ever. I am in joy. I am without anything that can make me joyous. I am the reward of all forms of silence.

Verse 07.42

नित्यचिन्मात्ररूपोऽस्मि सदसच्चिन्मयोऽस्म्यहम् ।
यत्किञ्चिदपि हीनोऽस्मि स्वल्पमप्यति नाहितम् ॥7.42 ॥
nityacinmātrarūpo'smi sadasaccinmayo'smyaham
yatkiñcidapi hīno'smi svalpamapyati nāhitam **॥7.42॥**

7.42. I am of the form of eternal awareness. I am real and unreal, and full of consciousness. There is not an iota that is unpleasant to me.

Verse 07.43

हृदयग्रन्थिहीनोऽस्मि हृदयाद्व्यापकोऽस्म्यहम् ।
षड्विकारविहीनोऽस्मि षट्कोशरहितोऽस्म्यहम् ॥7.43 ॥
hṛdayagranthihīno'smi hṛdayādvyāpako'smyaham
ṣaḍvikāravihīno'smi ṣaṭkośarahito'smyaham **॥7.43॥**

7.43. I am devoid of the heart-knot. Emanating from the heart I pervade all. I am without the six types of changes. I am without the six sheaths.

Verse 07.44

अरिषड्वर्गमुक्तोऽस्मि अन्तरादन्तरोऽस्म्यहम् ।
देशकालविहीनोऽस्मि दिगम्बरमुखोऽस्म्यहम् ॥7.44 ॥
ariṣaḍvargamukto'smi antarādantaro'smyaham
deśakālavihīno'smi digambaramukho'smyaham **॥7.44॥**

7.44. I am freed of the sextet of foes. I am the innermost of the interior. I am without space or time. I am clothed in space and such.

Verse 07.45

नास्ति हास्ति विमुक्तोऽस्मि नकाररहितोऽस्म्यहम् ।
सर्वचिन्मात्ररूपोऽस्मि सच्चिदानन्दमस्म्यहम् ॥7.45 ॥
nāsti hāsti vimukto'smi nakārarahito'smyaham
sarvacinmātrarūpo'smi saccidānandamasmyaham **॥7.45॥**

7.45. I am liberated from 'is not' and 'is'. I am without the negative sound 'na'. I am of the form of all consciousness. I am Existence-Consciousness-Bliss.

Verse 07.46

अखण्डाकाररूपोऽस्मि अखण्डाकारमस्म्यहम् ।
प्रपञ्चचित्तरूपोऽस्मि प्रपञ्चरहितोऽस्म्यहम् ॥7.46 ॥
akhaṇḍākārarūpo'smi akhaṇḍākāramasmyaham
prapañcacittarūpo'smi prapañcarahito'smyaham **॥7.46॥**

7.46. I am of the form that is. I am myself. I am of the form of universal mind. I am without universe.

Verse 07.47

सर्वप्रकाररूपोऽस्मि सद्भावावर्जितोऽस्म्यहम् ।
कालत्रयविहीनोऽस्मि कामादिरहितोऽस्म्यहम् ॥7.47 ॥
sarvaprakārarūpo'smi sadbhāvāvarjito'smyaham
kālatrayavihīno'smi kāmādirahito'smyaham **॥7.47॥**

7.47. I am of the form of all kinds. I am not devoid of the nature of existence. I am without the triad of time. I am without lust and such qualities.

Verse 07.48

कायकायिविमुक्तोऽस्मि निर्गुणप्रभवोऽस्म्यहम् ।
मुक्तिहीनोऽस्मि मुक्तोऽस्मि मोक्षहीनोऽस्म्यहं सदा ॥7.48 ॥
kāyakāyivimukto'smi nirguṇaprabhavo'smyaham
muktihīno'smi mukto'smi mokṣahīno'smyahaṃ sadā ***॥7.48॥***

7.48. I am bereft of body and its possessor. I revel as one without qualities. I have no liberation. I am liberated. I am ever without liberation (to be yet achieved).

Verse 07.49

सत्यासत्यविहीनोऽस्मि सदा सन्मात्रमस्म्यहम् ।
गन्तव्यदेशहीनोऽस्मि गमनारहितोऽस्म्यहम् ॥7.49 ॥
satyāsatyavihīno'smi sadā sanmātramasmyaham
gantavyadeśahīno'smi gamanārahito'smyaham ***॥7.49॥***

7.49. I am without reality and unreality. I am ever the real alone. I am without any place to go. I am without movement and such.

Verse 07.50

सर्वदा स्मररूपोऽस्मि शान्तोऽस्मि सुहितोऽस्म्यहम् ।
एवं स्वानुभवं प्रोक्तमेतत्प्रकरणं महत् ।
यः शृणोति सकृद्वापि ब्रह्मैव भवति स्वयम् ॥7.50 ॥
sarvadā smararūpo'smi śānto'smi suhito'smyaham
evaṃ svānubhavaṃ proktametatprakaraṇaṃ mahat
yaḥ śṛṇoti sakṛdvāpi brahmaiva bhavati svayam ***॥7.50॥***

7.50. I am ever of the nature of remembrance. I am peaceful. I am amiable. Thus, my own experience has been

described. This chapter is great indeed. Whoever hears this even once becomes oneself Brahman.

Verse 07.51

पिण्डाण्डसम्भवजगद्गतखण्डनोद्यद्
वेतण्डशुण्डनिभपीवरबाहुदण्ड ।
ब्रह्मोरुमुण्डकलिताण्डजवाहबाण
कोदण्डभूधरधरं भजतामखण्डम् ॥7.51॥

piṇḍāṇḍasambhavajagadgatakhaṇḍanodyad
vetaṇḍaśuṇḍanibhapīvarabāhudaṇḍa
brahmorumuṇḍakalitāṇḍajavāhabāṇa
kodaṇḍabhūdharadharaṃ bhajatāmakhaṇḍam ***॥7.51॥***

7.51. I propitiate the Lord who has arisen to exterminate the world born out of the mundane egg with his glorious arms rivaling the elephantine trunk; who is holding the skull of Brahma; who has the Mount Meru, the bearer of worlds, for bow and the eagle-mounted Maha Vishnu for arrow.

Verse 07.52

विश्वात्मन्यद्वितीये भगवति गिरिजानायके काशरूपे
नीरूपे विश्वरूपे गतदुरितधियः प्राप्नुवन्त्यात्मभावम् ।
अन्ये भेदधियः श्रुतिप्रकथितैर्वर्णाश्रमोत्थश्रमैः
तान्ताः शान्तिविवर्जिता विषयिणो दुःखं भजन्त्यन्वहम् ॥7.52 ॥

viśvātmanyadvitīye bhagavati girijānāyake kāśarūpe
nīrūpe viśvarūpe gataduritadhiyaḥ prāpnuvantyātmabhāvam
anye bhedadhiyaḥ śrutiprakathitairvarṇāśramotthaśramaiḥ
tāntāḥ śāntivivarjitā viṣayiṇo duḥkhaṃ bhajantyanvaham ***॥7.52॥***

7.52. Those with stainless minds realize Thee as their Being by worshipping Thee O Lord - who art the consort of Goddess Girija, who art of the form of transcendental light, who art beyond form and of the form of the cosmos. Others with divisive vision are ever burdened by the propagation of scriptural injunctions relating to castes and stages of life, and thereby become exhausted. Lost in worldly pursuits they lose peace and reap sorrow day by day.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे स्वात्मनिरूपणं नाम सप्तमोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde svātmanirūpaṇaṃ nāma saptamo'dhyāyaḥ

Thus concludes chapter seven, a dialogue between Ribhu and Nidagha, entitled "Description of one's Self" in the sixth amsa called Sankara in Sri Siva Rahasyam.

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Ch.08 The World Is Void; Nothing Exists

8. प्रपञ्चशून्यत्व-सर्वनास्तित्वनिरूपणं नाम अष्टमोऽध्यायः ।

prapañcaśūnyatva-sarvanāstitvanirūpaṇaṃ nāma aṣṭamo'dhyāyaḥ

Exposition of the Emptiness of the World and the Non-existence of All

Verse 08.1

ऋभुः - Ribhu:-

ṛbhuḥ -

वक्ष्ये प्रपञ्चशून्यत्वं शशशृङ्गेण सम्मितम् ।
दुर्लभं सर्वलोकेषु सावधानमनाः शृणु ॥8.1॥

vakṣye prapañcaśūnyatvaṃ śaśaśṛṅgeṇa saṃmitam /
durlabhaṃ sarvalokeṣu sāvadhānamanāḥ śṛṇu ***॥8.1॥***

8.1. Ribhu:- I shall explain to you the hollowness of the world, which is akin to the horn of a hare. This is hard to attain in all worlds. Listen with an alert mind.

Verse 08.2

इदं प्रपञ्चं यत् किञ्चिद्यः शृणोति च पश्यति ।
दृश्यरूपं च दृग्रूपं सर्वं शशविषाणवत् ॥8.2॥

idaṃ prapañcaṃ yat kiñcidyaḥ śṛṇoti ca paśyati /
dṛśyarūpaṃ ca dṛgrūpaṃ sarvaṃ śaśaviṣāṇavat ***॥8.2॥***

8.2. Whatever trace of this world one hears or one sees of it, the form that is seen and the form of seer are all like the horn of a hare.

Verse 08.3

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कारश्च तेजश्च सर्वं शशविषाणवत् ॥8.3॥

bhūmirāpo'nalo vāyuḥ khaṃ mano buddhireva ca /
ahaṃkāraśca tejaśca sarvaṃ śaśaviṣāṇavat ***॥8.3॥***

8.3. Earth, water, fire, air, space, mind, intellect, ego and transcendental light are all like the horn of a hare.

Verse 08.4

नाश जन्म च सत्यं च लोकं भुवनमण्डलम् ।
पुण्यं पापं जयो मोहः सर्वं शशविषाणवत् ॥8.4॥

nāśa janma ca satyaṃ ca lokaṃ bhuvanamaṇḍalam /
puṇyaṃ pāpaṃ jayo mohaḥ sarvaṃ śaśaviṣāṇavat ***॥8.4॥***

8.4. Destruction, birth, truth, the world and heavenly systems, merit, sin, victory and delusion are all like the horn of a hare.

Verse 08.5

कामक्रोधौ लोभमोहौ मदमोहौ रतिर्धृतिः ।
गुरुशिष्योपदेशादि सर्वं शशविषाणवत् ॥8.5॥

kāmakrodhau lobhamohau madamohau ratirdhṛtiḥ /
guruśiṣyopadeśādi sarvaṃ śaśaviṣāṇavat ***॥8.5॥***

8.5. Lust, anger, greed, delusion, pride, delirium, infatuation, steadfastness, Guru, disciple, teaching and such are all like the horn of a hare.

Verse 08.6

अहं त्वं जगदित्यादि आदिरन्तिममध्यमम् ।
भूतं भव्यं वर्तमानं सर्वं शशविषाणवत् ॥8.6॥

ahaṃ tvaṃ jagadityādi ādirantimamadhyamam /
bhūtaṃ bhavyaṃ vartamānaṃ sarvaṃ śaśaviṣāṇavat ***॥8.6॥***

8.6. "I", "you", the world etcetera, the beginning, the end, the middle, the past, the future and the present are all like the horn of a hare.

Verse 08.7

स्थूलदेहं सूक्ष्मदेहं कारणं कार्यमप्ययम् ।
दृश्यं च दर्शनं किञ्चित् सर्वं शशविषाणवत् ॥8.7॥

sthūladehaṃ sūkṣmadehaṃ kāraṇaṃ kāryamapyayam /
dṛśyaṃ ca darśanaṃ kiñcit sarvaṃ śaśaviṣāṇavat ***॥8.7॥***

8.7. The gross body, the subtle body, the cause and the effect even, and what little of seen and seeing there is, are all like the horn of a hare.

Verse 08.8

भोक्ता भोज्यं भोगरूपं लक्ष्यलक्षणमद्वयम् ।
शमो विचारः सन्तोषः सर्वं शशविषाणवत् ॥8.8॥

bhoktā bhojyaṃ bhogarūpaṃ lakṣyalakṣaṇamadvayam /
śamo vicāraḥ santoṣaḥ sarvaṃ śaśaviṣāṇavat ***॥8.8॥***

8.8. The enjoyer, the objects and the enjoyment, ideal and the nondual characteristic, tranquillity, inquiry, happiness are all like the horn of a hare.

Verse 08.9

यमं च नियमं चैव प्राणायामादिभाषणम् ।
गमनं चलनं चित्तं सर्वं शशविषाणवत् ॥8.9॥

yamaṃ ca niyamaṃ caiva prāṇāyāmādibhāṣaṇam /
gamanaṃ calanaṃ cittaṃ sarvaṃ śaśaviṣāṇavat ***॥8.9॥***

8.9. Ethical regulations, physical restraints, breath-control and discourses on such things, movement, motion, thoughts — all are like the horn of a hare.

Verse 08.10

श्रोत्रं नेत्रं गात्रगोत्रं गुह्यं जाड्यं हरिः शिवः ।
आदिरन्तो मुमुक्षा च सर्वं शशविषाणवत् ॥8.10॥

śrotraṃ netraṃ gātragotraṃ guhyaṃ jāḍyaṃ hariḥ śivaḥ /
ādiranto mumukṣā ca sarvaṃ śaśaviṣāṇavat ***॥8.10॥***

8.10. Ears, eyes, body, lineage, secrecy, inertia, Hari, Siva, beginning, end, longing for emancipation - are all like the horn of a hare.

Verse 08.11

ज्ञानेन्द्रियं च तन्मात्रं कर्मेन्द्रियगणं च यत् ।
जाग्रत्स्वप्नसुषुप्त्यादि सर्वं शशविषाणवत् ॥8.11॥

jñānendriyaṃ ca tanmātraṃ karmendriyagaṇaṃ ca yat /
jāgratsvapnasuṣuptyādi sarvaṃ śaśaviṣāṇavat ***॥8.11॥***

8.11. The organs of knowledge, the five subtle senses, the group of organs of action, waking, dream, sleep and relevant states are all like the horn of a hare.

Verse 08.12

चतुर्विंशतितत्त्वं च साधनानां चतुष्टयम् ।
सजातीयं विजातीयं सर्वं शशविषाणवत् ॥8.12॥

caturviṃśatitattvaṃ ca sādhanānāṃ catuṣṭayam /
sajātīyaṃ vijātīyaṃ sarvaṃ śaśaviṣāṇavat ***॥8.12॥***

8.12. The twenty-four tattvas, the group of four spiritual practices, homologous and heterologous groups - are all like the horn of a hare.

Verse 08.13

सर्वलोकं सर्वभूतं सर्वधर्मं सतत्वकम् ।
सर्वाविद्या सर्वविद्या सर्वं शशविषाणवत् ॥8.13॥

sarvalokaṃ sarvabhūtaṃ sarvadharmaṃ satatvakam /
sarvāvidyā sarvavidyā sarvaṃ śaśaviṣāṇavat ***॥8.13॥***

8.13. All the worlds, all the beings, all cultures, those with true significance, all kinds of ignorance and all types of learning- are all like the horn of a hare.

Verse 08.14

सर्ववर्णः सर्वजातिः सर्वक्षेत्रं च तीर्थकम् ।
सर्ववेदं सर्वशास्त्रं सर्वं शशविषाणवत् ॥8.14॥

sarvavarṇaḥ sarvajātiḥ sarvakṣetraṃ ca tīrthakam /
sarvavedaṃ sarvaśāstraṃ sarvaṃ śaśaviṣāṇavat ***॥8.14॥***

8.14. All castes, all communities, all holy abodes and holy waters, all the Vedas, all the Sastras — are all like the horn of a hare.

Verse 08.15

सर्वबन्धं सर्वमोक्षं सर्वविज्ञानमीश्वरः ।
सर्वकालं सर्वबोध सर्वं शशविषाणवत् ॥8.15॥

sarvabandhaṃ sarvamokṣaṃ sarvavijñānamīśvaraḥ /
sarvakālaṃ sarvabodha sarvaṃ śaśaviṣāṇavat ***॥8.15॥***

8.15. All types of bondage, all ways of liberation, all wisdom pertaining to the Lord, all periods of time, all instruction — are all like the horn of a hare.

Verse 08.16

सर्वास्तित्वं सर्वकर्म सर्वसङ्गयुतिर्महान् ।
सर्वद्वैतमसद्भावं सर्वं शशविषाणवत् ॥8.16॥

sarvāstitvaṃ sarvakarma sarvasaṅgayutirmahān /
sarvadvaitamasadbhāvaṃ sarvaṃ śaśaviṣāṇavat ***॥8.16॥***

8.16. All existence, all actions, all types of association with the wise, all duality, all perception of non-existence - are all like the horn of a hare.

Verse 08.17

सर्ववेदान्तसिद्धान्तः सर्वशास्त्रार्थनिर्णयः ।
सर्वजीवत्वसद्भावं सर्वं शशविषाणवत् ॥8.17॥

sarvavedāntasiddhāntaḥ sarvaśāstrārthanirṇayaḥ /
sarvajīvatvasadbhāvaṃ sarvaṃ śaśaviṣāṇavat ***॥8.17॥***

8.17. All Vedanta, all theories, all Conclusions on the significance of Sastras, the nature of true existence of all beings - are all like the horn of a hare.

Verse 08.18

यद्यत् संवेद्यते किञ्चित् यद्यज्जगति दृश्यते ।
यद्यच्छृणोति गुरुणा सर्वं शशविषाणवत् ॥8.18॥

yadyat saṃvedyate kiñcit yadyajjagati dṛśyate /
yadyacchṛṇoti guruṇā sarvaṃ śaśaviṣāṇavat ***॥8.18॥***

8.18. Whatever little is comprehended, whatever world appears, whatever is heard from the Guru - are all like the horn of a hare.

Verse 08.19

यद्यद्ध्यायति चित्ते च यद्यत् सङ्कल्प्यते क्वचित् ।
बुद्ध्या निश्चीयते यच्च सर्वं शशविषाणवत् ॥8.19॥

yadyaddhyāyati citte ca yadyat saṃkalpyate kvacit /
buddhyā niścīyate yacca sarvaṃ śaśaviṣāṇavat ***॥8.19॥***

8.19. Whatever is thought of by the mind, whatever is willed anytime, whatever is decided by the intellect - are all like the horn of a hare.

Verse 08.20

यद्यद् वाचा व्याकरोति यद्वाचा चार्थभाषणम् ।
यद्यत् सर्वेन्द्रियैर्भाव्यं सर्वं शशविषाणवत् ॥8.20॥

yadyad vācā vyākaroti yadvācā cārthabhāṣaṇam /
yadyat sarvendriyairbhāvyaṃ sarvaṃ śaśaviṣāṇavat ***॥8.20॥***

8.20. Whatever is conveyed by speech, whatever meaningful talk is uttered, whatever is grasped by the sense organs - are all like the horn of a hare.

Verse 08.21

यद्यत् सन्त्यज्यते वस्तु यच्छृणोति च पश्यति ।
स्वकीयमन्यदीयं च सर्वं शशविषाणवत् ॥8.21॥

yadyat santyajyate vastu yacchṛṇoti ca paśyati /
svakīyamanyadīyaṃ ca sarvaṃ śaśaviṣāṇavat ***॥8.21॥***

8.21. Whatever object is renounced, whatever is heard or seen, "one's own" and "other's" are all like the horn of a hare.

Verse 08.22

सत्यत्वेन च यद्भाति वस्तुत्वेन रसेन च ।
यद्यत् सङ्कल्प्यते चित्ते सर्वं शशविषाणवत् ॥8.22॥

satyatvena ca yadbhāti vastutvena rasena ca /
yadyat saṅkalpyate citte sarvaṃ śaśaviṣāṇavat ***॥8.22॥***

8.22. Whatever shines on account of reality, identity and essence, and whatever is imagined by the mind are all like the horn of a hare.

Verse 08.23

यद्यदात्मेति निर्णीतं यद्यन्नित्यमितं वचः ।
यद्यद्विचार्यते चित्ते सर्वं शशविषाणवत् ॥8.23॥

yadyadātmeti nirṇītaṃ yadyannityamitaṃ vacaḥ /
yadyadvicāryate citte sarvaṃ śaśaviṣāṇavat ***॥8.23॥***

8.23. Whatever is determined as the self, whatever is said to be eternal and whatever is investigated by the mind - are all like the horn of a hare.

Verse 08.24

शिवः संहरते नित्यं विष्णुः पाति जगत्त्रयम् ।
स्रष्टा सृजति लोकान् वै सर्वं शशविषाणवत् ॥8.24॥

śivaḥ saṃharate nityaṃ viṣṇuḥ pāti jagattrayam /
sraṣṭā sṛjati lokān vai sarvaṃ śaśaviṣāṇavat ***॥8.24॥***

8.24. Siva destroys ever, Vishnu protects the three worlds, and verily the creator Brahma builds the worlds - all these are like the horn of a hare.

Verse 08.25

जीव इत्यपि यद्यस्ति भाषयत्यपि भाषणम् ।
संसार इति या वार्ता सर्वं शशविषाणवत् ॥8.25॥

jīva ityapi yadyasti bhāṣayatyapi bhāṣaṇam /
saṃsāra iti yā vārtā sarvaṃ śaśaviṣāṇavat ***॥8.25॥***

8.25. What is said to be the soul, whatever speech uttered, and statements like "this is life-cycle" - all these are like the horn of a hare.

Verse 08.26

यद्यदस्ति पुराणेषु यद्यद्वेदेषु निर्णयः ।
सर्वोपनिषदां भावं सर्वं शशविषाणवत् ॥8.26॥

yadyadasti purāṇeṣu yadyadvedeṣu nirṇayaḥ /
sarvopaniṣadāṃ bhāvaṃ sarvaṃ śaśaviṣāṇavat ***॥8.26॥***

8.26. Whatever is there in the Puranas, whatever established in the Vedas, the truths of entire Upanishads are all like the horn of a hare.

Verse 08.27

शशशृङ्गवदेवेदमुक्तं प्रकरणं तव ।
यः शृणोति रहस्यं वै ब्रह्मैव भवति स्वयम् ॥8.27॥

śaśaśṛṅgavadevedamuktaṃ prakaraṇaṃ tava /
yaḥ śṛṇoti rahasyaṃ vai brahmaiva bhavati svayam ***॥8.27॥***

8.27. Whatever told to you in this chapter is all but a horn of a hare. He who hears this secret himself becomes Brahman.

Verse 08.28

भूयः शृणु निदाघ त्वं सर्वं ब्रह्मेति निश्चयम् ।
सुदुर्लभमिदं नॄणां देवानामपि सत्तम ॥8.28॥

bhūyaḥ śṛṇu nidāgha tvaṃ sarvaṃ brahmeti niścayam /
sudurlabhamidaṃ nṝṇāṃ devānāmapi sattama ***॥8.28॥***

8.28. Listen well, O noble soul Nidagha! The certitude that all is Brahma is hard to attain for men and even for gods.

Verse 08.29

इदमित्यपि यद्रूपमहमित्यपि यत्पुनः ।
दृश्यते यत्तदेवेदं सर्वं ब्रह्मेति केवलम् ॥8.29॥

idamityapi yadrūpamahamityapi yatpunaḥ /
dṛśyate yattadevedaṃ sarvaṃ brahmeti kevalam ***॥8.29॥***

8.29. Any form referred to as 'this', and again, as 'I' and whatever is seen, that is all Brahman alone.

Verse 08.30

देहोऽयमिति सङ्कल्पस्तदेव भयमुच्यते ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.30॥

deho'yamiti saṅkalpastadeva bhayamucyate /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.30॥***

8.30. The notion 'This is body', that is verily fear itself, it is said. In all the three periods of time it is not. All is Brahman alone.

Verse 08.31

देहोऽहमिति सङ्कल्पस्तदन्तःकरणं स्मृतम् ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.31॥

deho'hamiti saṅkalpastadantaḥkaraṇaṃ smṛtam /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.31॥***

8.31. The notion 'I am the body' is verily the inner faculty of cognition, it is said. In all the three periods of time it is not. All is Brahman alone.

Verse 08.32

देहोऽहमिति सङ्कल्पः स हि संसार उच्यते ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.32॥

deho'hamiti saṅkalpaḥ sa hi saṃsāra ucyate /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.32॥***

8.32. The notion 'I am the body' - that is verily the repetitive cycle of life, it is said. In all the three periods of time it is not. All is Brahman alone.

Verse 08.33

देहोऽहमिति सङ्कल्पस्तद्बन्धनमिहोच्यते ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.33॥

deho'hamiti saṅkalpastadbandhanamihocyate /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.33॥***

8.33. The notion 'I am the body' - that is said here to be bondage. In all the three periods of time it is not. All is Brahman alone.

Verse 08.34

देहोऽहमिति यद् ज्ञानं तदेव नरकं स्मृतम् ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.34॥

deho'hamiti yad jñānaṃ tadeva narakaṃ smṛtam /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.34॥***

8.34. The learning 'I am the body' is verily (to be) remembered as hell. In all the three periods of time it is not. All is Brahman alone.

Verse 08.35

देहोऽहमिति सङ्कल्पो जगत् सर्वमितीर्यते ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.35॥

deho'hamiti saṅkalpo jagat sarvamitīryate /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.35॥***

8.35. The notion 'I am the body' is referred to as the whole world. In all the three periods of time it is not. All is Brahman alone.

Verse 08.36

देहोऽहमिति सङ्कल्पो हृदयग्रन्थिरीरितः ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.36॥

deho'hamiti saṅkalpo hṛdayagranthirīritaḥ /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.36॥***

8.36. The notion 'I am the body' is regarded as the 'heart-knot'. In all the three periods of time it is not. All is Brahman alone.

Verse 08.37

देहत्रयेऽपि भावं यत् तद्देहज्ञानमुच्यते ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.37॥

dehatraye'pi bhāvaṃ yat taddehajñānamucyate /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.37॥***

8.37. The notion that I am the threefold body is said to be the knowledge pertaining to body. In all the three periods of time it is not. All is Brahman alone.

Verse 08.38

देहोऽहमिति यद्भावं सदसद्भावमेव च ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.38॥

deho'hamiti yadbhāvaṃ sadasadbhāvameva ca /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.38॥***

8.38. That notion 'I am the body' is verily the ideation of real and unreal. In all the three periods of time it is not. All is Brahman alone.

Verse 08.39

देहोऽहमिति सङ्कल्पस्तत्प्रपञ्चमिहोच्यते ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.39॥

deho'hamiti saṅkalpastatprapañcamihocyate /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.39॥***

8.39. The notion 'I am the body' is referred to here as the world of five elements. In all the three periods of time it is not. All is Brahman alone.

Verse 08.40

देहोऽहमिति सङ्कल्पस्तदेवाज्ञानमुच्यते ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.40॥

deho'hamiti saṅkalpastadevājñānamucyate /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.40॥***

8.40. The notion 'I am the body' - that itself is ignorance, it is said. In all the three periods of time it is not. All is Brahman alone.

Verse 08.41

देहोऽहमिति या बुद्धिर्मलिना वासनोच्यते ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.41॥

deho'hamiti yā buddhirmalinā vāsanocyate /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.41॥***

8.41. The assertion 'I am the body' is said to be impurities and impressions (from past lives). In all the three periods of time it is not. All is Brahman alone.

Verse 08.42

देहोऽहमिति या बुद्धिः सत्यं जीवः स एव सः ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.42॥

deho'hamiti yā buddhiḥ satyaṃ jīvaḥ sa eva saḥ /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.42॥***

8.42. The assertion 'I am the body' - truly that alone is the individual soul. In all the three periods of time it is not. All is Brahman alone.

Verse 08.43

देहोऽहमिति सङ्कल्पो महानरकमीरितम् ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.43॥

deho'hamiti saṅkalpo mahānarakamīritam /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.43॥***

8.43. The notion 'I am the body' is proclaimed as the supreme hell. In all the three periods of time it is not. All is Brahman alone.

Verse 08.44

देहोऽहमिति या बुद्धिर्मन एवेति निश्चितम् ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.44॥

deho'hamiti yā buddhirmana eveti niścitam /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.44॥***

8.44. The assertion 'I am the body' is defined as mind only. In all the three periods of time it is not. All is Brahman alone.

Verse 08.45

देहोऽहमिति या बुद्धिः परिच्छिन्नमितीर्यते ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.45॥

deho'hamiti yā buddhiḥ paricchinnamitīryate /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.45॥***

8.45. The assertion 'I am the body' is regarded as the limitation. In all the three periods of time it is not. All is Brahman alone.

Verse 08.46

देहोऽहमिति यद् ज्ञानं सर्वं शोक इतीरितम् ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.46॥

deho'hamiti yad jñānaṃ sarvaṃ śoka itīritam /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.46॥***

8.46. The understanding 'I am the body' is described as the all-sorrowful. In all the three periods of time it is not. All is Brahman alone.

Verse 08.47

देहोऽहमिति यद् ज्ञानं संस्पर्शमिति कथ्यते ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.47॥

deho'hamiti yad jñānaṃ saṃsparśamiti kathyate /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.47॥***

8.47. The knowledge 'I am the body' is talked about as the great (mis) touch. In all the three periods of time it is not. All is Brahman alone.

Verse 08.48

देहोऽहमिति या बुद्धिस्तदेव मरणं स्मृतम् ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.48॥

deho'hamiti yā buddhistadeva maraṇaṃ smṛtam /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.48॥***

8.48. The assertion 'I am the body' is remembered as verily death. In all the three periods of time it is not. All is Brahman alone.

Verse 08.49

देहोऽहमिति या बुद्धिस्तदेवाशोभनं स्मृतम् ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.49॥

deho'hamiti yā buddhistadevāśobhanaṃ smṛtam /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.49॥***

8.49. The assertion 'I am the body' is regarded as unpleasant. In all the three periods of time it is not. All is Brahman alone.

Verse 08.50

देहोऽहमिति या बुद्धिर्महापापमिति स्मृतम् ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.50॥

deho'hamiti yā buddhirmahāpāpamiti smṛtam /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.50॥***

8.50. The assertion 'I am the body' is reminiscent as the great sin. In all the three periods of time it is not. All is Brahman alone.

Verse 08.51

देहोऽहमिति या बुद्धिः तुष्टा सैव हि चोच्यते ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.51॥

deho'hamiti yā buddhiḥ tuṣṭā saiva hi cocyate /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.51॥***

8.51. The assertion 'I am the body' - that verily is overwhelming, it is said. In all the three periods of time it is not. All is Brahman alone.

Verse 08.52

देहोऽहमिति सङ्कल्पः सर्वदोषमिति स्मृतम् ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.52॥

deho'hamiti saṅkalpaḥ sarvadoṣamiti smṛtam /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.52॥***

8.52. The notion 'I am the body' is (to be) remembered as all faults. In all the three periods of time it is not. All is Brahman alone.

Verse 08.53

देहोऽहमिति सङ्कल्पस्तदेव मलमुच्यते ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.53॥

deho'hamiti saṅkalpastadeva malamucyate /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.53॥***

8.53. The notion 'I am the body' is verily the blemish, it is said. In all the three periods of time it is not. All is Brahman alone.

Verse 08.54

देहोऽहमिति सङ्कल्पो महत्संशयमुच्यते ।
कालत्रयेऽपि तन्नास्ति सर्वं ब्रह्मेति केवलम् ॥8.54॥

deho'hamiti saṅkalpo mahatsaṃśayamucyate /
kālatraye'pi tannāsti sarvaṃ brahmeti kevalam ***॥8.54॥***

8.54. The notion 'I am the body' is said to be the great doubt. In all the three periods of time it is not. All is Brahman alone.

Verse 08.55, 08.56

यत्किञ्चित्स्मरणं दुःखं यत्किञ्चित् स्मरणं जगत् ।
यत्किञ्चित्स्मरणं कामो यत्किञ्चित्स्मरणं मलम् ॥8.55॥

yatkiñcitsmaraṇaṃ duḥkhaṃ yatkiñcit smaraṇaṃ jagat /
yatkiñcitsmaraṇaṃ kāmo yatkiñcitsmaraṇaṃ malam ***॥8.55॥***

यत्किञ्चित्स्मरणं पापं यत्किञ्चित्स्मरणं मनः ।
यत्किञ्चिदपि सङ्कल्पं महारोगेति कथ्यते ॥8.56॥

yatkiñcitsmaraṇaṃ pāpaṃ yatkiñcitsmaraṇaṃ manaḥ /
yatkiñcidapi saṅkalpaṃ mahārogeti kathyate ***॥8.56॥***

8.55, 8.56. Whatever trace of brooding is there of pain, whatever trace of reminiscing is there of the world, whatever trace of remembering is there of desire, whatever trace of remembrance of impurities, whatever trace of recollection is there of sin, whatever trace of recapitulation is there of mind, whatever trace of initiative there is - it is defined as the great disease.

Verse 08.57

यत्किञ्चिदपि सङ्कल्पं महामोहेति कथ्यते ।
यत्किञ्चिदपि सङ्कल्पं तापत्रयमुदाहृतम् ॥8.57॥

yatkiñcidapi saṅkalpaṃ mahāmoheti kathyate /
yatkiñcidapi saṅkalpaṃ tāpatrayamudāhṛtam ***॥8.57॥***

8.57. What whit of idea there is, is said to be the great delusion. What whit of idea there is, is said to be the triad of afflictions.

Verse 08.58

यत्किञ्चिदपि सङ्कल्पं कामक्रोधं च कथ्यते ।
यत्किञ्चिदपि सङ्कल्पं सम्बन्धो नेतरत् क्वचित् ॥8.58॥

yatkiñcidapi saṅkalpaṃ kāmakrodhaṃ ca kathyate /
yatkiñcidapi saṅkalpaṃ saṃbandho netarat kvacit ***॥8.58॥***

8.58. What whit of idea there is, is said to be lust and anger. What whit of idea there is, is said to be attachment, and naught else.

Verse 08.59

यत्किञ्चिदपि सङ्कल्पं सर्वदुःखेति नेतरत् ।
यत्किञ्चिदपि सङ्कल्पं जगत्सत्यत्वविभ्रमम् ॥8.59॥

yatkiñcidapi saṅkalpaṃ sarvaduḥkheti netarat /
yatkiñcidapi saṅkalpaṃ jagatsatyatvavibhramam ***॥8.59॥***

8.59. What whit of idea there is, is said to be all-sorrowful. What whit of idea there is, is said to be the misapprehension about the reality of the world.

Verse 08.60

यत्किञ्चिदपि सङ्कल्पं महादोषं च नेतरत् ।
यत्किञ्चिदपि सङ्कल्पं कालत्रयमुदीरितम् ॥8.60॥

yatkiñcidapi saṅkalpaṃ mahādoṣaṃ ca netarat /
yatkiñcidapi saṅkalpaṃ kālatrayamudīritam ***॥8.60॥***

8.60. What whit of idea there is, is nothing but a great fault. What whit of idea there is, is referred to as the three periods of time.

Verse 08.61

यत्किञ्चिदपि सङ्कल्पं नानारूपमुदीरितम् ।
यत्र यत्र च सङ्कल्पं तत्र तत्र महज्जगत् ॥8.61॥

yatkiñcidapi saṅkalpaṃ nānārūpamudīritam /
yatra yatra ca saṅkalpaṃ tatra tatra mahajjagat ***॥8.61॥***

8.61. What whit of idea there is, is called name and form. Wherever there be conception there is gross world.

Verse 08.62

यत्र यत्र च सङ्कल्पं तदेवासत्यमेव हि ।
यत्किञ्चिदपि सङ्कल्पं तज्जगन्नास्ति संशयः ॥8.62॥

yatra yatra ca saṅkalpaṃ tadevāsatyameva hi /
yatkiñcidapi saṅkalpaṃ tajjagannāsti saṃśayaḥ ***॥8.62॥***

8.62. Wherever there be conception that verily is unreal. What little of idea there is, that is the world, no doubt.

Verse 08.63

यत्किञ्चिदपि सङ्कल्पं तत्सर्वं नेति निश्चयः ।
मन एव जगत्सर्वं मन एव महारिपुः ॥8.63॥

yatkiñcidapi saṅkalpaṃ tatsarvaṃ neti niścayaḥ /
mana eva jagatsarvaṃ mana eva mahāripuḥ ***॥8.63॥***

8.63. What trace of ideation there be, all of that is naught. Be certain of this. Mind alone is the whole world. Mind alone is the great adversary.

Verse 08.64

मन एव हि संसारो मन एव जगत्त्रयम् ।
मन एव महादुःखं मन एव जरादिकम् ॥8.64॥

mana eva hi saṃsāro mana eva jagattrayam /
mana eva mahāduḥkhaṃ mana eva jarādikam ***॥8.64॥***

8.64. Mind alone is transmigration. Mind alone is the threefold world. Mind alone is great sorrow. Mind alone is ageing etc.

Verse 08.65

मन एव हि कालं च मन एव मलं सदा ।
मन एव हि सङ्कल्पो मन एव हि जीवकः ॥8.65॥

mana eva hi kālaṃ ca mana eva malaṃ sadā /
mana eva hi saṅkalpo mana eva hi jīvakaḥ ***॥8.65॥***

8.65. Mind alone is time and mind itself taint. Mind alone is will. Mind alone is the individual.

Verse 08.66

मन एवाशुचिर्नित्यं मन एवेन्द्रजालकम् ।
मन एव सदा मिथ्या मनो वन्ध्याकुमारवत् ॥8.66॥

mana evāśucirnityaṃ mana evendrajālakam /
mana eva sadā mithyā mano vandhyākumāravat ***॥8.66॥***

8.66. Mind alone is pollution, ever. Mind alone is magic. Mind is itself illusion always. Mind is like the son of a barren woman.

Verse 08.67

मन एव सदा नास्ति मन एव जडं सदा ।
मन एव हि चित्तं च मनोऽहङ्कारमेव च ॥8.67॥

mana eva sadā nāsti mana eva jaḍaṃ sadā /
mana eva hi cittaṃ ca mano'haṃkārameva ca ***॥8.67॥***

8.67. Mind itself never exists. Mind is itself inert always. Mind is verily thought and mind is egoity only.

Verse 08.68

मन एव महद्बन्धं मनोऽन्तःकरणं क्वचित् ।
मन एव हि भूमिश्च मन एव हि तोयकम् ॥8.68॥

mana eva mahadbandhaṃ mano'ntaḥkaraṇaṃ kvacit /
mana eva hi bhūmiśca mana eva hi toyakam ***॥8.68॥***

8.68. Mind alone is great bondage. Mind alone is the inner faculty. Mind alone is the earth and mind alone waters.

Verse 08.69

मन एव हि तेजश्च मन एव मरुन्महान् ।
मन एव हि चाकाशो मन एव हि शब्दकः ॥8.69॥

mana eva hi tejaśca mana eva marunmahān /
mana eva hi cākāśo mana eva hi śabdakaḥ ***॥8.69॥***

8.69. Mind alone is light and mind alone the mighty wind. Mind alone is space and mind alone sound.

Verse 08.70

मन एव स्पर्शरूपं मन एव हि रूपकम् ।
मन एव रसाकारं मनो गन्धः प्रकीर्तितः ॥8.70॥

mana eva sparśarūpaṃ mana eva hi rūpakam /
mana eva rasākāraṃ mano gandhaḥ prakīrtitaḥ ***॥8.70॥***

8.70. Mind alone is of the nature of touch. Mind alone fabricates forms. Mind alone is of the form of essence. Mind alone is eulogized as smell.

Verse 08.71

अन्नकोशं मनोरूपं प्राणकोशं मनोमयम् ।
मनोकोशं मनोरूपं विज्ञानं च मनोमयः ॥8.71॥

annakośaṃ manorūpaṃ prāṇakośaṃ manomayam /
manokośaṃ manorūpaṃ vijñānaṃ ca manomayaḥ ***॥8.71॥***

8.71. The sheath of food is of the form of mind. The sheath of vital air is full of mind. The sheath of thoughts is of the form of mind. The sheath of intellect is full of mind.

Verse 08.72

मन एवानन्दकोशं मनो जाग्रदवस्थितम् ।
मन एव हि स्वप्नञ्च मन एव सुषुप्तिकम् ॥8.72॥

mana evānandakośaṃ mano jāgradavasthitam /
mana eva hi svapnaṃ ca mana eva suṣuptikam ***॥8.72॥***

8.72. Mind alone is the sheath of bliss. Mind alone is the waking state. Mind is verily the dream state and mind alone is the deep sleep state.

Verse 08.73

मन एव हि देवादि मन एव यमादयः ।
मन एव हि यत्किञ्चिन्मन एव मनोमयः ॥8.73॥

mana eva hi devādi mana eva yamādayaḥ /
mana eva hi yatkiñcinmana eva manomayaḥ ***॥8.73॥***

8.73. Mind itself is the gods and others. Mind alone is yama (restraint) etc of the eightfold Yoga. What little there is, is mind only. Mind alone is full of mind.

Verse 08.74

मनोमयमिदं विश्वं मनोमयमिदं पुरम् ।
मनोमयमिदं भूतं मनोमयमिदं द्वयम् ॥8.74॥

manomayamidaṃ viśvaṃ manomayamidaṃ puram /
manomayamidaṃ bhūtaṃ manomayamidaṃ dvayam ***॥8.74॥***

8.74. The cosmos is full of mind. This city (body) is full of mind. This being is full of mind. This duality is full of mind.

Verse 08.75

मनोमयमियं जातिर्मनोमयमयं गुणः ।
मनोमयमिदं दृश्यं मनोमयमिदं जडम् ॥8.75॥

manomayamiyaṃ jātirmanomayamayaṃ guṇaḥ /
manomayamidaṃ dṛśyaṃ manomayamidaṃ jaḍam ***॥8.75॥***

8.75. This species is full of mind. This attribute is full of mind. This scene is full of mind. This insentience is full of mind.

Verse 08.76

मनोमयमिदं यद्यन्मनो जीव इति स्थितम् ।
सङ्कल्पमात्रमज्ञानं भेदः सङ्कल्प एव हि ॥8.76॥

manomayamidaṃ yadyanmano jīva iti sthitam /
saṅkalpamātramajñānaṃ bhedaḥ saṅkalpa eva hi ***॥8.76॥***

8.76. Whatever there is, is full of mind. That which exists as individual is full of mind. Thought alone is ignorance. Thought alone is difference.

Verse 08.77

सङ्कल्पमात्रं विज्ञानं द्वन्द्वं सङ्कल्प एव हि ।
सङ्कल्पमात्रकालं च देशं सङ्कल्पमेव हि ॥8.77॥

saṅkalpamātraṃ vijñānaṃ dvandvaṃ saṅkalpa eva hi /
saṅkalpamātrakālaṃ ca deśaṃ saṅkalpameva hi ***॥8.77॥***

8.77. Thought alone is knowledge. Thought alone is pairs of opposites. Thought alone is time. Thought alone is space.

Verse 08.78

सङ्कल्पमात्रो देहश्च प्राणः सङ्कल्पमात्रकः ।
सङ्कल्पमात्रं मननं सङ्कल्पं श्रवणं सदा ॥8.78॥

saṅkalpamātro dehaśca prāṇaḥ saṅkalpamātrakaḥ /
saṅkalpamātraṃ mananaṃ saṅkalpaṃ śravaṇaṃ sadā ***॥8.78॥***

8.78. Thought alone is body. Thought alone is life-force. Thought alone is contemplation. Thought alone is listening, ever.

Verse 08.79

सङ्कल्पमात्रं नरकं सङ्कल्पं स्वर्ग इत्यपि ।
सङ्कल्पमेव चिन्मात्रं सङ्कल्पं चात्मचिन्तनम् ॥8.79॥

saṅkalpamātraṃ narakaṃ saṅkalpaṃ svarga ityapi /
saṅkalpameva cinmātraṃ saṅkalpaṃ cātmacintanam ***॥8.79॥***

8.79. Thought alone is hell. Heaven too is thought only. Thought alone is consciousness. Thought alone is contemplation of the Self

Verse 08.80

सङ्कल्पं वा मनाक्तत्त्वं ब्रह्मसङ्कल्पमेव हि ।
सङ्कल्प एव यत्किञ्चित् तन्नास्त्येव कदाचन ॥8.80॥

saṅkalpaṃ vā manāktattvaṃ brahmasaṅkalpameva hi /
saṅkalpa eva yatkiñcit tannāstyeva kadācana ***॥8.80॥***

8.80. The triviality is thought only. Brahman is thought only. What trifle there is, is thought alone. That is naught, ever.

Verse 08.81

नास्ति नास्त्येव सङ्कल्पं नास्ति नास्ति जगत्त्रयम् ।
नास्ति नास्ति गुरुर्नास्ति नास्ति शिष्योऽपि वस्तुतः ॥8.81॥

nāsti nāstyeva saṅkalpaṃ nāsti nāsti jagattrayam /
nāsti nāsti gururnāsti nāsti śiṣyo'pi vastutaḥ ***॥8.81॥***

8.81. Thought is naught, naught alone. The three worlds are naught, naught indeed. The Guru is naught, naught indeed. So too is sishya, the disciple, truly naught.

Verse 08.82

नास्ति नास्ति शरीरं च नास्ति नास्ति मनः क्वचित् ।
नास्ति नास्त्येव किञ्चिद्वा नास्ति नास्त्यखिलं जगत् ॥8.82॥

nāsti nāsti śarīraṃ ca nāsti nāsti manaḥ kvacit /
nāsti nāstyeva kiñcidvā nāsti nāstyakhilaṃ jagat ***॥8.82॥***

8.82. The body too is naught, non-existent. The mind is not at all existent, never. Even a trifle is naught, naught ever. The whole world is naught, naught.

Verse 08.83

नास्ति नास्त्येव भूतं वा सर्वं नास्ति न संशयः ।
“सर्वं नास्ति” प्रकरणं मयोक्तं च निदाघ ते ।
यः शृणोति सकृद्वापि ब्रह्मैव भवति स्वयम् ॥8.83॥

nāsti nāstyeva bhūtaṃ vā sarvaṃ nāsti na saṃśayaḥ /
"sarvaṃ nāsti" prakaraṇaṃ mayoktaṃ ca nidāgha te /
yaḥ śṛṇoti sakṛdvāpi brahmaiva bhavati svayam ***॥8.83॥***

8.83. The beings indeed are naught, naught indeed. Everything is non-existent indeed, no doubt. Nidagha, this chapter titled "All is naught" is revealed to you by me. Whosoever hears this even once, he becomes Brahman himself.

Verse 08.84

वेदान्तैरपि चन्द्रशेखरपदाम्भोजानुरागादरा-
दारोदारकुमारदारनिकरैः प्राणैर्वनैरुज्झितः ।
त्यागाद्यो मनसा सकृत् शिवपदध्यानेन यत्प्राप्यते
तन्नैवाप्यति शब्दतर्कनिवहैः शान्तं मनस्तद्भवेत् ॥8.84॥

vedāntairapi candraśekharapadāmbhojānurāgādarā-
dārodārakumāradāranikaraiḥ prāṇairvanairujjhitaḥ /
tyāgādyo manasā sakṛt śivapadadhyānena yatprāpyate
tannaivāpyati śabdatarkanivahaiḥ śāntaṃ manastadbhavet

॥8.84॥

8.84. The peace of mind attained by the Upanishadic knowledge, by the longing for the lotus feet of moon-adorned Lord, by divesting oneself of the bondage called the forest of transmigratory life comprising one's dear consort, sons and their own attachments, by renunciation and such spiritual practices, by even an occasional meditation on Siva's feet, cannot be achieved by shrewd logic or vociferous scholarship.

Verse 08.85

अशेषदृश्योज्झितदृङ्न्यानां
सङ्कल्पवर्जेन सदास्थितानाम् ।
न जाग्रतः स्वप्नसुषुप्तिभावो
न जीवनं नो मरणं च चित्रम् ॥8.85॥

aśeṣadṛśyojjhitadṛṅmayānāṃ
saṅkalpavarjena sadāsthitānām /
na jāgrataḥ svapnasuṣuptibhāvo
na jīvanaṃ no maraṇaṃ ca citram ***॥8.85॥***

8.85. For those seers, in whom the endless phantasmagoria of the world has subsided and who abide without free-will, there are no states of waking, dream and sleep, and no life and death as well.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे प्रपञ्चशून्यत्व-सर्वनास्तित्वनिरूपणं नाम अष्टमोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde
prapañcaśūnyatva-sarvanāstitvanirūpaṇaṃ nāma
aṣṭamo'dhyāyaḥ

Thus concludes chapter eight, a dialogue between Ribhu and Nidagha, entitled "Determination of the world being void and the non-existence of all" in the sixth amsa entitled Sankara of Sri Siva Rahasyam.

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Ch.09 I Am Brahman

9. अहम्ब्रह्मास्मिप्रकरणनिरूपणं नाम नवमोऽध्यायः ।

ahambrahmāsmiprakaraṇanirūpaṇaṃ nāma navamo'dhyāyaḥ

Exposition of the Topic “I Am Brahman”

Verse 09.1

निदाघः- Nidagha

कुत्र वा भवता स्नानं क्रियते नितरां गुरो ।
स्नानमन्त्रं स्नानकालं तर्पणं च वदस्व मे ॥9.1॥

kutra vā bhavatā snānaṃ kriyate nitarāṃ guro ।

snānamantraṃ snānakālaṃ tarpaṇaṃ ca vadasva me ***॥9.1॥***

9.1 Nidagha:- Revered master, where do you perform your sacred bath? What is the mantra for ablution? What is the auspicious time for ablution and for offering of holy waters? Please tell me.

Verse 09.2

ऋभुः - Ribhu

आत्मस्नानं महास्नानं नित्यस्नानं न चान्यतः ।
इदमेव महास्नानं अहं ब्रह्मास्मि निश्चयः ॥9.2॥

ātmasnānaṃ mahāsnānaṃ nityasnānaṃ na cānyataḥ ।
idameva mahāsnānaṃ ahaṃ brahmāsmi niścayaḥ ***॥9.2॥***

9.2 Ribhu:- The bath in the Self is the great ablution, the daily ablution and not anything else. "I am Brahman" - This certitude alone is the great ablution.

Verse 09.3

परब्रह्मस्वरूपोऽहं परमानन्दमस्म्यहम् ।
इदमेव महास्नानं अहं ब्रह्मेति निश्चयः ॥9.3॥

parabrahmasvarūpo'haṃ paramānandamasmyaham ।
idameva mahāsnānaṃ ahaṃ brahmeti niścayaḥ ***॥9.3॥***

9.3 I am of the form of the supreme Brahman. I am the supreme Bliss. I am of the form 'I am Brahman' - this conviction indeed is the profound ablution.

Verse 09.4

केवलं ज्ञानरूपोऽहं केवलं परमोऽस्म्यहम् ।
केवलं शान्तरूपोऽहं केवलं निर्मलोऽस्म्यहम् ॥9.4॥

kevalaṃ jñānarūpo'haṃ kevalaṃ paramo'smyaham ।

kevalaṃ śāntarūpo'haṃ kevalaṃ nirmalo'smyaham ॥9.4॥

9.4 I am only of the form of knowledge. I am the supreme alone. I am of the form of peace only. I am without any impurities.

Verse 09.5

केवलं नित्यरूपोऽहं केवलं शाश्वतोऽस्म्यहम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.5॥

kevalaṃ nityarūpo'haṃ kevalaṃ śāśvato'smyaham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.5॥

9.5 I am of the form of the eternal only. I am simply the permanent. This, indeed, is the supreme Brahma. I am Brahma alone.

Verse 09.6

केवलं सर्वरूपोऽहं अहन्त्यक्तोऽहमस्म्यहम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.6॥

kevalaṃ sarvarūpo'haṃ ahantyakto'hamasmyaham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.6॥

9.6 I am only of the nature of everything. I am the leftover. All this is verily Brahman. I am Brahman alone.

Verse 09.7

सर्वहीनस्वरूपोऽहं चिदाकाशोऽहमस्म्यहम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.7॥

sarvahīnasvarūpo'haṃ cidākāśo'hamasmyaham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.7॥

9.7 I am of the form that is denuded of everything. I am the expanse of consciousness. All this is verily Brahman. I am Brahman alone.

Verse 09.8

केवलं तुर्यरूपोऽस्मि तुर्यातीतोऽस्मि केवलम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.8॥

kevalaṃ turyarūpo'smi turyātīto'smi kevalam ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.8॥

9.8 I am of the form of the fourth state (of transcendence) alone. I am that alone which transcends the fourth state. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.9

सदा चैतन्यरूपोऽस्मि सच्चिदानन्दमस्म्यहम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.9॥

sadā caitanyarūpo'smi saccidānandamasmyaham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.9॥

9.9 I am ever of the form of consciousness. I am Existence-Consciousness-Bliss. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.10

केवलाकाररूपोऽस्मि शुद्धरूपोऽस्म्यहं सदा ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.10॥

kevalākārarūpo'smi śuddharūpo'smyahaṃ sadā ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.10॥***

9.10 I am of the form of Unitary nature. I am ever of the form of the immaculate. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.11

केवलं ज्ञानशुद्धोऽस्मि केवलोऽस्मि प्रियोऽस्म्यहम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.11॥

kevalaṃ jñānaśuddho'smi kevalo'smi priyo'smyaham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.11॥***

9.11 I am the purity of knowledge alone. I am alone. I am the beloved. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.12

केवलं निर्विकल्पोऽस्मि स्वस्वरूपोऽहमस्मि ह ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.12॥

kevalaṃ nirvikalpo'smi svasvarūpo'hamasmi ha ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.12॥***

9.12 I am the unwavering alone. I am of my own form alone. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.13

सदा सत्सङ्गरूपोऽस्मि सर्वदा परमोऽस्म्यहम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.13॥

sadā satsaṅgarūpo'smi sarvadā paramo'smyaham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.13॥

9.13 I am ever of the form of satsanga. I am always the supernal. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.14

सदा ह्येकस्वरूपोऽस्मि सदाऽनन्योऽस्म्यहं सुखम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.14॥

sadā hyekasvarūpo'smi sadā'nanyo'smyahaṃ sukham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.14॥

9.14 I am ever of the form of singularity. I am never the other than happiness. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.15

अपरिच्छिन्नरूपोऽहं अनन्तानन्दमस्म्यहम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.15॥

aparicchinnarūpo'haṃ anantānandamasmyaham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.15॥

9.15 I am of the form that is unlimited. I am endless Bliss. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.16

सत्यानन्दस्वरूपोऽहं चित्परानन्दमस्म्यहम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.16॥

satyānandasvarūpo'haṃ citparānandamasmyaham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.16॥***

9.16 I am of the form of true happiness. I am consciousness-Bliss transcendental. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.17

अनन्तानन्दरूपोऽहमवाङ्मानसगोचरः ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.17॥

anantānandarūpo'hamavāṅmānasagocaraḥ ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.17॥***

9.17 I am of the form of endless Bliss. I am unattainable by speech and mind. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.18

ब्रह्मानन्दस्वरूपोऽहं सत्यानन्दोऽस्म्यहं सदा ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.18॥

brahmānandasvarūpo'haṃ satyānando'smyahaṃ sadā ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.18॥***

9.18 I am of the form of Brahmic Bliss. I am the true Bliss, ever. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.19

आत्ममात्रस्वरूपोऽस्मि आत्मानन्दमयोऽस्म्यहम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.19॥

ātmamātrasvarūpo'smi ātmānandamayo'smyaham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.19॥***

9.19 I am of the form of Myself. I am full of the Bliss of the Self. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.20

आत्मप्रकाशरूपोऽस्मि आत्मज्योतिरसोऽस्म्यहम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.20॥

ātmaprakāśarūpo'smi ātmajyotiraso'smyaham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.20॥***

9.20 I am of the form of Self-effulgence. I am the essence of the Self-light. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.21

आदिमध्यान्तहीनोऽस्मि आकाशसदृशोऽस्म्यहम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.21॥

ādimadhyāntahīno'smi ākāśasadṛśo'smyaham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.21॥***

9.21 I am without beginning, middle or end. I am like the sky. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.22

नित्यसत्तास्वरूपोऽस्मि नित्यमुक्तोऽस्म्यहं सदा ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.22॥

nityasattāsvarūpo'smi nityamukto'smyahaṃ sadā ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.22॥***

9.22 I am of the form of eternal Being. I am ever-liberated, ever. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.23

नित्यसम्पूर्णरूपोऽस्मि नित्यं निर्मनसोऽस्म्यहम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.23॥

nityasampūrṇarūpo'smi nityaṃ nirmanaso'smyaham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.23॥***

9.23 I am of the form that is ever full. I am ever devoid of mind. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.24

नित्यसत्तास्वरूपोऽस्मि नित्यमुक्तोऽस्म्यहं सदा ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.24॥

nityasattāsvarūpo'smi nityamukto'smyahaṃ sadā ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.24॥***

9.24 I am of the form of eternal Existence. I am ever free always. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.25

नित्यशब्दस्वरूपोऽस्मि सर्वातीतोऽस्म्यहं सदा ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.25॥

nityaśabdasvarūpo'smi sarvātīto'smyahaṃ sadā ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.25॥

9.25 I am of the form of eternal sound. I am all-transcending always. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.26

रूपातीतस्वरूपोऽस्मि व्योमरूपोऽस्म्यहं सदा ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.26॥

rūpātītasvarūpo'smi vyomarūpo'smyahaṃ sadā ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.26॥

9.26 I am of the form that transcends forms. I am of the form of expanse. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.27

भूतानन्दस्वरूपोऽस्मि भाषानन्दोऽस्म्यहं सदा ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.27॥

bhūtānandasvarūpo'smi bhāṣānando'smyahaṃ sadā ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.27॥

9.27 I am the form of joy of the jivas. I am the joy of language, always. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.28

सर्वाधिष्ठानरूपोऽस्मि सर्वदा चिद्घनोऽस्म्यहम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.28॥

sarvādhiṣṭhānarūpo'smi sarvadā cidghano'smyaham ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.28॥***

9.28 I am of the form that is the seat of everything. I am ever a solid mass of consciousness. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.29

देहभावविहीनोऽहं चित्तहीनोऽहमेव हि ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.29॥

dehabhāvavihīno'haṃ cittahīno'hameva hi ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.29॥***

9.29 I am without any body-awareness. I am indeed devoid of thoughts. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.30

देहवृत्तिविहीनोऽहं मन्त्रैवाहमहं सदा ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.30॥

dehavṛttivihīno'haṃ mantraivāhamahaṃ sadā ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.30॥***

9.30 I am without any thought of the body. I am mantra alone, ever am I. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.31

सर्वदृश्यविहीनोऽस्मि दृश्यरूपोऽहमेव हि ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.31॥

sarvadṛśyavihīno'smi dṛśyarūpo'hameva hi ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.31॥***

9.31 I am devoid of all things seen. I am of the form of the seen alone. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.32

सर्वदा पूर्णरूपोऽस्मि नित्यतृप्तोऽस्म्यहं सदा ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.32॥

sarvadā pūrṇarūpo'smi nityatṛpto'smyahaṃ sadā ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.32॥***

9.32 I am of the Absolute form, ever. I am ever-full, ever satisfied always. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.33

इदं ब्रह्मैव सर्वस्य अहं चैतन्यमेव हि ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.33॥

idaṃ brahmaiva sarvasya ahaṃ caitanyameva hi ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.33॥***

9.33 Of all this is Brahman alone. I am awareness alone. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.34

अहमेवाहमेवास्मि नान्यत्किञ्चिच्च विद्यते ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.34॥

ahamevāhamevāsmi nānyatkiñcicca vidyate ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.34॥***

9.34 I am, indeed, Myself. Naught else is known. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.35

अहमेव महानात्मा अहमेव परायणम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.35॥

ahameva mahānātmā ahameva parāyaṇam ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.35॥***

9.35 I am the great Self. I am the support. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.36

अहमेव महाशून्यमित्येवं मन्त्रमुत्तमम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.36॥

ahameva mahāśūnyamityevaṃ mantramuttamam ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.36॥***

9.36 I am the great void - this is the highest mantra. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.37

अहमेवान्यवद्भामि अहमेव शरीरवत् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.37॥

ahamevānyavadbhāmi ahameva śarīravat ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.37॥***

9.37 I alone shine as another. I alone am as the body. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.38

अहं च शिष्यवद्भामि अहं लोकत्रयादिवत् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.38॥

ahaṃ ca śiṣyavadbhāmi ahaṃ lokatrayādivat ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.38॥***

9.38 I shine as the disciple and the three worlds. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.39

अहं कालत्रयातीतः अहं वेदैरुपासितः ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.39॥

ahaṃ kālatrayātītaḥ ahaṃ vedairupāsitaḥ ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ***॥9.39॥***

9.39 I am above the three periods of time. I am propitiated by the Vedas. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.40

अहं शास्त्रेषु निर्णीतः अहं चित्ते व्यवस्थितः ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.40॥

ahaṃ śāstreṣu nirṇītaḥ ahaṃ citte vyavasthitaḥ ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.40॥

9.40 I am defined in the scriptures. I dwell in the mind. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.41

मत्त्यक्तं नास्ति किञ्चिद्वा मत्त्यक्तं पृथिवी च या ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.41॥

mattyaktaṃ nāsti kiñcidvā mattyaktaṃ pṛthivī ca yā ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.41॥

9.41 Excluding Me there is not even a trifle. Excluding Me, even the earth is not. All this is, indeed, the supreme Brahman. I am Brahman alone.

Verse 09.42

मयातिरिक्तं तोयं वा इत्येवं मन्त्रमुत्तमम् ।
इदमेव परं ब्रह्म अहं ब्रह्मास्मि केवलम् ॥9.42॥

mayātiriktaṃ toyaṃ vā ityevaṃ mantramuttamam ।

idameva paraṃ brahma ahaṃ brahmāsmi kevalam ॥9.42॥

9.42 There is no water outside Me - This alone is the highest mantra. This, indeed, is Brahman. I am Brahman alone.

Verse 09.43

अहं ब्रह्मास्मि शुद्धोऽस्मि नित्यशुद्धोऽस्म्यहं सदा ।
निर्गुणोऽस्मि निरीहोऽस्मि इत्येवं मन्त्रमुत्तमम् ॥9.43॥

ahaṃ brahmāsmi śuddho'smi nityaśuddho'smyahaṃ sadā ।

nirguṇo'smi nirīho'smi ityevaṃ mantramuttamam ***॥9.43॥***

9.43 I am Brahman. I am pure. Eternally pure am I, ever. I am without qualities. I am without craving. This alone is the superior mantra.

Verse 09.44

हरिब्रह्मादिरूपोऽस्मि एतद्भेदोऽपि नास्म्यहम् ।
केवलं ब्रह्ममात्रोऽस्मि केवलोऽस्म्यजयोऽस्म्यहम् ॥9.44॥

haribrahmādirūpo'smi etadbhedo'pi nāsmyaham ।

kevalaṃ brahmamātro'smi kevalo'smyajayo'smyaham ***॥9.44॥***

9.44 I am of the form of Hari, Brahma and others. I am devoid of even these distinctions. I am Brahman alone. I alone am. I am unconquerable.

Verse 09.45

स्वयमेव स्वयम्भास्यं स्वयमेव हि नान्यतः ।
स्वयमेवात्मनि स्वस्थः इत्येवं मन्त्रमुत्तमम् ॥9.45॥

svayameva svayambhāsyaṃ svayameva hi nānyataḥ ।

svayamevātmani svasthaḥ ityevaṃ mantramuttamam ***॥9.45॥***

9.45 I shine of My own, by Myself, verily by Myself and by naught else. I am rooted in Myself by Myself. This is the excellent mantra.

Verse 09.46

स्वयमेव स्वयं भुङ्क्ष्व स्वयमेव स्वयं रमे ।
स्वयमेव स्वयञ्ज्योतिः स्वयमेव स्वयं रमे ॥9.46॥

svayameva svayaṃ bhuṅkṣva svayameva svayaṃ rame ।

svayameva svayañjyotiḥ svayameva svayaṃ rame ॥9.46॥

9.46 I enjoy Myself. I sport within Myself. I am My own light. I revel in Myself.

Verse 09.47

स्वस्यात्मनि स्वयं रंस्ये स्वात्मन्येवावलोकये ।
स्वात्मन्येव सुखेनासि इत्येवं मन्त्रमुत्तमम् ॥9.47॥

svasyātmani svayaṃ raṃsye svātmanyevāvalokaye ।

svātmanyeva sukhenāsi ityevaṃ mantramuttamam ॥9.47॥

9.47 I Myself revel in My own Self. I see My own Self - I am happy in Myself. This verily is the best mantra.

Verse 09.48

स्वचैतन्ये स्वयं स्थास्ये स्वात्मराज्ये सुखं रमे ।
स्वात्मसिंहासने तिष्ठे इत्येवं मन्त्रमुत्तमम् ॥9.48॥

svacaitanye svayaṃ sthāsye svātmarājye sukhaṃ rame ।

svātmasiṃhāsane tiṣṭhe ityevaṃ mantramuttamam ॥9.48॥

9.48 I am rooted in My own consciousness. I sport in joy in the kingdom of My own Self. I am seated on the throne of My own Self. This, indeed, is the greatest mantra.

Verse 09.49

स्वात्ममन्त्रं सदा पश्यन्स्वात्मज्ञानं सदाऽभ्यसन् ।
अहं ब्रह्मास्म्यहं मन्त्रः स्वात्मपापं विनाशयेत् ॥9.49॥

svātmamantraṃ sadā paśyansvātmajñānaṃ sadā'bhyasan ।
ahaṃ brahmāsmyahaṃ mantraḥ svātmapāpaṃ vināśayet ***॥9.49॥***

9.49 (For the one who) ever perceives the mantra of the Self and who practises the knowledge relating to oneself, the mantra 'I am Brahman am I' destroys the sins pertaining to oneself.

Verse 09.50

अहं ब्रह्मास्म्यहं मन्त्रो द्वैतदोषं विनाशयेत् ।
अहं ब्रह्मास्म्यहं मन्त्रो भेददुःखं विनाशयेत् ॥9.50॥

ahaṃ brahmāsmyahaṃ mantro dvaitadoṣaṃ vināśayet ।
ahaṃ brahmāsmyahaṃ mantro bhedaduḥkhaṃ vināśayet ***॥9.50॥***

9.50 The mantra - I am Brahman am I - destroys the defect of duality. The mantra - I am Brahman am I - destroys the sorrow of differentiation.

Verse 09.51

अहं ब्रह्मास्म्यहं मन्त्रश्चिन्तारोगं विनाशयेत् ।
अहं ब्रह्मास्म्यहं मन्त्रो बुद्धिव्याधिं विनाशयेत् ॥9.51॥

ahaṃ brahmāsmyahaṃ mantraścintārogaṃ vināśayet ।

ahaṃ brahmāsmyahaṃ mantro buddhivyādhiṃ vināśayet ***॥9.51॥***

9.51 The mantra - I am Brahman am I - destroys the disease called thinking. The mantra - I am Brahman am I - destroys the disease of intellect.

Verse 09.52

अहं ब्रह्मास्म्यहं मन्त्र आधिव्याधिं विनाशयेत् ।
अहं ब्रह्मास्म्यहं मन्त्रः सर्वलोकं विनाशयेत् ॥9.52॥

ahaṃ brahmāsmyahaṃ mantra ādhivyādhiṃ vināśayet ।

ahaṃ brahmāsmyahaṃ mantraḥ sarvalokaṃ vināśayet ***॥9.52॥***

9.52 The mantra - I am Brahman am I - destroys physical and mental diseases. The mantra - I am Brahman am I - destroys all worlds.

Verse 09.53

अहं ब्रह्मास्म्यहं मन्त्रः कामदोषं विनाशयेत् ।
अहं ब्रह्मास्म्यहं मन्त्रः क्रोधदोषं विनाशयेत् ॥9.53॥

ahaṃ brahmāsmyahaṃ mantraḥ kāmadoṣaṃ vināśayet ।

ahaṃ brahmāsmyahaṃ mantraḥ krodhadoṣaṃ vināśayet ***॥9.53॥***

9.53 The mantra - I am Brahman am I - destroys the disease called lust. The mantra - I am Brahman am I - destroys the disease called anger.

Verse 09.54

अहं ब्रह्मास्म्यहं मन्त्रश्चिन्तादोषं विनाशयेत् ।
अहं ब्रह्मास्म्यहं मन्त्रः सङ्कल्पं च विनाशयेत् ॥9.54॥

ahaṃ brahmāsmyahaṃ mantraścintādoṣaṃ vināśayet ।

ahaṃ brahmāsmyahaṃ mantraḥ saṅkalpaṃ ca vināśayet ***॥9.54॥***

9.54 The mantra - I am Brahman am I - destroys the defect of brooding. The mantra - I am Brahman am I - also destroys volition.

Verse 09.55

अहं ब्रह्मास्म्यहं मन्त्रः इदं दुःखं विनाशयेत् ।
अहं ब्रह्मास्म्यहं मन्त्रः अविवेकमलं दहेत् ॥9.55॥

ahaṃ brahmāsmyahaṃ mantraḥ idaṃ duḥkhaṃ vināśayet ।

ahaṃ brahmāsmyahaṃ mantraḥ avivekamalaṃ dahet ***॥9.55॥***

9.55 The mantra - I am Brahman am I - destroys the sorrow called 'this' (non-self). The mantra - I am Brahman am I - destroys the impurity called lack of discrimination.

Verse 09.56

अहं ब्रह्मास्म्यहं मन्त्रः अज्ञानध्वंसमाचरेत् ।
अहं ब्रह्मास्म्यहं मन्त्रः कोटिदोषं विनाशयेत् ॥9.56॥

ahaṃ brahmāsmyahaṃ mantraḥ ajñānadhvaṃsamācaret ।

ahaṃ brahmāsmyahaṃ mantraḥ koṭidoṣaṃ vināśayet ***॥9.56॥***

9.56 The mantra - I am Brahman am I - annihilates ignorance. The mantra - I am Brahman am I - destroys crores of blemishes.

Verse 09.57

अहं ब्रह्मास्म्यहं मन्त्रः सर्वतन्त्रं विनाशयेत् ।
अहं ब्रह्मास्म्यहं मन्त्रो देहदोषं विनाशयेत् ॥9.57॥

ahaṃ brahmāsmyahaṃ mantraḥ sarvatantraṃ vināśayet ।

ahaṃ brahmāsmyahaṃ mantro dehadoṣaṃ vināśayet ***॥9.57॥***

9.57 The mantra - I am Brahman am I - destroys all rituals. The mantra - I am Brahman am I - expunges the mistaken identity with the body.

Verse 09.58

अहं ब्रह्मास्म्यहं मन्त्रः दृष्टादृष्टं विनाशयेत् ।
अहं ब्रह्मास्म्यहं मन्त्र आत्मज्ञानप्रकाशकम् ॥9.58॥

ahaṃ brahmāsmyahaṃ mantraḥ dṛṣṭādṛṣṭaṃ vināśayet ।

ahaṃ brahmāsmyahaṃ mantra ātmajñānaprakāśakam ***॥9.58॥***

9.58 The mantra - I am Brahman am I - destroys the seen and the unseen. The mantra - I am Brahman am I - illumines the knowledge of the Self.

Verse 09.59

अहं ब्रह्मास्म्यहं मन्त्र आत्मलोकजयप्रदम् ।
अहं ब्रह्मास्म्यहं मन्त्र असत्यादि विनाशकम् ॥9.59॥

ahaṃ brahmāsmyahaṃ mantra ātmalokajayapradam ।

ahaṃ brahmāsmyahaṃ mantra asatyādi vināśakam ***॥9.59॥***

9.59 The mantra - I am Brahman am I - is the bestower of success in the realm of the Self. The mantra - I am Brahman am I - is the destroyer of unreality and such.

Verse 09.60

अहं ब्रह्मास्म्यहं मन्त्रः अन्यत्सर्वं विनाशयेत् ।
अहं ब्रह्मास्म्यहं मन्त्र अप्रतर्क्यसुखप्रदम् ॥9.60॥

ahaṃ brahmāsmyahaṃ mantraḥ anyatsarvaṃ vināśayet ।

ahaṃ brahmāsmyahaṃ mantra apratarkyasukhapradam ***॥9.60॥***

9.60 The mantra - I am Brahman am I - destroys all otherness. The mantra - I am Brahman am I - is the granter of undisputable hallowedness.

Verse 09.61

अहं ब्रह्मास्म्यहं मन्त्रः अनात्मज्ञानमाहरेत् ।
अहं ब्रह्मास्म्यहं मन्त्रो ज्ञानानन्दं प्रयच्छति ॥9.61॥

ahaṃ brahmāsmyahaṃ mantraḥ anātmajñānamāharet ।

ahaṃ brahmāsmyahaṃ mantro jñānānandaṃ prayacchati ***॥9.61॥***

9.61 The mantra - I am Brahman am I - wipes out the knowledge of non-self. The mantra - I am Brahman am I - confers the Bliss of knowledge.

Verse 09.62

सप्तकोटिमहामन्त्रा जन्मकोटिशतप्रदाः ।
सर्वमन्त्रान्समुत्सृज्य जपमेनं समभ्यसेत् ॥9.62॥

saptakoṭimahāmantrā janmakoṭiśatapradāḥ ।

sarvamantrānsamutsṛjya japamenaṃ samabhyaset ***॥9.62॥***

9.62 The seven crores of great mantras bring in their train crores of births. Therefore, renouncing all the mantras one must resort to the repetition of this one mantra.

Verse 09.63

सद्यो मोक्षमवाप्नोति नात्र सन्देहमस्ति मे ।
मन्त्रप्रकरणे प्रोक्तं रहस्यं वेदकोटिषु ॥9.63॥

sadyo mokṣamavāpnoti nātra sandehamasti me ।
mantraprakaraṇe proktaṃ rahasyaṃ vedakoṭiṣu ***॥9.63॥***

9.63 One attains liberation instantly. There is no doubt for me about this. This is the secret of the countless Vedas, pronounced in the chapter of mantras. Whoever hears this even once becomes Brahman oneself.

Verse 09.64

यः शृणोति सकृद्वापि ब्रह्मैव भवति स्वयम् ।
नित्यानन्दमयः स एव परमानन्दोदयः शाश्वतो
यस्मान्नान्यदतोऽन्यदार्तमखिलं तज्जं जगत्सर्वदः ।
यो वाचा मनसा तथेन्द्रियगणैर्देहोऽपि वेद्यो न चेदच्छेद्यो
भववैद्य ईश इति या सा धीः परं मुक्तये ॥9.64॥

yaḥ śṛṇoti sakṛdvāpi brahmaiva bhavati svayam ।
nityānandamayaḥ sa eva paramānandodayaḥ śāśvato
yasmānnānyadato'nyadārtamakhilaṃ tajjaṃ jagatsarvadaḥ ।
yo vācā manasā tathendriyagaṇairdeho'pi vedyo na cedacchedyo
bhavavaidya īśa iti yā sā dhīḥ paraṃ muktaye ***॥9.64॥***

9.64 Isa, the Lord, is the One who is the ever-Blissful, the source of supreme joy, the eternal, the one from whom the world full of sorrow arises and shines inseparable from Him. Such a one is unattainable through speech, mind, hosts of senses or the body. He is inscrutable, the doctor for the world

disease. He is the sovereign Lord. The pure intellect which perceives this attains freedom.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे अहम्ब्रह्मास्मिप्रकरणनिरूपणं नाम नवमोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde ahambrahmāsmiprakaraṇanirūpaṇaṃ nāma navamo'dhyāyaḥ //

Thus concludes chapter nine, a dialogue between Ribhu and Nidagha, entitled "Determination of I am Brahman" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.10 Offering All to Brahman and the Self

10. ब्रह्मतर्पणात्महोमाख्य प्रकरणद्वयवर्णनं नाम दशमोऽध्यायः ।

brahmatarpaṇātmahomākhya prakaraṇadvayavarṇanaṃ nāma daśamo'dhyāyaḥ

Description of the Twofold Topics of Ablution to Brahman and Oblation to the Self

Verse 10.1

ऋभुः - Ribhu

नित्यतर्पणमाचक्ष्ये निदाघ शृणु मे वचः ।
वेदशास्त्रेषु सर्वेषु अत्यन्तं दुर्लभं नृणाम् ॥10.1॥

nityatarpaṇamācakṣye nidāgha śṛṇu me vacaḥ ।

vedaśāstreṣu sarveṣu atyantaṃ durlabhaṃ nṛṇām ***॥10.1॥***

10.1 Ribhu:- Listen to my words, Nidagha! I shall describe tarpana - the daily water-offering (libation). This is very difficult for humans to come by in all the Vedas and Sastras.

Verse 10.2

सदा प्रपञ्चं नास्त्येव इदमित्यपि नास्ति हि ।
ब्रह्ममात्रं सदापूर्णं इत्येवं ब्रह्मतर्पणम् ॥10.2॥

sadā prapañcaṃ nāstyeva idamityapi nāsti hi ।

brahmamātraṃ sadāpūrṇaṃ ityevaṃ brahmatarpaṇam ***॥10.2॥***

10.2 The world does not exist, ever. Something to be referred to as 'this' does not exist. Brahman alone is, being ever perfect. This alone is tarpana to Brahman.

Verse 10.3

सरूपमात्रं ब्रह्मैव सच्चिदानन्दमप्यहम् ।
आनन्दघन एवाहं इत्येवं ब्रह्मतर्पणम् ॥10.3॥

sarūpamātraṃ brahmaiva saccidānandamapyaham ।

ānandaghana evāhaṃ ityevaṃ brahmatarpaṇam ***॥10.3॥***

10.3 I am Brahman with form. Even Existence-Consciousness-Bliss am I. I am a solid mass of Bliss - such alone is tarpana to Brahman.

Verse 10.4

सर्वदा सर्वशून्योऽहं सदात्मानन्दवानहम् ।
नित्यानित्यस्वरूपोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.4॥

sarvadā sarvaśūnyo'haṃ sadātmānandavānaham ।

nityānityasvarūpo'haṃ ityevaṃ brahmatarpaṇam ***॥10.4॥***

10.4 I am always the complete Void. I am ever the one with Bliss of the Self. I am of the eternal and fleeting forms. This alone can be tarpana to Brahman.

Verse 10.5

अहमेव चिदाकाश आत्माकाशोऽस्मि नित्यदा ।
आत्मनाऽऽत्मनि तृप्तोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.5॥

ahameva cidākāśa ātmākāśo'smi nityadā ।

ātmanā''tmani tṛpto'haṃ ityevaṃ brahmatarpaṇam ***॥10.5॥***

10.5 I alone am the expanse of consciousness. I am ever the space of the Self. I am satisfied within myself. This alone is tarpana to Brahman.

Verse 10.6

एकत्वसङ्ख्याहीनोऽस्मि अरूपोऽस्म्यहमद्वयः ।
नित्यशुद्धस्वरूपोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.6॥

ekatvasaṅkhyāhīno'smi arūpo'smyahamadvayaḥ ।

nityaśuddhasvarūpo'haṃ ityevaṃ brahmatarpaṇam ***॥10.6॥***

10.6 I am devoid of the numeration such as one. I am formless. I am nondual. I am of the form that is eternally pure. This alone is tarpana to Brahman.

Verse 10.7

आकाशादपि सूक्ष्मोऽहं अत्यन्ताभावकोऽस्म्यहम् ।
सर्वप्रकाशरूपोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.7॥

ākāśādapi sūkṣmo'haṃ atyantābhāvako'smyaham ।

sarvaprakāśarūpo'haṃ ityevaṃ brahmatarpaṇam ***॥10.7॥***

10.7 Subtler than space am I. I am totally non-existent. I am of the form of the all-shining. This alone is tarpana to Brahman.

Verse 10.8

परब्रह्मस्वरूपोऽहं परावरसुखोऽस्म्यहम् ।
सत्रामात्रस्वरूपोऽहं दृग्दृश्यादिविवर्जितः ॥10.8॥

parabrahmasvarūpo'haṃ parāvarasukho'smyaham ।

satrāmātrasvarūpo'haṃ dṛgdṛśyādivivarjitaḥ ***॥10.8॥***

10.8 I am of the nature of the supreme Brahman. I am Bliss - high and low. I am only of the nature of satra - the sacred oblation, devoid of seer, seen and such.

Verse 10.9

यत्किञ्चिदप्यहं नास्ति तूष्णीं तूष्णीमिहास्म्यहम् ।
शुद्धमोक्षस्वरूपोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.9॥

yatkiñcidapyahaṃ nāsti tūṣṇīṃ tūṣṇīmihāsmyaham ।
śuddhamokṣasvarūpo'haṃ ityevaṃ brahmatarpaṇam ॥10.9॥

10.9 Whatever little there be, I am not. I am the profound silence, here. I am of the nature of perfect freedom. This alone is tarpana to Brahman.

Verse 10.10

सर्वानन्दस्वरूपोऽहं ज्ञानानन्दमहं सदा ।
विज्ञानमात्ररूपोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.10॥

sarvānandasvarūpo'haṃ jñānānandamahaṃ sadā ।
vijñānamātrarūpo'haṃ ityevaṃ brahmatarpaṇam ॥10.10॥

10.10 I am of the form of all-blissfulness. I am always the joy of knowledge. I am the form of wisdom only. This alone is tarpana to Brahman.

Verse 10.11

ब्रह्ममात्रमिदं सर्वं नास्ति नान्यत्र ते शपे ।
तदेवाहं न सन्देहः इत्येवं ब्रह्मतर्पणम् ॥10.11॥

brahmamātramidaṃ sarvaṃ nāsti nānyatra te śape ।
tadevāhaṃ na sandehaḥ ityevaṃ brahmatarpaṇam ॥10.11॥

10.11 All this is just Brahman only. Nothing else is, anywhere, I swear! That alone am I. No doubt. This alone is tarpana to Brahman.

Verse 10.12

त्वमित्येतत्तदित्येतन्नास्ति नास्तीह किञ्चन ।
शुद्धचैतन्यमात्रोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.12॥

tvamityetattadityetannāsti nāstīha kiñcana ।

śuddhacaitanyamātro'haṃ ityevaṃ brahmatarpaṇam ॥10.12॥

10.12 "Thou art thus", "That is such" - not even a trace of such exists. I am only pure awareness - This alone is tarpana to Brahman.

Verse 10.13

अत्यन्ताभावरूपोऽहमहमेव परात्परः ।
अहमेव सुखं नान्यदित्येवं ब्रह्मतर्पणम् ॥10.13॥

atyantābhāvarūpo'hamahameva parātparaḥ ।

ahameva sukhaṃ nānyadityevaṃ brahmatarpaṇam ॥10.13॥

10.13 I am of the form of absolute nonexistence. I alone am the higher than the most high. I alone am Bliss and nothing else. This alone is tarpana to Brahman.

Verse 10.14

इदं हेममयं किञ्चिन्नास्ति नास्त्येव ते शपे ।
निर्गुणानन्दरूपोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.14॥

idaṃ hemamayaṃ kiñcinnāsti nāstyeva te śape ।

nirguṇānandarūpo'haṃ ityevaṃ brahmatarpaṇam ॥10.14॥

10.14 "This is all gold" - there is not an iota of such a thing, I promise you. I am of the form of joy devoid of qualities. This alone is tarpana to Brahman.

Verse 10.15

साक्षिवस्तुविहीनत्वात् साक्षित्वं नास्ति मे सदा ।
केवलं ब्रह्मभावत्वादित्येवं ब्रह्मतर्पणम् ॥10.15॥

sākṣivastuvihīnatvāt sākṣitvaṃ nāsti me sadā ।

kevalaṃ brahmabhāvatvādityevaṃ brahmatarpaṇam ***॥10.15॥***

10.15 I am never a witness, being devoid of witness and being of the nature of Brahman alone. This alone is tarpana to Brahman.

Verse 10.16

अहमेवाविशेषोऽहमहमेव हि नामकम् ।
अहमेव विमोहं वै इत्येवं ब्रह्मतर्पणम् ॥10.16॥

ahamevāviśeṣo'hamahameva hi nāmakam ।

ahameva vimohaṃ vai ityevaṃ brahmatarpaṇam ***॥10.16॥***

10.16 I am without any outstanding qualities. I alone am the one with name. I am myself nondelusion. This alone is tarpana to Brahman.

Verse 10.17

इन्द्रियाभावरूपोऽहं सर्वाभावस्वरूपकम् ।
बन्धमुक्तिविहीनोऽस्मि इत्येवं ब्रह्मतर्पणम् ॥10.17॥

indriyābhāvarūpo'haṃ sarvābhāvasvarūpakam ।

bandhamuktivihīno'smi ityevaṃ brahmatarpaṇam ***॥10.17॥***

10.17 I am of the form without the senses. I am of the form that is stripped of everything. I am without bondage and liberation. This alone is tarpana to Brahman.

Verse 10.18

सर्वानन्दस्वरूपोऽहं सर्वानन्दघनोऽस्म्यहम् ।
नित्यचैतन्यमात्रोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.18॥

sarvānandasvarūpo'haṃ sarvānandaghano'smyaham ।
nityacaitanyamātro'haṃ ityevaṃ brahmatarpaṇam ॥10.18॥

10.18 I am of the form that is all-blissful. I am one solid mass of all-round Bliss. I am only the ever-present consciousness. This alone is tarpana to Brahman.

Verse 10.19

वाचामगोचरश्चाहं वाङ्मनो नास्ति किञ्चन ।
चिदानन्दमयश्चाहं इत्येवं ब्रह्मतर्पणम् ॥10.19॥

vācāmagocaraścāhaṃ vāṅmano nāsti kiñcana ।
cidānandamayaścāhaṃ ityevaṃ brahmatarpaṇam ॥10.19॥

10.19 I am beyond the scope of speech. Speech and mind are not at all existent. I am full of the joy of consciousness. This alone is tarpana to Brahman.

Verse 10.20

सर्वत्र पूर्णरूपोऽहं सर्वत्र सुखमस्म्यहम् ।
सर्वत्राचिन्त्यरूपोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.20॥

sarvatra pūrṇarūpo'haṃ sarvatra sukhamasmyaham ।
sarvatrācintyarūpo'haṃ ityevaṃ brahmatarpaṇam ॥10.20॥

10.20 I am the perfect form everywhere. I am happiness everywhere. I am of the inconceivable form everywhere. This alone is tarpana to Brahman.

Verse 10.21

सर्वत्र तृप्तिरूपोऽहं सर्वानन्दमयोऽस्म्यहम् ।
सर्वशून्यस्वरूपोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.21॥

sarvatra tṛptirūpo'haṃ sarvānandamayo'smyaham ।

sarvaśūnyasvarūpo'haṃ ityevaṃ brahmatarpaṇam ॥10.21॥

10.21 I am of the form of contentment everywhere. I am full of all-encompassing Bliss. I am of the nature of complete void. This alone is tarpana to Brahman.

Verse 10.22

सर्वदा मत्स्वरूपोऽहं परमानन्दवानहम् ।
एक एवाहमेवाहं इत्येवं ब्रह्मतर्पणम् ॥10.22॥

sarvadā matsvarūpo'haṃ paramānandavānaham ।

eka evāhamevāhaṃ ityevaṃ brahmatarpaṇam ॥10.22॥

10.22 I am ever of the form that is by Me. I am the supremely Blissful. I am one and the only. This alone is tarpana to Brahman.

Verse 10.23

मुक्तोऽहं मोक्षरूपोऽहं सर्वमौनपरोऽस्म्यहम् ।
सर्वनिर्वाणरूपोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.23॥

mukto'haṃ mokṣarūpo'haṃ sarvamaunaparo'smyaham ।

sarvanirvāṇarūpo'haṃ ityevaṃ brahmatarpaṇam ॥10.23॥

10.23 I am free. I am of the form of liberation. I transcend all kinds of silence. I am of the form of complete emancipation. This alone is tarpana to Brahman.

Verse 10.24

सर्वदा सत्स्वरूपोऽहं सर्वदा तुर्यवानहम् ।
तुर्यातीतस्वरूपोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.24॥

sarvadā satsvarūpo'haṃ sarvadā turyavānaham ।

turyātītasvarūpo'haṃ ityevaṃ brahmatarpaṇam ॥10.24॥

10.24 I am ever of the nature of the real. I am ever the fourth state (of transcendence). I am of that form which transcends the fourth state. This alone is tarpana to Brahman.

Verse 10.25

सत्यविज्ञानमात्रोऽहं सन्मात्रानन्दवानहम् ।
निर्विकल्पस्वरूपोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.25॥

satyavijñānamātro'haṃ sanmātrānandavānaham ।

nirvikalpasvarūpo'haṃ ityevaṃ brahmatarpaṇam ॥10.25॥

10.25 I am Truth and Knowledge alone. I am Truth alone and Blissful. I am of the form that is devoid of oscillation. This alone is tarpana to Brahman.

Verse 10.26

सर्वदा ह्यजरूपोऽहं निरीहोऽहं निरञ्जनः ।
ब्रह्मविज्ञानरूपोऽहं इत्येवं ब्रह्मतर्पणम् ॥10.26॥

sarvadā hyajarūpo'haṃ nirīho'haṃ nirañjanaḥ ।

brahmavijñānarūpo'haṃ ityevaṃ brahmatarpaṇam ॥10.26॥

10.26 I am ever of the form of the unborn only. I am desireless and stainless. I am of the form of Brahman-knowledge. This alone is tarpana to Brahman.

Verse 10.27

ब्रह्मतर्पणमेवोक्तं एतत्प्रकरणं मया ।
यः शृणोति सकृद्वापि ब्रह्मैव भवति स्वयम् ॥10.27॥

brahmatarpaṇamevoktaṃ etatprakaraṇaṃ mayā ।

yaḥ śṛṇoti sakṛdvāpi brahmaiva bhavati svayam ॥10.27॥

10.27 Thus, the tarpana to Brahman has been told by me in this chapter. The one who hears this even once becomes Brahman oneself.

Verse 10.28

नित्यहोमं प्रवक्ष्यामि सर्ववेदेषु दुर्लभम् ।
सर्वशास्त्रार्थमद्वैतं सावधानमनाः शृणु ॥10.28॥

nityahomaṃ pravakṣyāmi sarvavedeṣu durlabham ।

sarvaśāstrārthamadvaitaṃ sāvadhānamanāḥ śṛṇu ॥10.28॥

10.28 I shall expound upon the daily homa (fire sacrifice). This is hard to find in all the Vedas. It is the essence of all the scriptures and nondual. Listen with an attentive mind.

Verse 10.29

अहं ब्रह्मास्मि शुद्धोऽस्मि नित्योऽस्मि प्रभुरस्म्यहम् ।
ॐकारार्थस्वरूपोऽस्मि एवं होमं सुदुर्लभम् ॥10.29॥

ahaṃ brahmāsmi śuddho'smi nityo'smi prabhurasmyaham ।
oṃkārārthasvarūpo'smi evaṃ homaṃ sudurlabham ॥10.29॥

10.29 I am Brahman. I am pure. I am eternal. I am the Lord. I am of the form of significance of Om. This is the rare homa.

Verse 10.30

परमात्मस्वरूपोऽस्मि परानन्दपरोऽस्म्यहम् ।
चिदानन्दस्वरूपोऽस्मि एवं होमं सुदुर्लभम् ॥10.30॥

paramātmasvarūpo'smi parānandaparo'smyaham ।
cidānandasvarūpo'smi evaṃ homaṃ sudurlabham ॥10.30॥

10.30 I am of the form of the Supreme Self. I am the transcendental Bliss Supreme. I am of the form of Consciousness-Bliss. This is the rare homa.

Verse 10.31

नित्यानन्दस्वरूपोऽस्मि निष्कलङ्कमयो ह्यहम् ।
चिदाकारस्वरूपोऽहं एवं होमं सुदुर्लभम् ॥10.31॥

nityānandasvarūpo'smi niṣkalaṅkamayo hyaham ।
cidākārasvarūpo'haṃ evaṃ homaṃ sudurlabham ॥10.31॥

10.31 I am of the form of eternal joy. I am absolutely untainted only. I am of the form of consciousness. This is the rare homa.

Verse 10.32

न हि किञ्चित्स्वरूपोऽस्मि नाहमस्मि न सोऽस्म्यहम् ।
निर्व्यापारस्वरूपोऽस्मि एवं होमं सुदुर्लभम् ॥10.32॥

na hi kiñcitsvarūpo'smi nāhamasmi na so'smyaham ।

nirvyāpārasvarūpo'smi evaṃ homaṃ sudurlabham ॥10.32॥

10.32 I am not of the form of anything in the least. I am not. I am not He. I am of the form divested of activity. This is the rare homa.

Verse 10.33

निरंशोऽस्मि निराभासो न मनो नेन्द्रियोऽस्म्यहम् ।
न बुद्धिर्न विकल्पोऽहं एवं होमं सुदुर्लभम् ॥10.33॥

niraṃśo'smi nirābhāso na mano nendriyo'smyaham ।

na buddhirna vikalpo'haṃ evaṃ homaṃ sudurlabham ॥10.33॥

10.33 I am not a part. I am not a shadow. I am not the mind, nor the senses. I am neither the intellect nor the oscillation. This is the rare homa.

Verse 10.34

न देहादिस्वारूपोऽस्मि त्रयादिपरिवर्जितः ।
न जाग्रत्स्वप्नरूपोऽस्मि एवं होमं सुदुर्लभम् ॥10.34॥

na dehādisvārūpo'smi trayādiparivarjitaḥ ।

na jāgratsvapnarūpo'smi evaṃ homaṃ sudurlabham ॥10.34॥

10.34 I am not of the form of body etc. I am devoid of triads etc. I am not of the form of waking and dream. This is the rare homa.

Verse 10.35

श्रवणं मननं नास्ति निदिध्यासनमेव हि ।
स्वगतं च न मे किञ्चिदेवं होमं सुदुर्लभम् ॥10.35॥

śravaṇaṃ mananaṃ nāsti nididhyāsanameva hi ।

svagataṃ ca na me kiñcidevaṃ homaṃ sudurlabham ॥10.35॥

10.35 I have no listening, reflection and one-pointed absorption. I have not a whit to contemplate within. This is the rare homa.

Verses 10.36-37

असत्यं हि मनःसत्ता असत्यं बुद्धिरूपकम् ।
अहङ्कारमसद्विद्धि कालत्रयमसत् सदा ॥10.36॥

गुणत्रयमसद्विद्धि एवं होमं सुदुर्लभम् ॥10.37॥

asatyaṃ hi manaḥsattā asatyaṃ buddhirūpakam ।

ahaṅkāramasadviddhi kālatrayamasat sadā ॥10.36॥

guṇatrayamasadviddhi evaṃ homaṃ sudurlabham ॥10.37॥

10.36 The existence of mind is unreal. Any form of intellect is unreal. Know that the ego is unreal. The triad of time is unreal. The triad of qualities is ever unreal. This is the rare homa.

Verse 10.38

श्रुतं सर्वमसद्विद्धि वेदं सर्वमसत्सदा ।
सर्वतत्त्वमसद्विद्धि एवं होमं सुदुर्लभम् ॥10.38॥

śrutaṃ sarvamasadviddhi vedaṃ sarvamasatsadā ।

sarvatattvamasadviddhi evaṃ homaṃ sudurlabham ***॥10.38॥***

10.38 Know that whatever is heard is unreal and whatever knowledge there is, is ever unreal. All the different theories are to be known as unreal. This is the rare homa.

Verse 10.39

नानारूपमसद्विद्धि नानावर्णमसत्सदा ।
नानाजातिमसद्विद्धि एवं होमं सुदुर्लभम् ॥10.39॥

nānārūpamasadviddhi nānāvarṇamasatsadā ।

nānājātimasadviddhi evaṃ homaṃ sudurlabham ***॥10.39॥***

10.39 Know that the myriads of forms are unreal. Know that the multifarious colours are ever unreal. Know that the various species are unreal. This is the rare homa.

Verse 10.40

शास्त्रज्ञानमसद्विद्धि वेदज्ञानं तपोऽप्यसत् ।
सर्वतीर्थमसद्विद्धि एवं होमं सुदुर्लभम् ॥10.40॥

śāstrajñānamasadviddhi vedajñānaṃ tapo'pyasat ।

sarvatīrthamasadviddhi evaṃ homaṃ sudurlabham ***॥10.40॥***

10.40 Know that the scriptural knowledge is unreal. The Vedic knowledge and religious austerities are unreal. Know that the holy waters are all unreal. This is the rare homa.

Verse 10.41

गुरुशिष्यमसद्विद्धि गुरोर्मन्त्रमसत्ततः ।
यद्दृश्यं तदसद्विद्धि एवं होमं सुदुर्लभम् ॥10.41॥

guruśiṣyamasadviddhi gurormantramasattataḥ ।
yaddṛśyaṃ tadasadviddhi evaṃ homaṃ sudurlabham ***॥10.41॥***

10.41 Know that the Guru and disciple are unreal. The mantra imparted by Guru then is unreal. Whatever is there to be seen is to be known as unreal. This is the rare homa.

Verse 10.42

सर्वान्भोगानसद्विद्धि यच्चिन्त्यं तदसत्सदा ।
यद्दृश्यं तदसद्विद्धि एवं होमं सुदुर्लभम् ॥10.42॥

sarvānbhogānasadviddhi yaccintyaṃ tadasatsadā ।
yaddṛśyaṃ tadasadviddhi evaṃ homaṃ sudurlabham ***॥10.42॥***

10.42 Know that all enjoyment is unreal and whatever is thought of is always unreal. Know that whatever is seen is unreal. This is the rare homa.

Verse 10.43

सर्वेन्द्रियमसद्विद्धि सर्वमन्त्रमसत्त्विति ।
सर्वप्राणानसद्विद्धि एवं होमं सुदुर्लभम् ॥10.43॥

sarvendriyamasadviddhi sarvamantramasattviti ।
sarvaprāṇānasadviddhi evaṃ homaṃ sudurlabham ***॥10.43॥***

10.43 Know that all senses are unreal. All the mantras are also, thus, unreal. Know that all the vital airs are unreal. This is the rare homa.

Verse 10.44

जीवं देहमसद्विद्धि परे ब्रह्मणि नैव हि ।
मयि सर्वमसद्विद्धि एवं होमं सुदुर्लभम् ॥10.44॥

jīvaṃ dehamasadviddhi pare brahmaṇi naiva hi ।

mayi sarvamasadviddhi evaṃ homaṃ sudurlabham ॥10.44॥

10.44 Know that life-force (jiva) and body are unreal. Verily, there is none of these in the transcendental Brahman. Know that all that is in me is unreal. This is the rare homa.

Verse 10.45

दृष्टं श्रुतमसद्विद्धि ओतं प्रोतमसन्मयि ।
कार्याकार्यमसद्विद्धि एवं होमं सुदुर्लभम् ॥10.45॥

dṛṣṭaṃ śrutamasadviddhi otaṃ protamasanmayi ।

kāryākāryamasadviddhi evaṃ homaṃ sudurlabham ॥10.45॥

10.45 Know that what is seen and heard are unreal. The warp and the woof in me are unreal. Action and inaction are unreal. This is the rare homa.

Verse 10.46

दृष्टप्राप्तिमसद्विद्धि सन्तोषमसदेव हि ।
सर्वकर्माण्यसद्विद्धि एवं होमं सुदुर्लभम् ॥10.46॥

dṛṣṭaprāptimasadviddhi santoṣamasadeva hi ।

sarvakarmāṇyasadviddhi evaṃ homaṃ sudurlabham ॥10.46॥

10.46 Know as unreal the attainment of that which is seen. Happiness, indeed, is unreal. Know that all actions are unreal. Such is the rare homa.

Verse 10.47

सर्वासर्वमसद्विद्धि पूर्णापूर्णमसत्परे ।
सुखं दुःखमसद्विद्धि एवं होमं सुदुर्लभम् ॥10.47॥

sarvāsarvamasadviddhi pūrṇāpūrṇamasatpare ।

sukhaṃ duḥkhamasadviddhi evaṃ homaṃ sudurlabham ***॥10.47॥***

10.47 Know that the all and the naught are unreal. Know that both perfection and imperfection are unreal. Pleasure and anguish are unreal. This is the rare homa.

Verse 10.48

यथाधर्ममसद्विद्धि पुण्यापुण्यमसत्सदा ।
लाभालाभमसद्विद्धि सदा देहमसत्सदा ॥10.48॥

yathādharmamasadviddhi puṇyāpuṇyamasatsadā ।

lābhālābhamasadviddhi sadā dehamasatsadā ***॥10.48॥***

10.48 Even as righteousness is unreal, so are virtue and sin always unreal. Know that profit and loss are unreal. Always the body is unreal, ever.

Verse 10.49

सदा जयमसद्विद्धि सदा गर्वमसत्सदा ।
मनोमयमसद्विद्धि संशयं निश्चयं तथा ॥10.49॥

sadā jayamasadviddhi sadā garvamasatsadā ।

manomayamasadviddhi saṃśayaṃ niścayaṃ tathā ***॥10.49॥***

10.49 Know that success is ever unreal. Vanity is ever unreal, always. Know that something full of mind as unreal, and so are doubt and certitude.

Verse 10.50

शब्दं सर्वमसद्विद्धि स्पर्शं सर्वमसत्सदा ।
रूपं सर्वमसद्विद्धि रसं सर्वमसत्सदा ॥10.50॥

śabdaṃ sarvamasadviddhi sparśaṃ sarvamasatsadā ।

rūpaṃ sarvamasadviddhi rasaṃ sarvamasatsadā ***॥10.50॥***

10.50 Know that all sounds are unreal. All sense of touch is ever unreal. Know that all form is unreal. All tastes are ever unreal.

Verse 10.51

गन्धं सर्वमसद्विद्धि ज्ञानं सर्वमसत्सदा ।
भूतं भव्यमसद्विद्धि असत्प्रकृतिरुच्यते ॥10.51॥

gandhaṃ sarvamasadviddhi jñānaṃ sarvamasatsadā ।

bhūtaṃ bhavyamasadviddhi asatprakṛtirucyate ***॥10.51॥***

10.51 Know that all smell is unreal. All knowledge is ever unreal. Know that past and future are unreal. The nature is said to be unreal.

Verse 10.52

असदेव सदा सर्वमसदेव भवोद्भवम् ।
असदेव गुणं सर्वं एवं होमं सुदुर्लभम् ॥10.52॥

asadeva sadā sarvamasadeva bhavodbhavam ।

asadeva guṇaṃ sarvaṃ evaṃ homaṃ sudurlabham ***॥10.52॥***

10.52 All is ever unreal. All cyclic creation is unreal. All qualities are unreal only. This is the rare homa.

Verse 10.53

शशशृङ्गवदेव त्वं शशशृङ्गवदस्म्यहम् ।
शशशृङ्गवदेवेदं शशशृङ्गवदन्तरम् ॥10.53॥

śaśaśṛṅgavadeva tvaṃ śaśaśṛṅgavadasmyaham ।
śaśaśṛṅgavadevedaṃ śaśaśṛṅgavadantaram ॥10.53॥

10.53 You are verily like the horn of a hare. I am indeed like the horn of a hare. All this is like the horn of a hare. The interior is like the horn of a hare.

Verse 10.54

इत्येवमात्महोमाख्यमुक्तं प्रकरणं मया ।
यः शृणोति सकृद्वापि ब्रह्मैव भवति स्वयम् ॥10.54॥

ityevamātmahomākhyamuktaṃ prakaraṇaṃ mayā ।
yaḥ śṛṇoti sakṛdvāpi brahmaiva bhavati svayam ॥10.54॥

10.54 Thus the explanation of the homa of the Self has been told by me. The one who hears even once becomes Brahman oneself.

Verse 10.55

स्कन्दः - Skanda

यस्मिन्सञ्च विचैति विश्वमखिलं द्योतन्ति सूर्येन्दवो
विद्युद्वह्निमरुद्गणाः सवरुणा भीता भजन्तीश्वरम् ।
भूतञ्चापि भवत्यदृश्यमखिलं शम्भोः सुखांशं जगत्
जातं चापि जनिष्यति प्रतिभवं देवासुरैर्निर्यपि ।
तन्नेहास्ति न किञ्चिदत्र भगवद्ध्यानान्न किञ्चित्प्रियम् ॥10.55॥

yasminsañca vicaiti viśvamakhilaṃ dyotanti sūryendavo
vidyudvahnimarudgaṇāḥ savaruṇā bhītā bhajantīśvaram ।
bhūtañcāpi bhavatyadṛśyamakhilaṃ śambhoḥ sukhāṃśaṃ jagat
jātaṃ cāpi janiṣyati pratibhavaṃ devāsurairniryapi ।
tannehāsti na kiñcidatra bhagavaddhyānānna kiñcitpriyam
॥10.55॥

10.55 Skanda:- Out of fear for Isvara - in whom the entire universe, the Lord's joyous facet, is established - the sun and the moon shine; the lightning, fire, gods of wind and rain worship Him in awe and reverence. In Him manifest the gods, the demons, the various life forms and even all that is invisible during each cycle of creation. For Him no action of the beings is so desirable as contemplation on Him.

Verse 10.56

यः प्राणापानभेदैर्मननधिया धारणापञ्चकाद्यैः
मध्ये विश्वजनस्य सन्नपि शिवो नो दृश्यते सूक्ष्मया ।
बुद्ध्यादध्यातयापि श्रुतिवचनशतैर्देशिकोक्त्यैकसूक्त्या
योगैर्भक्तिसमन्वितैः शिवतरो दृश्यो न चान्यत्तथा ॥10.56॥

yaḥ prāṇāpānabhedairmananadhiyā dhāraṇāpañcakādyaiḥ
madhye viśvajanasya sannapi śivo no dṛśyate sūkṣmayā /
buddhayādadhyātayāpi śrutivacanaśatairdeśikoktyaikasūktyā
*yogairbhaktisamanvitaiḥ śivataro dṛśyo na cānyattathā **॥10.56॥***

10.56 Siva, though residing in the midst of beings of the world, because of His subtle nature cannot be perceived by the regulation of inhalations and exhalations of breath, by the mind, by reflection, by the intellect, by the five-fold retention within the mind, by the withdrawal of mind from objects or by countless utterances of the Vedas.

But, He can be realized through the wise counsel of the Guru by the one endowed with self-control and devotion, and not by any other means.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे ब्रह्मतर्पणात्महोमाख्य प्रकरणद्वयवर्णनं नाम दशमोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde brahmatarpaṇātmahomākhya prakaraṇadvayavarṇanaṃ nāma daśamo'dhyāyaḥ //

Thus concludes the tenth chapter, a dialogue between Ribhu and Nidagha, entitled "Description of the twofold topics of ablution to Brahman and oblation to the Self" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.11 Liberation While Living

11. जीवन्मुक्तप्रकरणं नाम एकादशोऽध्यायः ।

jīvanmuktaprakaraṇaṃ nāma ekādaśo'dhyāyaḥ

Topic of the Liberated While Alive

Verse 11.1

ऋभुः - Ribhu

ब्रह्मज्ञानं प्रवक्ष्यामि जीवन्मुक्तस्य लक्षणम् ।
आत्ममात्रेण यस्तिष्ठेत्स जीवन्मुक्त उच्यते ॥11.1॥

brahmajñānaṃ pravakṣyāmi jīvanmuktasya lakṣaṇam ।
ātmamātreṇa yastiṣṭhetsa jīvanmukta ucyate ॥11.1॥

11.1 Ribhu:- I shall explain the knowledge of Brahman and the traits of a jivanmukta. One who is firmly established in the Self alone is referred to as a jivanmukta.

Verse 11.2

अहं ब्रह्मवदेवेदमहमात्मा न संशयः ।
चैतन्यात्मेति यस्तिष्ठेत्स जीवन्मुक्त उच्यते ॥11.2॥

ahaṃ brahmavadevedamahamātmā na saṃśayaḥ ।
caitanyātmeti yastiṣṭhetsa jīvanmukta ucyate ॥11.2॥

11.2 I am this Brahman alone. Without doubt I am the Self. One who is rooted in the conviction that the consciousness is the Self is called a jivanmukta.

Verse 11.3

चिदात्माहं परात्माहं निर्गुणोऽहं परात्परः ।
इत्येवं निश्चयो यस्य स जीवन्मुक्त उच्यते ॥11.3॥

cidātmāhaṃ parātmāhaṃ nirguṇo'haṃ parātparaḥ ।

ityevaṃ niścayo yasya sa jīvanmukta ucyate ॥11.3॥

11.3 I am the consciousness that is the Self. I am the supreme Self. I am without qualities. I am beyond the Supreme. One who has such a conviction is called a jivanmukta.

Verse 11.4

देहत्रयातिरिक्तोऽहं ब्रह्म चैतन्यमस्म्यहम् ।
ब्रह्माहमिति यस्यान्तः स जीवन्मुक्त उच्यते ॥11.4॥

dehatrayātirikto'haṃ brahma caitanyamasmyaham ।

brahmāhamiti yasyāntaḥ sa jīvanmukta ucyate ॥11.4॥

11.4 I am beyond the threefold bodies. I am the consciousness that is Brahman. One whose ultimate resolve is ‘I am Brahman’ is called a jivanmukta.

Verse 11.5

आनन्दघनरूपोऽस्मि परानन्दपरोऽस्म्यहम् ।
यश्चिदेवं परानन्दं स जीवन्मुक्त उच्यते ॥11.5॥

ānandaghanarūpo'smi parānandaparo'smyaham ।
yaścidevaṃ parānandaṃ sa jīvanmukta ucyate ॥11.5॥

11.5 I am of the form of a solid mass of Bliss. I am beyond the transcendental Bliss. For whom the consciousness is verily the supernal Bliss is called a jivanmukta.

Verse 11.6

यस्य देहादिकं नास्ति यस्य ब्रह्मेति निश्चयः ।
परमानन्दपूर्णो यः स जीवन्मुक्त उच्यते ॥11.6॥

yasya dehādikaṃ nāsti yasya brahmeti niścayaḥ ।
paramānandapūrṇo yaḥ sa jīvanmukta ucyate ॥11.6॥

11.6 For whom there is no body and such, whose certitude is in Brahman, who is filled with transcendental Bliss is called a jivanmukta.

Verse 11.7

यस्य किञ्चिदहं नास्ति चिन्मात्रेणावतिष्ठते ।
परानन्दो मुदानन्दः स जीवन्मुक्त उच्यते ॥11.7॥

yasya kiñcidahaṃ nāsti cinmātreṇāvatiṣṭhate ।
parānando mudānandaḥ sa jīvanmukta ucyate ॥11.7॥

11.7 For whom there is no trace of ego, who is established in consciousness alone, who is the supreme Bliss and who rejoices in Bliss is called a jivanmukta.

Verse 11.8

चैतन्यमात्रं यस्यान्तश्चिन्मात्रैकस्वरूपवान् ।
न स्मरत्यन्यकलनं स जीवन्मुक्त उच्यते ॥11.8॥

caitanyamātraṃ yasyāntaścinmātraikasvarūpavān ।
na smaratyanyakalanaṃ sa jīvanmukta ucyate ॥11.8॥

11.8 One whose finality is consciousness only, whose nature is consciousness alone, who does not recollect otherness is called a jivanmukta.

Verse 11.9

सर्वत्र परिपूर्णात्मा सर्वत्र कलनात्मकः ।
सर्वत्र नित्यपूर्णात्मा स जीवन्मुक्त उच्यते ॥11.9॥

sarvatra paripūrṇātmā sarvatra kalanātmakaḥ ।
sarvatra nityapūrṇātmā sa jīvanmukta ucyate ॥11.9॥

11.9 One who is the perfect Self everywhere, who realizes the Self everywhere, who is the eternal and perfect Self everywhere is called a jivanmukta.

Verse 11.10

परमात्मपरा नित्यं परमात्मेति निश्चितः ।
आनन्दाकृतिरव्यक्तः स जीवन्मुक्त उच्यते ॥11.10॥

paramātmaparā nityaṃ paramātmeti niścitaḥ ।
ānandākṛtiravyaktaḥ sa jīvanmukta ucyate ॥11.10॥

11.10 One who is ever with the supreme Self, who is resolved in the Self, who is the form of Bliss, and unmanifest is called a jivanmukta.

Verse 11.11

शुद्धकैवल्यजीवात्मा सर्वसङ्गविवर्जितः ।
नित्यानन्दप्रसन्नात्मा स जीवन्मुक्त उच्यते ॥11.11॥

śuddhakaivalyajīvātmā sarvasaṅgavivarjitaḥ ।

nityānandaprasannātmā sa jīvanmukta ucyate ॥11.11॥

11.11 One whose self is pure and unitary, who is bereft of all attachment, who is serene as the ever-blissful Self is called a jivanmukta.

Verse 11.12

एकरूपः प्रशान्तात्मा अन्यचिन्ताविवर्जितः ।
किञ्चिदस्तित्वहीनो यः स जीवन्मुक्त उच्यते ॥11.12॥

ekarūpaḥ praśāntātmā anyacintāvivarjitaḥ ।

kiñcidastitvahīno yaḥ sa jīvanmukta ucyate ॥11.12॥

11.12 One who is of unitary nature, the peaceful Self, divested of thoughts of separateness; one who is devoid of even a trace of existence is called a jivanmukta.

Verse 11.13

न मे चित्तं न मे बुद्धिर्नाहङ्कारो न चेन्द्रियः ।
केवलं ब्रह्ममात्रत्वात् स जीवन्मुक्त उच्यते ॥11.13॥

na me cittaṃ na me buddhirnāhaṅkāro na cendriyaḥ ।

kevalaṃ brahmamātratvāt sa jīvanmukta ucyate ॥11.13॥

11.13 I have no mind. I have no intellect, egoity and senses. Such a one, being Brahman alone, is called a jivanmukta.

Verse 11.14

न मे दोषो न मे देहो न मे प्राणो न मे क्वचित् ।
दृढनिश्चयवान् योऽन्तः स जीवन्मुक्त उच्यते ॥11.14॥

na me doṣo na me deho na me prāṇo na me kvacit ।

dṛḍhaniścayavān yo'ntaḥ sa jīvanmukta ucyate ॥11.14॥

11.14 I have no defects. I have no body. I have no vital air. I have nothing at all. Whose final resolve is such is called a jivanmukta.

Verse 11.15

न मे माया न मे कामो न मे क्रोधोऽपरोऽस्म्यहम् ।
न मे किञ्चिदिदं वाऽपि स जीवन्मुक्त उच्यते ॥11.15॥

na me māyā na me kāmo na me krodho'paro'smyaham ।

na me kiñcididaṃ vā'pi sa jīvanmukta ucyate ॥11.15॥

11.15 I have no delusion. I have no desire. I have no anger. I am not another one. I have not an iota of this either. Such a one is called a jivanmukta.

Verse 11.16

न मे दोषो न मे लिङ्गं न मे बन्धः क्वचिज्जगत् ।
यस्तु नित्यं सदानन्दः स जीवन्मुक्त उच्यते ॥11.16॥

na me doṣo na me liṅgaṃ na me bandhaḥ kvacijjagat ।

yastu nityaṃ sadānandaḥ sa jīvanmukta ucyate ॥11.16॥

11.16 I have no demerits. I have no sex. I have no bondage or any world. Such a one, who is always blissful thus, is called a jivanmukta.

Verse 11.17

न मे श्रोत्रं न मे नासा न मे चक्षुर्न मे मनः ।
न मे जिह्वेति यस्यान्तः स जीवन्मुक्त उच्यते ॥11.17॥

na me śrotraṃ na me nāsā na me cakṣurna me manaḥ ।
na me jihveti yasyāntaḥ sa jīvanmukta ucyate ॥11.17॥

11.17 I have no ears, nor do I have nose. I have no eyes nor do I have mind. I have no tongue. One whose final certitude is thus is called a jivanmukta.

Verse 11.18

न मे देहो न मे लिङ्गं न मे कारणमेव च ।
न मे तुर्यमिति स्वस्थः स जीवन्मुक्त उच्यते ॥11.18॥

na me deho na me liṅgaṃ na me kāraṇameva ca ।
na me turyamiti svasthaḥ sa jīvanmukta ucyate ॥11.18॥

11.18 I have no body. I have no distinctive traits. Neither do I have a cause. I have no fourth state. One who is rooted in oneself is called a jivanmukta.

Verse 11.19

इदं सर्वं न मे किञ्चिदयं सर्वं न मे क्वचित् ।
ब्रह्ममात्रेण यस्तिष्ठेत्स जीवन्मुक्त उच्यते ॥11.19॥

idaṃ sarvaṃ na me kiñcidayaṃ sarvaṃ na me kvacit ।
brahmamātreṇa yastiṣṭhetsa jīvanmukta ucyate ॥11.19॥

11.19 All this is not mine at all; all that is none of mine either. One who is settled as Brahman alone is called a jivanmukta.

Verse 11.20

न मे किञ्चिन्न मे कश्चिन्न मे कश्चित् क्वचिज्जगत् ।
अहमेवेति यस्तिष्ठेत्स जीवन्मुक्त उच्यते ॥11.20॥

na me kiñcinna me kaścinna me kaścit kvacijjagat ।

ahameveti yastiṣṭhetsa jīvanmukta ucyate ॥11.20॥

11.20 The world whatever, wherever - I have none of it in the least, I alone am - the one who is established thus is called a jivanmukta.

Verse 11.21

न मे कालो न मे देशो न मे वस्तु न मे स्थितिः ।
न मे स्नानं न मे प्रासः स जीवन्मुक्त उच्यते ॥11.21॥

na me kālo na me deśo na me vastu na me sthitiḥ ।

na me snānaṃ na me prāsaḥ sa jīvanmukta ucyate ॥11.21॥

11.21 I have no time. I have no space. I have no object. I have no state. I have no ablution. I have no eating. Such a one is called a jivanmukta.

Verse 11.22

न मे तीर्थं न मे सेवा न मे देवो न मे स्थलम् ।
न क्वचिद्भेदहीनोऽयं स जीवन्मुक्त उच्यते ॥11.22॥

na me tīrthaṃ na me sevā na me devo na me sthalam ।

na kvacidbhedahīno'yaṃ sa jīvanmukta ucyate ॥11.22॥

11.22 I have no holy waters. I have no services. I have no deity. I have no shrine. One who is without the absence of differences anywhere is called a jivanmukta.

Verse 11.23

न मे बन्धं न मे जन्म न मे ज्ञानं न मे पदम् ।
न मे वाक्यमिति स्वस्थः स जीवन्मुक्त उच्यते ॥11.23॥

na me bandhaṃ na me janma na me jñānaṃ na me padam ।
na me vākyamiti svasthaḥ sa jīvanmukta ucyate ॥11.23॥

11.23 I have no bondage. I have no birth. I have no knowledge. I have no position. I have no words. One who is settled thus is called a jivanmukta.

Verse 11.24

न मे पुण्यं न मे पापं न मे कायं न मे शुभम् ।
न मे दृश्यमिति ज्ञानी स जीवन्मुक्त उच्यते ॥11.24॥

na me puṇyaṃ na me pāpaṃ na me kāyaṃ na me śubham ।
na me dṛśyamiti jñānī sa jīvanmukta ucyate ॥11.24॥

11.24 I have no merit. I have no sin. I have no body. I have nothing auspicious. I have nothing to see. Such a sage is called a jivanmukta.

Verse 11.25

न मे शब्दो न मे स्पर्शो न मे रूपं न मे रसः ।
न मे जीव इति ज्ञात्वा स जीवन्मुक्त उच्यते ॥11.25॥

na me śabdo na me sparśo na me rūpaṃ na me rasaḥ ।
na me jīva iti jñātvā sa jīvanmukta ucyate ॥11.25॥

11.25 I have no sound. I have no touch. I have no form. I have no taste. I have no life. One who knows thus is called a jivanmukta.

Verse 11.26

न मे सर्वं न मे किञ्चित् न मे जीवं न मे क्वचित् ।
न मे भावं न मे वस्तु स जीवन्मुक्त उच्यते ॥11.26॥

na me sarvaṃ na me kiñcit na me jīvaṃ na me kvacit ।

na me bhāvaṃ na me vastu sa jīvanmukta ucyate ॥11.26॥

11.26 I have no everything. I have not the least of anything. I have no vitality. I have nothing anywhere. I have no being. I have no possessions. Such a one is called a jivanmukta.

Verse 11.27

न मे मोक्ष्ये न मे द्वैतं न मे वेदो न मे विधिः ।
न मे दूरमिति स्वस्थः स जीवन्मुक्त उच्यते ॥11.27॥

na me mokṣye na me dvaitaṃ na me vedo na me vidhiḥ ।

na me dūramiti svasthaḥ sa jīvanmukta ucyate ॥11.27॥

11.27 I have nothing in liberation. I have no duality. I have no Vedas. I have no duties. I have no distances. The one who is settled thus is called a jivanmukta.

Verse 11.28

न मे गुरुर्न मे शिष्यो न मे बोधो न मे परः ।
न मे श्रेष्ठं क्वचिद्वस्तु स जीवन्मुक्त उच्यते ॥11.28॥

na me gururna me śiṣyo na me bodho na me paraḥ ।
na me śreṣṭhaṃ kvacidvastu sa jīvanmukta ucyate ॥11.28॥

11.28 I have no Guru. I have no disciple. I have no teaching. I have nothing supreme. I have no object anywhere that is exalted. Such a one is called a jivanmukta.

Verse 11.29

न मे ब्रह्मा न मे विष्णुर्न मे रुद्रो न मे रविः ।
न मे कर्म क्वचिद्वस्तु स जीवन्मुक्त उच्यते ॥11.29॥

na me brahmā na me viṣṇurna me rudro na me raviḥ ।
na me karma kvacidvastu sa jīvanmukta ucyate ॥11.29॥

11.29 I have no Brahma. I have no Vishnu. I have no Rudra. I have no sun. I have no karma or object in the least. Such a one is called a jivanmukta.

Verse 11.30

न मे पृथ्वी न मे तोयं न मे तेजो न मे वियत् ।
न मे कार्यमिति स्वस्थः स जीवन्मुक्त उच्यते ॥11.30॥

na me pṛthvī na me toyaṃ na me tejo na me viyat ।
na me kāryamiti svasthaḥ sa jīvanmukta ucyate ॥11.30॥

11.30 I have no earth. I have no water. I have no light. I have no space. I have no duty. One who is settled thus is called a jivanmukta.

Verse 11.31

न मे वार्ता न मे वाक्यं न मे गोत्रं न मे कुलम् ।
न मे विद्येति यः स्वस्थः स जीवन्मुक्त उच्यते ॥11.31॥

na me vārtā na me vākyaṃ na me gotraṃ na me kulam ।
na me vidyeti yaḥ svasthaḥ sa jīvanmukta ucyate ॥11.31॥

11.31 I have no report. I have no statement. I have no lineage. I have no caste. Learning there is none for me. Such a one is called a jivanmukta.

Verse 11.32

न मे नादो न मे शब्दो न मे लक्ष्यं न मे भवः ।
न मे ध्यानमिति स्वस्थः स जीवन्मुक्त उच्यते ॥11.32॥

na me nādo na me śabdo na me lakṣyaṃ na me bhavaḥ ।
na me dhyānamiti svasthaḥ sa jīvanmukta ucyate ॥11.32॥

11.32 I have no vibration. I have no sound, I have no aim. I have no worldly existence. I have no meditation. One who is established thus is called a jivanmukta.

Verse 11.33

न मे शीतं न मे चोष्णं न मे मोहो न मे जपः ।
न मे सन्ध्येति यः स्वस्थः स जीवन्मुक्त उच्यते ॥11.33॥

na me śītaṃ na me coṣṇaṃ na me moho na me japaḥ ।
na me sandhyeti yaḥ svasthaḥ sa jīvanmukta ucyate ॥11.33॥

11.33 I have no cold. I have no heat. I have no delusion. I have no repetition of sacred sounds. I have no worship during

dawn, noon and dusk. One who is established thus is called a jivanmukta.

Verse 11.34

न मे जपो न मे मन्त्रो न मे होमो न मे निशा ।
न मे सर्वमिति स्वस्थः स जीवन्मुक्त उच्यते ॥11.34॥

na me japo na me mantro na me homo na me niśā ।
na me sarvamiti svasthaḥ sa jīvanmukta ucyate ॥11.34॥

11.34 I have no repetition of sacred syllables. I have no mantra. I have no fire worship. I have no night - none of all these for me. One who is rooted thus is called a jivanmukta.

Verse 11.35

न मे भयं न मे चान्नं न मे तृष्णा न मे क्षुधा ।
न मे चात्मेति यः स्वस्थः स जीवन्मुक्त उच्यते ॥11.35॥

na me bhayaṃ na me cānnaṃ na me tṛṣṇā na me kṣudhā ।
na me cātmeti yaḥ svasthaḥ sa jīvanmukta ucyate ॥11.35॥

11.35 I have no fear. I have no food too. I have no thirst. I have no hunger. I have no self. One who is settled thus is called a jivanmukta.

Verse 11.36

न मे पूर्वं न मे पश्चात् न मे चोर्ध्वं न मे दिशः ।
न मे चित्तमिति स्वस्थः स जीवन्मुक्त उच्यते ॥11.36॥

na me pūrvaṃ na me paścāt na me cordhvaṃ na me diśaḥ ।

na me cittamiti svasthaḥ sa jīvanmukta ucyate ॥11.36॥

11.36 I have no 'before'. I have no 'behind'. I have no 'above'. I have no direction. I have no mind. One who is thus resolved is called a jivanmukta.

Verse 11.37

न मे वक्तव्यमल्पं वा न मे श्रोतव्यमण्वपि ।
न मे मन्तव्यमीषद्वा स जीवन्मुक्त उच्यते ॥11.37॥

na me vaktavyamalpaṃ vā na me śrotavyamaṇvapi ।

na me mantavyamīṣadvā sa jīvanmukta ucyate ॥11.37॥

11.37 I have nothing in the least to say. I have not even a faint sound to hear. I have nothing at all to brood upon. Such a one is called a jivanmukta.

Verse 11.38

न मे भोक्तव्यमीषद्वा न मे ध्यातव्यमण्वपि ।
न मे स्मर्तव्यमेवायं स जीवन्मुक्त उच्यते ॥11.38॥

na me bhoktavyamīṣadvā na me dhyātavyamaṇvapi ।

na me smartavyamevāyaṃ sa jīvanmukta ucyate ॥11.38॥

11.38 I have not an iota of the enjoyable. I have not even a whit to meditate upon. I have nothing to be remembered whatsoever. Such a one is called a jivanmukta.

Verse 11.39

न मे भोगो न मे रोगो न मे योगो न मे लयः ।
न मे सर्वमिति स्वस्थः स जीवन्मुक्त उच्यते ॥11.39॥

na me bhogo na me rogo na me yogo na me layaḥ ।
na me sarvamiti svasthaḥ sa jīvanmukta ucyate ॥11.39॥

11.39 I have no enjoyment. I have no disease. I have no yoga. I have no merging - none of all these. The one who is settled thus is called a jivanmukta.

Verse 11.40

न मेऽस्तित्वं न मे जातं न मे वृद्धं न मे क्षयः ।
अध्यारोपो न मे स्वस्थः स जीवन्मुक्त उच्यते ॥11.40॥

na me'stitvaṃ na me jātaṃ na me vṛddhaṃ na me kṣayaḥ ।
adhyāropo na me svasthaḥ sa jīvanmukta ucyate ॥11.40॥

11.40 I have no existence. I have no birth. I have no ageing. I have no deterioration. I have no superimposition. The one who is fixed thus is called a jivanmukta.

Verse 11.41

अध्यारोप्यं न मे किञ्चिदपवादो न मे क्वचित् ।
न मे किञ्चिदहं यत्तु स जीवन्मुक्त उच्यते ॥11.41॥

adhyāropyaṃ na me kiñcidapavādo na me kvacit ।
na me kiñcidahaṃ yattu sa jīvanmukta ucyate ॥11.41॥

11.41 There is nothing that is superimposed for me. Refutation is not for me. Whatever there is as I, I have none. Such a one is called a jivanmukta.

Verse 11.42

न मे शुद्धिर्न मे शुभ्रो न मे चैकं न मे बहु ।
न मे भूतं न मे कार्यं स जीवन्मुक्त उच्यते ॥11.42॥

na me śuddhirna me śubhro na me caikaṃ na me bahu ।

na me bhūtaṃ na me kāryaṃ sa jīvanmukta ucyate ***॥11.42॥***

11.42 I have no sanctification. I have no purification. Neither do I have one nor do I have many. I have no past. I have no work. Such a one is called a jivanmukta.

Verse 11.43

न मे कोऽहं न मे चेदं न मे नान्यं न मे स्वयम् ।
न मे कश्चिन्न मे स्वस्थः स जीवन्मुक्त उच्यते ॥11.43॥

na me ko'haṃ na me cedaṃ na me nānyaṃ na me svayam ।

na me kaścinna me svasthaḥ sa jīvanmukta ucyate ***॥11.43॥***

11.43 “Who am I?” I have none of it. I have no ‘this’ either. ‘Not another’ is not for me. I have no ‘oneself’. I have nothing whatsoever. I have no settlement. Such a one is called a jivanmukta.

Verse 11.44

न मे मांसं न मे रक्तं न मे मेदो न मे शकृत् ।
न मे कृपा न मेऽस्तीति स जीवन्मुक्त उच्यते ॥11.44॥

na me māṃsaṃ na me raktaṃ na me medo na me śakṛt ।

na me kṛpā na me'stīti sa jīvanmukta ucyate ॥11.44॥

11.44 I have no flesh. I have no blood. I have no marrow. I have no excreta. I have no kindness. I have no being. Such a one is called a jivanmukta.

Verse 11.45

न मे सर्वं न मे शुक्लं न मे नीलं न मे पृथक् ।
न मे स्वस्थः स्वयं यो वा स जीवन्मुक्त उच्यते ॥11.45॥

na me sarvaṃ na me śuklaṃ na me nīlaṃ na me pṛthak ।

na me svasthaḥ svayaṃ yo vā sa jīvanmukta ucyate ॥11.45॥

11.45 I have nothing at all. I have nothing that is white, nor there is blue for me. Separateness there is none for me. There is no abidance or ‘myself’ for me. Such a one is called a jivanmukta.

Verse 11.46

न मे तापं न मे लोभो न मे गौणं न मे यशः ।
न मे तत्त्वमिति स्वस्थः स जीवन्मुक्त उच्यते ॥11.46॥

na me tāpaṃ na me lobho na me gauṇaṃ na me yaśaḥ ।
na me tattvamiti svasthaḥ sa jīvanmukta ucyate ॥11.46॥

11.46 I have no anxiety. I have no greed. I have nothing secondary. I have no fame. I have no philosophy. One who is stabilized thus is called a jivanmukta.

Verse 11.47

न मे भ्रान्तिर्न मे ज्ञानं न मे गुह्यं न मे कुलम् ।
न मे किञ्चिदिति ध्यायन् स जीवन्मुक्त उच्यते ॥11.47॥

na me bhrāntirna me jñānaṃ na me guhyaṃ na me kulam ।
na me kiñciditi dhyāyan sa jīvanmukta ucyate ॥11.47॥

11.47 I have no delusion. I have no knowledge. I have nothing that is confidential. I have no caste. I have not a whit to meditate upon. Such a one is called a jivanmukta.

Verse 11.48

न मे त्याज्यं न मे ग्राह्यं न मे हास्यं न मे लयः ।
न मे दैवमिति स्वस्थः स जीवन्मुक्त उच्यते ॥11.48॥

na me tyājyaṃ na me grāhyaṃ na me hāsyaṃ na me layaḥ ।
na me daivamiti svasthaḥ sa jīvanmukta ucyate ॥11.48॥

11.48 I have nothing to relinquish. I have nothing to accept. I have nothing to make fun of. I have no merging. I

have no divine. The one who is settled thus is called a jivanmukta.

Verse 11.49

न मे व्रतं न मे ग्लानिः न मे शोच्यं न मे सुखम् ।
न मे न्यूनं क्वचिद्वस्तु स जीवन्मुक्त उच्यते ॥11.49॥

na me vrataṃ na me glāniḥ na me śocyaṃ na me sukham ।
na me nyūnaṃ kvacidvastu sa jīvanmukta ucyate ॥11.49॥

11.49 I have no vow. I have no exhaustion. I have no grief. I have no pleasure. I have no object anywhere that is inferior. Such a one is called a jivanmukta.

Verse 11.50

न मे ज्ञाता न मे ज्ञानं न मे ज्ञेयं न मे स्वयम् ।
न मे सर्वमिति ज्ञानी स जीवन्मुक्त उच्यते ॥11.50॥

na me jñātā na me jñānaṃ na me jñeyaṃ na me svayam ।
na me sarvamiti jñānī sa jīvanmukta ucyate ॥11.50॥

11.50 For me there is neither knower nor knowledge; neither knowable nor myself. I have nothing at all. Such a jnani is called a jivanmukta.

Verse 11.51

न मे तुभ्यं न मे मह्यं न मे त्वत्तो न मे त्वहम् ।
न मे गुरुर्न मे यस्तु स जीवन्मुक्त उच्यते ॥11.51॥

na me tubhyaṃ na me mahyaṃ na me tvatto na me tvaham ।
na me gururna me yastu sa jīvanmukta ucyate ॥11.51॥

11.51 For me there is no “to you”. For me there is no “to myself”. For me there is no “outside you”. For me there is no “me”. For me there is no Guru. For me there is none at all. Such a one is a jivanmukta.

Verse 11.52

न मे जडं न मे चैत्यं न मे ग्लानं न मे शुभम् ।
न मे न मेति यस्तिष्ठेत्स जीवन्मुक्त उच्यते ॥11.52॥

na me jaḍaṃ na me caityaṃ na me glānaṃ na me śubham ।
na me na meti yastiṣṭhetsa jīvanmukta ucyate ॥11.52॥

11.52 I have no inertness. I have no temple. I have no fatigue. I have no prosperity for me. One who is fixed in the beatitude “not for me, not for me” is called a jivanmukta.

Verse 11.53

न मे गोत्रं न मे सूत्रं न मे पात्रं न मे कृपा ।
न मे किञ्चिदिति ध्यायी स जीवन्मुक्त उच्यते ॥11.53॥

na me gotraṃ na me sūtraṃ na me pātraṃ na me kṛpā ।
na me kiñciditi dhyāyī sa jīvanmukta ucyate ॥11.53॥

11.53 I have no lineage. I have no aphorisms. I have nothing that is suitable. I have no grace. I have nothing in the least. One who contemplates thus is called a jivanmukta.

Verse 11.54

न मे चात्मा न मे नात्मा न मे स्वर्गं न मे फलम् ।
न मे दूष्यं क्वचिद्वस्तु स जीवन्मुक्त उच्यते ॥11.54॥

na me cātmā na me nātmā na me svargaṃ na me phalam ।
na me dūṣyaṃ kvacidvastu sa jīvanmukta ucyate ॥11.54॥

11.54 I have no self. I have no nonself. I have no heaven. I have no fruit. I have no object anywhere to be condemned. Such a one is called a jivanmukta.

Verse 11.55

न मेऽभ्यासो न मे विद्या न मे शान्तिर्न मे दमः ।
न मे पुरमिति ज्ञानी स जीवन्मुक्त उच्यते ॥11.55॥

na me'bhyāso na me vidyā na me śāntirna me damaḥ ।
na me puramiti jñānī sa jīvanmukta ucyate ॥11.55॥

11.55 I have nothing to practise. I have no learning. I have no peace. I have no restraint. I have no tenement. Such a sage is called a jivanmukta.

Verse 11.56

न मे शल्यं न मे शङ्का न मे सुप्तिर्न मे मनः ।
न मे विकल्प इत्याप्तः स जीवन्मुक्त उच्यते ॥11.56॥

na me śalyaṃ na me śaṅkā na me suptirna me manaḥ ।

na me vikalpa ityāptaḥ sa jīvanmukta ucyate ॥11.56॥

11.56 I have nothing that causes pain. I have no doubt. I have no sleep. I have no mind. I have no oscillation. Such an accomplished one is called a jivanmukta.

Verse 11.57

न मे जरा न मे बाल्यं न मे यौवनमण्वपि ।
न मे मृतिर्न मे ध्वान्तं स जीवन्मुक्त उच्यते ॥11.57॥

na me jarā na me bālyaṃ na me yauvanamaṇvapi ।

na me mṛtirna me dhvāntaṃ sa jīvanmukta ucyate ॥11.57॥

11.57 I have no old age. I have no boyhood. I have no youth even a little. I have no death. I have no darkness. Such a one is called a jivanmukta.

Verse 11.58

न मे लोकं न मे भोगं न मे सर्वमिति स्मृतः ।
न मे मौनमिति प्राप्तं स जीवन्मुक्त उच्यते ॥11.58॥

na me lokaṃ na me bhogaṃ na me sarvamiti smṛtaḥ ।

na me maunamiti prāptaṃ sa jīvanmukta ucyate ॥11.58॥

11.58 I have no world. I have no enjoyment. One who remembers “I have nothing whatsoever” and who has found “I have no silence” is called a jivanmukta.

Verse 11.59

अहं ब्रह्म ह्यहं ब्रह्म ह्यहं ब्रह्मेति निश्चयः ।
चिदहं चिदहं चेति स जीवन्मुक्त उच्यते ॥11.59॥

ahaṃ brahma hyahaṃ brahma hyahaṃ brahmeti niścayaḥ ।
cidahaṃ cidahaṃ ceti sa jīvanmukta ucyate ॥11.59॥

11.59 I am Brahman. Verily I am Brahman. I am indeed Brahman. I am awareness. One with such certitude is called a jivanmukta.

Verse 11.60

ब्रह्मैवाहं चिदेवाहं परैवाहं न संशयः ।
स्वयमेव स्वयं ज्योतिः स जीवन्मुक्त उच्यते ॥11.60॥

brahmaivāhaṃ cidevāhaṃ paraivāhaṃ na saṃśayaḥ ।
svayameva svayaṃ jyotiḥ sa jīvanmukta ucyate ॥11.60॥

11.60 I am verily Brahman. I am consciousness indeed. I am the supreme alone. There is no doubt about this. I am myself the light of myself. Such a one is called a jivanmukta.

Verse 11.61

स्वयमेव स्वयं पश्येत्स्वयमेव स्वयं स्थितः ।
स्वात्मन्येव स्वयं भूतः स जीवन्मुक्त उच्यते ॥11.61॥

svayameva svayaṃ paśyetsvayameva svayaṃ sthitaḥ ।
svātmanyeva svayaṃ bhūtaḥ sa jīvanmukta ucyate ॥11.61॥

11.61 One who sees oneself only, one who abides in oneself alone, one who (realizes that one) manifests from oneself is called a jivanmukta.

Verse 11.62

स्वात्मानन्दं स्वयं भुङ्क्ष्वे स्वात्मराज्ये स्वयं वसे ।
स्वात्मराज्ये स्वयं पश्ये स जीवन्मुक्त उच्यते ॥11.62॥

svātmānandaṃ svayaṃ bhuṅkṣve svātmarājye svayaṃ vase ।
svātmarājye svayaṃ paśye sa jīvanmukta ucyate ॥11.62॥

11.62 One who enjoys the bliss of oneself, one who revels in the kingdom of oneself, one who sees oneself as the kingdom of oneself is called a jivanmukta.

Verse 11.63

स्वयमेवाहमेकाग्रः स्वयमेव स्वयं प्रभुः ।
स्वस्वरूपः स्वयं पश्ये स जीवन्मुक्त उच्यते ॥11.63॥

svayamevāhamekāgraḥ svayameva svayaṃ prabhuḥ ।
svasvarūpaḥ svayaṃ paśye sa jīvanmukta ucyate ॥11.63॥

11.63 One who is oneself, one who is one-pointed, one who is the Lord of oneself, one who sees one's own form is called a jivanmukta.

Verse 11.64

जीवन्मुक्तिप्रकरणं सर्ववेदेषु दुर्लभम् ।
यः शृणोति सकृद्वापि ब्रह्मैव भवति स्वयम् ॥11.64॥

jīvanmuktiprakaraṇaṃ sarvavedeṣu durlabham ।
yaḥ śṛṇoti sakṛdvāpi brahmaiva bhavati svayam ॥11.64॥

11.64 This chapter on jivanmukta is hard to find in all the Vedas. One who hears this even once becomes Brahman oneself.

Verse 11.65

ये वेदवादविधिकल्पितभेदबुद्ध्या
पुण्याभिसन्धितधिया परिकर्शयन्तः ।
देहं स्वकीयमतिदुःखपरं पराभि-
स्तेषां सुखाय न तु जातु तवेश पादात् ॥11.65॥

ye vedavādavidhikalpitabhedabuddhyā
puṇyābhisandhitadhiyā parikarśayantaḥ ।
dehaṃ svakīyamatiduḥkhaparaṃ parābhi-
steṣāṃ sukhāya na tu jātu taveśa pādāt ॥11.65॥

11.65 O Lord! Those whose intellects are confused with ideas of distinctions generated by the diverse arguments and theories of the Vedas, emaciate themselves by inflicting great pains on their bodies in order to acquire merits and reap only a series of miserable experiences but can never attain the bliss that arises from Thy feet.

Verse 11.66

कः सन्तरेत भवसागरमेतदुद्य-
त्तरङ्गसदृशं जनिमृत्युरूपम् ।
ईशार्चनाविधिसुबोधितभेदहीन-
ज्ञानोडुपेन प्रतरेद्भवभावयुक्तः ॥11.66॥

kaḥ santareta bhavasāgarametadudya-
ttaraṅgasadṛśaṃ janimṛtyurūpam /
īśārcanāvidhisubodhitabhedahīna-
jñānoḍupena prataredbhavabhāvayuktaḥ ***॥11.66॥***

11.66 Who is able to cross this ocean of transmigratory existence with its succession of birth and death like the unending waves? One who is well endowed with the spirit of meditation resulting from the ordained methods of worship of Isvara alone can, by means of the boat called undifferentiated knowledge.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे जीवन्मुक्तप्रकरणं नाम एकादशोऽध्यायः ॥

॥ iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde jīvanmuktaprakaraṇaṃ nāma ekādaśo'dhyāyaḥ ॥

Thus concludes chapter eleven, a dialogue between Ribhu and Nidagha, entitled ‘Topic of the liberated while alive’, in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.12 Liberation Beyond the Body

12. देहमुक्तिप्रकरणवर्णनं नाम द्वादशोऽध्यायः ।

dehamuktiprakaraṇavarṇanaṃ nāma dvādaśo'dhyāyaḥ

The characteristics of one liberated from the body

Verse 12.1

ऋभुः - Ribhu

देहमुक्तिप्रकरणं निदाघ शृणु दुर्लभम् ।
त्यक्तात्यक्तं न स्मरति विदेहान्मुक्त एव सः ॥12.1॥

dehamuktiprakaraṇaṃ nidāgha śṛṇu durlabham ।

tyaktātyaktaṃ na smarati videhānmukta eva saḥ ॥12.1॥

12.1 Ribhu:- Hearken to this topic of liberation from the body, which is so hard to find. One, who does not recollect what is discarded and what is not, alone is a videhamukta (one freed from the body).

Verse 12.2

ब्रह्मरूपः प्रशान्तात्मा नान्यरूपः सदा सुखी ।
स्वस्थरूपो महामौनी विदेहान्मुक्त एव सः ॥12.2॥

brahmarūpaḥ praśāntātmā nānyarūpaḥ sadā sukhī ।

svastharūpo mahāmaunī videhānmukta eva saḥ ॥12.2॥

12.2 One who is of the form of Brahman, the serene Self, without any other form, the ever joyous, with an abiding form and of supreme silence alone is the videhamukta.

Verse 12.3

सर्वात्मा सर्वभूतात्मा शान्तात्मा मुक्तिवर्जितः ।
एकात्मवर्जितः साक्षी विदेहान्मुक्त एव सः ॥12.3॥

sarvātmā sarvabhūtātmā śāntātmā muktivarjitaḥ ।

ekātmavarjitaḥ sākṣī videhānmukta eva saḥ ॥12.3॥

12.3 The Self of all, the Self of all beings, the peaceful Self, freed from liberation, freed from the unitary Self, the witness is verily the videhamukta.

Verse 12.4

लक्ष्यात्मा लालितात्माहं लीलात्मा स्वात्ममात्रकः ।
तूष्णीमात्मा स्वभावात्मा विदेहान्मुक्त एव सः ॥12.4॥

lakṣyātmā lālitātmāhaṃ līlātmā svātmamātrakaḥ ।

tūṣṇīmātmā svabhāvātmā videhānmukta eva saḥ ॥12.4॥

12.4 The ideal Self, the enchanting Self am I. The sportive Self - myself only. The silent Self, the natural Self Such a one is verily the videhamukta.

Verse 12.5

शुभ्रात्मा स्वयमात्माहं सर्वात्मा स्वात्ममात्रकः ।
अजात्मा चामृतात्मा हि विदेहान्मुक्त एव सः ॥12.5॥

śubhrātmā svayamātmāhaṃ sarvātmā svātmamātrakaḥ ।

ajātmā cāmṛtātmā hi videhānmukta eva saḥ ॥12.5॥

12.5 The immaculate Self, my own Self am I. The Self of all, myself alone. The unborn Self and verily the immortal Self alone is verily the videhamukta.

Verse 12.6

आनन्दात्मा प्रियः स्वात्मा मोक्षात्मा कोऽपि निर्णयः ।
इत्येवमिति निध्यायी विदेहान्मुक्त एव सः ॥12.6॥

ānandātmā priyaḥ svātmā mokṣātmā ko'pi nirṇayaḥ ।
ityevamiti nidhyāyī videhānmukta eva saḥ ॥12.6॥

12.6 The blissful Self, the beloved Myself, the liberated Self-whosoever is thus settled and meditates thus is the videhamukta.

Verse 12.7

ब्रह्मैवाहं चिदेवाहं एकं वापि न चिन्त्यते ।
चिन्मात्रेणैव यस्तिष्ठेद्विदेहान्मुक्त एव सः ॥12.7॥

brahmaivāhaṃ cidevāhaṃ ekaṃ vāpi na cintyate ।
cinmātreṇaiva yastiṣṭhedvidehānmukta eva saḥ ॥12.7॥

12.7 Brahman alone am I. Consciousness alone am I. One who does not think of even the one and abides in the awareness alone is the videhamukta.

Verse 12.8

निश्चयं च परित्यज्य अहं ब्रह्मेति निश्चयः ।
आनन्दभूरिदेहस्तु विदेहान्मुक्त एव सः ॥12.8॥

niścayaṃ ca parityajya ahaṃ brahmeti niścayaḥ ।
ānandabhūridehastu videhānmukta eva saḥ ॥12.8॥

12.8 Leaving all other convictions and rooted in the certitude 'I am Brahman', the one for whom the great body is Bliss is verily the videhamukta.

Verse 12.9

सर्वमस्तीति नास्तीति निश्चयं त्यज्य तिष्ठति ।
अहं ब्रह्मास्मि नान्योऽस्मि विदेहान्मुक्त एव सः ॥12.9॥

sarvamastīti nāstīti niścayaṃ tyajya tiṣṭhati ।

ahaṃ brahmāsmi nānyo'smi videhānmukta eva saḥ ॥12.9॥

12.9 Renouncing all such convictions as 'It is all' or 'There is none' and one who abides in the certitude 'I am Brahman and not another' is verily the videhamukta.

Verse 12.10

किञ्चित्क्वचित्कदाचिच्च आत्मानं न स्मरत्यसौ ।
स्वस्वभावेन यस्तिष्ठेद्विदेहान्मुक्त एव सः ॥12.10॥

kiñcitkvacitkadācicca ātmānaṃ na smaratyasau ।

svasvabhāvena yastiṣṭhedvidehānmukta eva saḥ ॥12.10॥

12.10 Not remembering the Self even in the least anywhere, anytime and one who is rooted in one's own Nature is verily the videhamukta.

Verse 12.11

अहमात्मा परो ह्यात्मा चिदात्माहं न चिन्त्यते ।
स्थास्यामीत्यपि यो युक्तो विदेहान्मुक्त एव सः ॥12.11॥

ahamātmā paro hyātmā cidātmāhaṃ na cintyate ।

sthāsyāmītyapi yo yukto videhānmukta eva saḥ ॥12.11॥

12.11 One who does not think "I am the Self, the supreme Self, verily the Self", and one who is invested with the certitude that one is ever settled is the videhamukta.

Verse 12.12

तूष्णीमेव स्थितस्तूष्णीं सर्वं तूष्णीं न किञ्चन ।
अहमर्थपरित्यक्तो विदेहान्मुक्त एव सः ॥12.12॥

tūṣṇīmeva sthitastūṣṇīṃ sarvaṃ tūṣṇīṃ na kiñcana ।

ahamarthaparityakto videhānmukta eva saḥ ***॥12.12॥***

12.12 Abiding in silence, silence alone, in the certitude that all is silence and not else in the least, I am bereft of any significance. Such is the videhamukta.

Verse 12.13

परमात्मा गुणातीतः सर्वात्मापि न सम्मतः ।
सर्वभावान्महात्मा यो विदेहान्मुक्त एव सः ॥12.13॥

paramātmā guṇātītaḥ sarvātmāpi na sammataḥ ।

sarvabhāvānmahātmā yo videhānmukta eva saḥ ***॥12.13॥***

12.13 One who is the supreme Self, above qualities not acceding to the notion 'The Self of all', and one who is great by all standards is the videhamukta.

Verse 12.14

कालभेदं देशभेदं वस्तुभेदं स्वभेदकम् ।
किञ्चिद्भेदं न यस्यास्ति विदेहान्मुक्त एव सः ॥12.14॥

kālabhedaṃ deśabhedaṃ vastubhedaṃ svabhedakam ।

kiñcidbhedaṃ na yasyāsti videhānmukta eva saḥ ***॥12.14॥***

12.14 For whom there are no differences of time, space, object, oneself and none in the least is the videhamukta.

Verse 12.15

अहं त्वं तदिदं सोऽयं किञ्चिद्वापि न विद्यते ।
अत्यन्तसुखमात्रोऽहं विदेहान्मुक्त एव सः ॥12.15॥

ahaṃ tvaṃ tadidaṃ so'yaṃ kiñcidvāpi na vidyate ।

atyantasukhamātro'haṃ videhānmukta eva saḥ ॥12.15॥

12.15 'I, you, that, this, he, this one' are not felt even in the least. I am intense bliss alone. Such a one is the videhamukta.

Verse 12.16

निर्गुणात्मा निरात्मा हि नित्यात्मा नित्यनिर्णयः ।
शून्यात्मा सूक्ष्मरूपो यो विदेहान्मुक्त एव सः ॥12.16॥

nirguṇātmā nirātmā hi nityātmā nityanirṇayaḥ ।

śūnyātmā sūkṣmarūpo yo videhānmukta eva saḥ ॥12.16॥

12.16 One who is ever determined as being bereft of qualities, devoid of Self, the eternal Self, the void Self and of a subtle nature, alone is the videhamukta.

Verse 12.17

विश्वात्मा विश्वहीनात्मा कालात्मा कालहेतुकः ।
देवात्मा देवहीनो यो विदेहान्मुक्त एव सः ॥12.17॥

viśvātmā viśvahīnātmā kālātmā kālahetukaḥ ।

devātmā devahīno yo videhānmukta eva saḥ ॥12.17॥

12.17 One who is the Universal Self, the Self devoid of the universe, the Self of time, the cause of time; the Self of gods devoid of gods alone is the videhamukta.

Verse 12.18

मात्रात्मा मेयहीनात्मा मूढात्माऽनात्मवर्जितः ।
केवलात्मा परात्मा च विदेहान्मुक्त एव सः ॥12.18॥

mātrātmā meyahīnātmā mūḍhātmā'nātmavarjitaḥ ।

kevalātmā parātmā ca videhānmukta eva saḥ ॥12.18॥

12.18 One who is the Self as measure, the Self devoid of anything to measure, the Self of the foolish and bereft of nonself, the Self of transcendence, the supreme Self alone is the videhamukta.

Verse 12.19

सर्वत्र जडहीनात्मा सर्वेषामन्तरात्मकः ।
सर्वेषामिति यस्तूक्तो विदेहान्मुक्त एव सः ॥12.19॥

sarvatra jaḍahīnātmā sarveṣāmantarātmakaḥ ।

sarveṣāmiti yastūkto videhānmukta eva saḥ ॥12.19॥

12.19 The Self devoid of insentience everywhere, the inner self of all - the one who is thus said to belong to all alone is the videhamukta.

Verse 12.20

सर्वसङ्कल्पहीनेति सच्चिदानन्दमात्रकः ।
स्थास्यामीति न यस्यान्तो विदेहान्मुक्त एव सः ॥12.20॥

sarvasaṅkalpahīneti saccidānandamātrakaḥ ।

sthāsyāmīti na yasyānto videhānmukta eva saḥ ॥12.20॥

12.20 One who is divested of all concepts, who is of the nature of Being-Consciousness-Bliss alone, and who does not conclude "I am established thus" alone is the videhamukta.

Verse 12.21

सर्वं नास्ति तदस्तीति चिन्मात्रोऽस्तीति सर्वदा ।
प्रबुद्धो नास्ति यस्यान्तो विदेहान्मुक्त एव सः ॥12.21॥

sarvaṃ nāsti tadastīti cinmātro'stīti sarvadā ।

prabuddho nāsti yasyānto videhānmukta eva saḥ ॥12.21॥

12.21 One whose Conclusion is that all does not exist. That alone exists. Consciousness alone exists ever, and that there never is any enlightened, is alone the videhamukta.

Verse 12.22

केवलं परमात्मा यः केवलं ज्ञानविग्रहः ।
सत्तामात्रस्वरूपो यो विदेहान्मुक्त एव सः ॥12.22॥

kevalaṃ paramātmā yaḥ kevalaṃ jñānavigrahaḥ ।

sattāmātrasvarūpo yo videhānmukta eva saḥ ॥12.22॥

12.22 One who is the supreme Self alone, the embodiment of knowledge only, of the form of Being alone is a videhamukta.

Verse 12.23

जीवेश्वरेति चैत्येति वेदशास्त्रे त्वहं त्विति ।
ब्रह्मैवेति न यस्यान्तो विदेहान्मुक्त एव सः ॥12.23॥

jīveśvareti caityeti vedaśāstre tvahaṃ tviti /

brahmaiveti na yasyānto videhānmukta eva saḥ ***//12.23//***

12.23 One who has no settled notions regarding individual soul, Isvara, the temple, the Vedas, the Sastras, the I and has no notions such as "such alone is Brahman" is verily the videhamukta.

Verse 12.24

ब्रह्मैव सर्वमेवाहं नान्यत्किञ्चिज्जगद्भवेत् ।
इत्येवं निश्चयो भावः विदेहान्मुक्त एव सः ॥12.24॥

brahmaiva sarvamevāhaṃ nānyatkiñcijjagadbhavet /

ityevaṃ niścayo bhāvaḥ videhānmukta eva saḥ ***//12.24//***

12.24 One whose certitude is "I", and the world as well are Brahman only. There is not a whit of the world as separate alone is the videhamukta.

Verse 12.25

इदं चैतन्यमेवेति अहं चैतन्यमेव हि ।
इति निश्चयशून्यो यो विदेहान्मुक्त एव सः ॥12.25॥

idaṃ caitanyameveti ahaṃ caitanyameva hi ।
iti niścayaśūnyo yo videhānmukta eva saḥ ॥12.25॥

12.25 One who is void of the certitudes "All this is only consciousness, I am consciousness alone" alone is the videhamukta.

Verse 12.26

चैतन्यमात्रः संसिद्धः स्वात्मारामः सुखासनः ।
सुखमात्रान्तरङ्गो यो विदेहान्मुक्त एव सः ॥12.26॥

caitanyamātraḥ saṃsiddhaḥ svātmārāmaḥ sukhāsanaḥ ।
sukhamātrāntaraṅgo yo videhānmukta eva saḥ ॥12.26॥

12.26 One who is ever disposed as consciousness alone, sporting within comfortably seated and inwardly blissful alone is the videhamukta.

Verse 12.27

अपरिच्छिन्नरूपात्मा अणोरणुविनिर्मलः ।
तुर्यातीतः परानन्दो विदेहान्मुक्त एव सः ॥12.27॥

aparicchinnarūpātmā aṇoraṇuvinirmalaḥ ।
turyātītaḥ parānando videhānmukta eva saḥ ॥12.27॥

12.27 Of the form of unlimited Self, subtler than the subtlest, immaculate, transcending even the fourth state, the supreme bliss - such a one is the videhamukta.

Verse 12.28

नामापि नास्ति सर्वात्मा न रूपो न च नास्तिकः ।
परब्रह्मस्वरूपात्मा विदेहान्मुक्त एव सः ॥12.28॥

nāmāpi nāsti sarvātmā na rūpo na ca nāstikaḥ ।

parabrahmasvarūpātmā videhānmukta eva saḥ ***॥12.28॥***

12.28 One who is without even name, the Self of all, the formless, not an atheist either, whose self is the supreme Brahman alone is the videhamukta.

Verse 12.29

तुर्यातीतः स्वतोऽतीतः अतोऽतीतः स सन्मयः ।
अशुभाशुभशान्तात्मा विदेहान्मुक्त एव सः ॥12.29॥

turyātītaḥ svato'tītaḥ ato'tītaḥ sa sanmayaḥ ।

aśubhāśubhaśāntātmā videhānmukta eva saḥ ***॥12.29॥***

12.29 Transcending the fourth state, transcending himself, and transcending even this he is all-being; equanimous in auspicious and inauspicious times, he alone is the videhamukta.

Verse 12.30

बन्धमुक्तिप्रशान्तात्मा सर्वात्मा चान्तरात्मकः ।
प्रपञ्चात्मा परो ह्यात्मा विदेहान्मुक्त एव सः ॥12.30॥

bandhamuktipraśāntātmā sarvātmā cāntarātmakaḥ ।

prapañcātmā paro hyātmā videhānmukta eva saḥ ॥12.30॥

12.30 Equipoised in bondage and liberation, the Self of all, the inner Self, the Self of the world, the supreme, the Self alone - such a one alone is the videhamukta.

Verse 12.31

सर्वत्र परिपूर्णात्मा सर्वदा च परात्परः ।
अन्तरात्मा ह्यनन्तात्मा विदेहान्मुक्त एव सः ॥12.31॥

sarvatra paripūrṇātmā sarvadā ca parātparaḥ ।

antarātmā hyanantātmā videhānmukta eva saḥ ॥12.31॥

12.31 The perfect Self everywhere, ever beyond the supreme, the inner Self, the limitless Self alone is the videhamukta.

Verse 12.32

अबोधबोधहीनात्मा अजडो जडवर्जितः ।
अतत्त्वातत्त्वसर्वात्मा विदेहान्मुक्त एव सः ॥12.32॥

abodhabodhahīnātmā ajaḍo jaḍavarjitaḥ ।

atattvātattvasarvātmā videhānmukta eva saḥ ॥12.32॥

12.32 The Self that is not knowledge and devoid of knowledge, that which is not inert and bereft of insentience

and without any concepts of truths, the Self of all, alone is the videhamukta.

Verse 12.33

असमाधिसमाध्यन्तः अलक्ष्यालक्ष्यवर्जितः ।
अभूतो भूत एवात्मा विदेहान्मुक्त एव सः ॥12.33॥

asamādhisamādhyantaḥ alakṣyālakṣyavarjitaḥ ।

abhūto bhūta evātmā videhānmukta eva saḥ ***॥12.33॥***

12.33 One who has no absorption, who is the end of absorption, who is not the goal and devoid of a goal, who 'Is not' and who 'Is' - alone is the videhamukta.

Verse 12.34

चिन्मयात्मा चिदाकाशश्चिदानन्दश्चिदम्बरः ।
चिन्मात्ररूप एवात्मा विदेहान्मुक्त एव सः ॥12.34॥

cinmayātmā cidākāśaścidānandaścidambaraḥ ।

cinmātrarūpa evātmā videhānmukta eva saḥ ***॥12.34॥***

12.34 The Self full of awareness, the expanse of consciousness, the bliss of consciousness, clothed in consciousness, the Self of the form of consciousness alone is the videhamukta.

Verse 12.35

सच्चिदानन्दरूपात्मा सच्चिदानन्दविग्रहः ।
सच्चिदानन्दपूर्णात्मा विदेहान्मुक्त एव सः ॥12.35॥

saccidānandarūpātmā saccidānandavigrahaḥ ।

saccidānandapūrṇātmā videhānmukta eva saḥ ॥12.35॥

12.35 The Self of the form of Being-Awareness-Bliss, the embodiment of Being-Awareness-Bliss, the Self complete with Being-Awareness-Bliss alone is the videhamukta.

Verse 12.36

सदा ब्रह्ममयो नित्यं सदा स्वात्मनि निष्ठितः ।
सदाऽखण्डैकरूपात्मा विदेहान्मुक्त एव सः ॥12.36॥

sadā brahmamayo nityaṃ sadā svātmani niṣṭhitaḥ ।

sadā'khaṇḍaikarūpātmā videhānmukta eva saḥ ॥12.36॥

12.36 Ever full of Brahman eternally, always abiding in oneself, the Self of the form of undivided whole ever, alone is the videhamukta.

Verse 12.37

प्रज्ञानघन एवात्मा प्रज्ञानघनविग्रहः ।
नित्यज्ञानपरानन्दो विदेहान्मुक्त एव सः ॥12.37॥

prajñānaghana evātmā prajñānaghanavigrahaḥ ।

nityajñānaparānando videhānmukta eva saḥ ॥12.37॥

12.37 The Self that is a solid mass of knowledge, the embodiment of solid mass of knowledge, eternally and supremely blissful in knowledge alone is the videhamukta.

Verse 12.38

यस्य देहः क्वचिन्नास्ति यस्य किञ्चित्स्मृतिश्च न ।
सदात्मा ह्यात्मनि स्वस्थो विदेहान्मुक्त एव सः ॥12.38॥

yasya dehaḥ kvacinnāsti yasya kiñcitsmṛtiśca na ।
sadātmā hyātmani svastho videhānmukta eva saḥ ॥12.38॥

12.38 For whom there is no body whatsoever, for whom there is no reminiscence of anything in the least, the eternal Self, abiding in the Self alone is the videhamukta.

Verse 12.39

यस्य निर्वासनं चित्तं यस्य ब्रह्मात्मना स्थितिः ।
योगात्मा योगयुक्तात्मा विदेहान्मुक्त एव सः ॥12.39॥

yasya nirvāsanaṃ cittaṃ yasya brahmātmanā sthitiḥ ।
yogātmā yogayuktātmā videhānmukta eva saḥ ॥12.39॥

12.39 For whom the mind is non-existent, whose state is the Self of Brahman, who is the Self of yoga, who is endowed with yoga alone is the videhamukta.

Verse 12.40

चैतन्यमात्र एवेति त्यक्तं सर्वमतिर्न हि ।
गुणागुणविकारान्तो विदेहान्मुक्त एव सः ॥12.40॥

caitanyamātra eveti tyaktaṃ sarvamatirna hi ।
guṇāguṇavikārānto videhānmukta eva saḥ ॥12.40॥

12.40 One for whom consciousness alone is, all forms of mind are given up, all modifications of qualities and their absence are terminated - alone is the videhamukta.

Verse 12.41

कालदेशादि नास्त्यन्तो न ग्राह्यो नास्मृतिः परः ।
निश्चयं च परित्यक्तो विदेहान्मुक्त एव सः ॥12.41॥

kāladeśādi nāstyanto na grāhyo nāsmṛtiḥ paraḥ ।

niścayaṃ ca parityakto videhānmukta eva saḥ ***॥12.41॥***

12.41 One for whom there are no time and space, nothing to comprehend, nothing to remember even if supreme, who has renounced even certitude, alone is the videhamukta.

Verse 12.42

भूमानन्दापरानन्दो भोगानन्दविवर्जितः ।
साक्षी च साक्षिहीनश्च विदेहान्मुक्त एव सः ॥12.42॥

bhūmānandāparānando bhogānandavivarjitaḥ ।

sākṣī ca sākṣihīnaśca videhānmukta eva saḥ ***॥12.42॥***

12.42 One whose bliss is of the Bhuma — the Ground, and the transcendental, who is purged of all material enjoyment, who is the witness, devoid of any witness for oneself alone is the videhamukta.

Verse 12.43

सोऽपि कोऽपि न सो कोऽपि किञ्चित्किञ्चिन्न किञ्चन ।
आत्मानात्मा चिदात्मा च चिदचिच्चाहमेव च ॥12.43॥

so'pi ko'pi na so ko'pi kiñcitkiñcinna kiñcana ।

ātmānātmā cidātmā ca cidaciccāhameva ca ***॥12.43॥***

12.43 Let it be 'he'. Let it be 'someone'. Let it be 'none'. Be it a little. Be it not even a little. Be it none. Be it Self or nonself,

the conscious Self and consciousness or inertness - all these am I.

Verse 12.44

यस्य प्रपञ्चश्चानात्मा ब्रह्माकारमपीह न ।
स्वस्वरूपः स्वयञ्ज्योतिर्विदेहान्मुक्त एव सः ॥12.44॥

yasya prapañcaścānātmā brahmākāramapīha na ।
svasvarūpaḥ svayañjyotirvidehānmukta eva saḥ **॥12.44॥**

12.44 One for whom the world is non-self, not even of the form of Brahman, who is of the form of oneself, who is the light of oneself alone is the videhamukta.

Verse 12.45

वाचामगोचरानन्दः सर्वेन्द्रियविवर्जितः ।
अतीतातीतभावो यो विदेहान्मुक्त एव सः ॥12.45॥

vācāmagocarānandaḥ sarvendriyavivarjitaḥ ।
atītātītabhāvo yo videhānmukta eva saḥ **॥12.45॥**

12.45 One who is blissful transcending words, bereft of all senses, who is beyond all transcendental states alone is the videhamukta.

Verse 12.46

चित्तवृत्तेरतीतो यश्चित्तवृत्तिर्न भासकः ।
सर्ववृत्तिविहीनो यो विदेहान्मुक्त एव सः ॥12.46॥

cittavṛtteratīto yaścittavṛttirna bhāsakaḥ ।

sarvavṛttivihīno yo videhānmukta eva saḥ ***॥12.46॥***

12.46 One who is beyond the modes of the mind, who does not illuminate them and who is devoid of all such mental activity alone is the videhamukta.

Verse 12.47

तस्मिन्काले विदेहो यो देहस्मरणवर्जितः ।
न स्थूलो न कृशो वापि विदेहान्मुक्त एव सः ॥12.47॥

tasminkāle videho yo dehasmaraṇavarjitaḥ ।

na sthūlo na kṛśo vāpi videhānmukta eva saḥ ***॥12.47॥***

12.47 One who has no remembrance of the body - neither huge nor emaciated - at the time of disembodiment alone is the videhamukta.

Verse 12.48

ईषण्मात्रस्थितो यो वै सदा सर्वविवर्जितः ।
ब्रह्ममात्रेण यस्तिष्ठेद्विदेहान्मुक्त एव सः ॥12.48॥

īṣaṇmātrasthito yo vai sadā sarvavivarjitaḥ ।

brahmamātreṇa yastiṣṭhedvidehānmukta eva saḥ ***॥12.48॥***

12.48 One who abides as the negligible, ever devoid of everything, who is settled as Brahman alone is the videhamukta.

Verse 12.49

परं ब्रह्म परानन्दः परमात्मा परात्परः ।
परैरदृष्टबाह्यान्तो विदेहान्मुक्त एव सः ॥12.49॥

paraṃ brahma parānandaḥ paramātmā parātparaḥ ।
parairadṛṣṭabāhyānto videhānmukta eva saḥ ॥12.49॥

12.49 The supreme Brahman, the supernal Bliss, the supreme Self, beyond the beyond. One whose exterior and interior are unseen by others alone is the videhamukta.

Verse 12.50

शुद्धवेदान्तसारोऽयं शुद्धसत्त्वात्मनि स्थितः ।
तद्भेदमपि यस्त्यक्तो विदेहान्मुक्त एव सः ॥12.50॥

śuddhavedāntasāro'yaṃ śuddhasattvātmani sthitaḥ ।
tadbhedamapi yastyakto videhānmukta eva saḥ ॥12.50॥

12.50 One who is the pure essence of the Vedanta, who abides in the pure, serene Self, who has purged that distinction too alone is the videhamukta.

Verse 12.51

ब्रह्मामृतरसास्वादो ब्रह्मामृतरसायनम् ।
ब्रह्मामृतरसे मग्नो विदेहान्मुक्त एव सः ॥12.51॥

brahmāmṛtarasāsvādo brahmāmṛtarasāyanam ।
brahmāmṛtarase magno videhānmukta eva saḥ ॥12.51॥

12.51 Enjoying the nectarine essence of Brahman, abiding as the nectarine elixir of Brahman, one who is immersed in the immortal elixir of Brahman alone is the videhamukta.

Verse 12.52

ब्रह्मामृतरसाधारो ब्रह्मामृतरसः स्वयम् ।
ब्रह्मामृतरसे तृप्तो विदेहान्मुक्त एव सः ॥12.52॥

brahmāmṛtarasādhāro brahmāmṛtarasaḥ svayam ।

brahmāmṛtarase tṛpto videhānmukta eva saḥ ***॥12.52॥***

12.52 The substratum of the nectarine essence of Brahman, oneself the nectarine essence of Brahman, one who is contented with the nectarine essence of Brahman alone is the videhamukta.

Verse 12.53

ब्रह्मानन्दपरानन्दो ब्रह्मानन्दरसप्रभः ।
ब्रह्मानन्दपरञ्ज्योतिर्विदेहान्मुक्त एव सः ॥12.53॥

brahmānandaparānando brahmānandarasaprabhaḥ ।

brahmānandaparañjyotirvidehānmukta eva saḥ ***॥12.53॥***

12.53 Blissful in the supreme Brahman, resplendent as the essence of Brahmic Bliss, the transcendental light of Brahmic joy - such a one alone is the videhamukta.

Verse 12.54

ब्रह्मानन्दरसानन्दो ब्रह्मामृतनिरन्तरम् ।
ब्रह्मानन्दः सदानन्दो विदेहान्मुक्त एव सः ॥12.54॥

brahmānandarasānando brahmāmṛtanirantaram ।

brahmānandaḥ sadānando videhānmukta eva saḥ ***॥12.54॥***

12.54 One who is joyous in the Brahmic Bliss, the gapless nectar of Brahman, the Brahmic joy, the ever Blissful alone is the videhamukta,

Verse 12.55

ब्रह्मानन्दानुभावो यो ब्रह्मामृतशिवार्चनम् ।
ब्रह्मानन्दरसप्रीतो विदेहान्मुक्त एव सः ॥12.55॥

brahmānandānubhāvo yo brahmāmṛtaśivārcanam ।

brahmānandarasaprīto videhānmukta eva saḥ ***॥12.55॥***

12.55 One whose experience is the Brahmic Bliss, whose worship of Siva is the Brahmic nectar, who relishes the Brahmic nectar alone is the videhamukta.

Verse 12.56

ब्रह्मानन्दरसोद्वाहो ब्रह्मामृतकुटुम्बकः ।
ब्रह्मानन्दजनैर्युक्तो विदेहान्मुक्त एव सः ॥12.56॥

brahmānandarasodvāho brahmāmṛtakuṭumbakaḥ ।

brahmānandajanairyukto videhānmukta eva saḥ ***॥12.56॥***

12.56 One whose wedlock is in the essence of Brahmic Bliss, whose family is the nectar of Brahman, who is

associated with people in the Brahmic Bliss alone is the videhamukta.

Verse 12.57

ब्रह्मामृतवरे वासो ब्रह्मानन्दालये स्थितः ।
ब्रह्मामृतजपो यस्य विदेहान्मुक्त एव सः ॥12.57॥

brahmāmṛtavare vāso brahmānandālaye sthitaḥ ।

brahmāmṛtajapo yasya videhānmukta eva saḥ ***॥12.57॥***

12.57 Living in the choicest nectar of Brahman, seated in the temple of Brahmic Bliss, one whose constant repetition is of the Brahmic nectar alone is the videhamukta.

Verse 12.58

ब्रह्मानन्दशरीरान्तो ब्रह्मानन्देन्द्रियः क्वचित् ।
ब्रह्मामृतमयी विद्या विदेहान्मुक्त एव सः ॥12.58॥

brahmānandaśarīrānto brahmānandendriyaḥ kvacit ।

brahmāmṛtamayī vidyā videhānmukta eva saḥ ***॥12.58॥***

12.58 The finale of whose body is Brahmic Bliss, whose senses display Brahmic Bliss, whose learning is full of Brahmic nectar alone is the videhamukta.

Verse 12.59

ब्रह्मानदमदोन्मत्तो ब्रह्मामृतरसम्भरः ।
ब्रह्मात्मनि सदा स्वस्थो विदेहान्मुक्त एव सः ॥12.59॥

brahmānadamadonmatto brahmāmṛtarasambharaḥ ।

brahmātmani sadā svastho videhānmukta eva saḥ ***॥12.59॥***

12.59 Intoxicated by the vigour of Brahmic Bliss, suffused with the essence of Brahmic nectar, one who ever reposes in the Self that is Brahman alone is the videhamukta.

Verse 12.60

देहमुक्तिप्रकरणं सर्ववेदेषु दुर्लभम् ।
मयोक्तं ते महायोगिन्विदेहः श्रवणाद्भवेत् ॥12.60॥

dehamuktiprakaraṇaṃ sarvavedeṣu durlabham ।

mayoktaṃ te mahāyoginvidehaḥ śravaṇādbhavet ***॥12.60॥***

12.60 This chapter on liberation from the body is so rare to come by in all the texts. It has been revealed to you by me O great Yogi! Emancipation from the body occurs by listening to this.

Verse 12.61

स्कन्दः - Skanda

अनाथ नाथ ते पदं भजाम्युमासनाथ सन्निशीथनाथ
मौलिसंस्फुटल्ललाटसङ्गजस्फुलिङ्गदग्धमन्मथं
प्रमथनाथ पाहि माम् ॥12.61॥

anātha nātha te padaṃ bhajāmyumāsanātha sanniśīthanātha
maulisaṃsphuṭallalāṭasaṅgajasphuliṅgadagdhamanmathaṃ
pramathanātha pāhi mām **॥12.61॥**

12.61 Skanda:- I worship Your feet O Lord of the helpless, consort of Uma and wearing the ruler of night, the moon, in the crown of Your matted locks. Save me Lord of the Pramatha hosts, who with a spark emanating from the fiery forehead eye rendered the love god Manmatha to ashes.

Verse 12.62

विभूतिभूषगात्र ते त्रिनेत्रमित्रतामियात्
मनःसरोरुहं क्षणं तथेक्षणेन मे सदा ।
प्रबन्धसंसृतिभ्रमद्भ्रमज्जनौघसन्ततौ
न वेद वेदमौलिरप्यपास्तदुःखसन्ततिम् ॥12.62॥

vibhūtibhūṣagātra te trinetramitratāmiyāt
manaḥsaroruhaṃ kṣaṇaṃ tathekṣaṇena me sadā ।
prabandhasaṃsṛtibhramadbhramajjanaughasantatau
na veda vedamaulirapyapāstaduḥkhasantatim **॥12.62॥**

12.62 O three-eyed Lord, whose body is smeared with holy ashes! Let my mind-lotus ever attain association with Thy eyes by a momentary side-glance. Thereby I shall be able to

overcome the vicious cycle of transmigration full of sorrow deluding the multitudes into bondage, the escape from which is not known to the Vedas or even their crest, the Upanishads.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे देहमुक्तिप्रकरणवर्णनं नाम द्वादशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde dehamuktiprakaraṇavarṇanaṃ nāma dvādaśo'dhyāyaḥ

Thus concludes chapter twelve, a dialogue between Ribhu and Nidagha, called 'the description of the chapter on liberation from the body, in the sixth amsa called Sankara in Sri Siva Rahasyam.

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Ch.13 All Is the Self

13. सर्वमात्मप्रकरणं नाम त्रयोदशोऽध्यायः ।

sarvamātmaprakaraṇaṃ nāma trayodaśo'dhyāyaḥ

The Topic “All Is the Self”

Verse 13.1

ऋभुः - Ribhu

श्रृणुष्व दुर्लभं लोके सारात्सारतरं परम् ।
आत्मरूपमिदं सर्वमात्मनोऽन्यन्न किञ्चन ॥13.1॥

śṛṇuṣva durlabhaṃ loke sārātsārataraṃ param ।
ātmarūpamidaṃ sarvamātmano'nyanna kiñcana ॥13.1॥

13.1 Ribhu:- Listen to that which is hard to find in the world, the cream of all essence and the most high. All this is the form of the Self. Nothing in the least exists besides the Self.

Verse 13.2

सर्वमात्मास्ति परमा परमात्मा परात्मकः ।
नित्यानन्दस्वरूपात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.2॥

sarvamātmāsti paramā paramātmā parātmakaḥ ।
nityānandasvarūpātmā hyātmano'nyanna kiñcana ॥13.2॥

13.2 All is the Self, the supreme, the highest Self, the all-transcending, the Self of the form of eternal bliss. Nothing exists other than the Self.

Verse 13.3

पूर्णरूपो महानात्मा पूतात्मा शाश्वतात्मकः ।
निर्विकारस्वरूपात्मा निर्मलात्मा निरात्मकः ॥13.3॥

pūrṇarūpo mahānātmā pūtātmā śāśvatātmakaḥ ।

nirvikārasvarūpātmā nirmalātmā nirātmakaḥ ॥13.3॥

13.3 Of the perfect form is the great Self; the sacred Self; the eternal Self. The Self is of the nature of the changeless; the blemishless Self; of the nature of the selfless.

Verse 13.4

शान्ताशान्तस्वरूपात्मा ह्यात्मनोऽन्यन्न किञ्चन ।
जीवात्मा परमात्मा हि चित्ताचित्तात्मचिन्मयः ।
एकात्मा एकरूपात्मा नैकात्मात्मविवर्जितः ॥13.4॥

śāntāśāntasvarūpātmā hyātmano'nyanna kiñcana ।

jīvātmā paramātmā hi cittācittātmacinmayaḥ ।

ekātmā ekarūpātmā naikātmātmavivarjitaḥ ॥13.4॥

13.4 The Self is of the nature of peace and peacelessness. There is not a whit other than the Self. The individual self is verily the supreme Self. The Self which is full of consciousness is with and without consciousness. The one Self, the Self of a unitary nature, the Self which is not singular, it is divested of self.

Verse 13.5

मुक्तामुक्तस्वरूपात्मा मुक्तामुक्तविवर्जितः ।
मोक्षरूपस्वरूपात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.5॥

muktāmuktasvarūpātmā muktāmuktavivarjitaḥ ।

mokṣarūpasvarūpātmā hyātmano'nyanna kiñcana ***॥13.5॥***

13.5 The Self is of the nature of the liberated and the unliberated. It is devoid of liberation and nonliberation. The Self is of the nature of freedom. There is not an iota other than the Self.

Verse 13.6

द्वैताद्वैतस्वरूपात्मा द्वैताद्वैतविवर्जितः ।
सर्ववर्जितसर्वात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.6॥

dvaitādvaitasvarūpātmā dvaitādvaitavivarjitaḥ ।

sarvavarjitasarvātmā hyātmano'nyanna kiñcana ***॥13.6॥***

13.6 The Self of the nature of the dual and the nondual. It is bereft of duality and nonduality. The Self is void of everything. There is not a trace besides the Self.

Verse 13.7

मुदामुदस्वरूपात्मा मोक्षात्मा देवतात्मकः ।
सङ्कल्पहीनसारात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.7॥

mudāmudasvarūpātmā mokṣātmā devatātmakaḥ ।
saṅkalpahīnasārātmā hyātmano'nyanna kiñcana ॥13.7॥

13.7 The Self is of the nature of joyful and joyless; The Self of liberation, the divine Self, the Self is thought-free essence. There is not a whit besides the Self.

Verse 13.8

निष्कलात्मा निर्मलात्मा बुद्ध्यात्मा पुरुषात्मकः ।
आनन्दात्मा ह्यजात्मा च ह्यात्मनोऽन्यन्न किञ्चन ॥13.8॥

niṣkalātmā nirmalātmā buddhyātmā puruṣātmakaḥ ।
ānandātmā hyajātmā ca hyātmano'nyanna kiñcana ॥13.8॥

13.8 The partless Self, the stainless Self, the Self that is intelligence, the Self that is the primordial person, the blissful Self, the birthless Self - there is not a bit besides the Self.

Verse 13.9

अगण्यात्मा गणात्मा च अमृतात्मामृतान्तरः ।
भूतभव्यभविष्यात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.9॥

agaṇyātmā gaṇātmā ca amṛtātmāmṛtāntaraḥ ।
bhūtabhavyabhaviṣyātmā hyātmano'nyanna kiñcana ॥13.9॥

13.9 The incalculable Self, the Self of the multitudes, the immortal Self that is the interior of immortality, the Self of

the past, the present and the future - besides the Self there is nothing.

Verse 13.10

अखिलात्माऽनुमन्यात्मा मानात्मा भावभावनः ।
तुर्यरूपप्रसन्नात्मा आत्मनोऽन्यन्न किञ्चन ॥13.10॥

akhilātmā'numanyātmā mānātmā bhāvabhāvanaḥ ।

turyarūpaprasannātmā ātmano'nyanna kiñcana ***॥13.10॥***

13.10 The Self that is all, the conceivable Self, the measurable Self inferred by imagination; the transcendental and serene Self - besides the Self there is nothing.

Verse 13.11

नित्यं प्रत्यक्षरूपात्मा नित्यप्रत्यक्षनिर्णयः ।
अन्यहीनस्वभावात्मा आत्मनोऽन्यन्न किञ्चन ॥13.11॥

nityaṃ pratyakṣarūpātmā nityapratyakṣanirṇayaḥ ।

anyahīnasvabhāvātmā ātmano'nyanna kiñcana ***॥13.11॥***

13.11 The Self that is ever directly present; the ever directly proven. The Self is of the nature devoid of otherness. There is nothing besides the Self.

Verse 13.12

असद्धीनस्वभावात्मा अन्यहीनः स्वयं प्रभुः ।
विद्याविद्यान्यशुद्धात्मा मानामानविहीनकः ॥13.12॥

asaddhīnasvabhāvātmā anyahīnaḥ svayaṃ prabhuḥ ।
vidyāvidyānyaśuddhātmā mānāmānavihīnakaḥ ॥13.12॥

13.12 The Self is of the nature devoid of unreality with nothing besides It, It is verily the sovereign Lord. The pure Self is neither knowledge nor ignorance and is devoid of measure and measureless.

Verse 13.13

नित्यानित्यविहीनात्मा इहामुत्रफलान्तरः ।
शमादिषट्कशून्यात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.13॥

nityānityavihīnātmā ihāmutraphalāntaraḥ ।
śamādiṣaṭkaśūnyātmā hyātmano'nyanna kiñcana ॥13.13॥

13.13 The Self bereft of permanence and impermanence is different from the fruits of 'here' (world) and 'yonder' (heaven etc.). The Self is devoid of the sextet of sama, dama, uparati etc. Besides the Self there is nothing.

Verse 13.14

मुमुक्षुत्वं च हीनात्मा शब्दात्मा दमनात्मकः ।
नित्योपरतरूपात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.14॥

mumukṣutvaṃ ca hīnātmā śabdātmā damanātmakaḥ ।

nityoparatarūpātmā hyātmano'nyanna kiñcana ॥13.14॥

13.14 The Self is without even the craving for liberation. The Self that is sound, the Self is dama (self-restraint), the Self is uparati (self-withdrawal) ever - besides the Self there is nothing.

Verse 13.15

सर्वकालतितिक्षात्मा समाधानात्मनि स्थितः ।
शुद्धात्मा स्वात्मनि स्वात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.15॥

sarvakālatitikṣātmā samādhānātmani sthitaḥ ।

śuddhātmā svātmani svātmā hyātmano'nyanna kiñcana ॥13.15॥

13.15 The Self is titiksha (forbearance) at all times. Samadhana or 'samadhi (spiritual absorption) ever abides in the Self. The Self is pure and ever abides within. There is nothing besides the Self.

Verse 13.16

अन्नकोशविहीनात्मा प्राणकोशविवर्जितः ।
मनःकोशविहीनात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.16॥

annakośavihīnātmā prāṇakośavivarjitaḥ ।

manaḥkośavihīnātmā hyātmano'nyanna kiñcana ***॥13.16॥***

13.16 The Self is devoid of the gross sheath of food. The Self is without the sheath of vital airs. The Self is without the sheath of mind. There is nothing besides the Self.

Verse 13.17

विज्ञानकोशहीनात्मा आनन्दादिविवर्जितः ।
पञ्चकोशविहीनात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.17॥

vijñānakośahīnātmā ānandādivivarjitaḥ ।

pañcakośavihīnātmā hyātmano'nyanna kiñcana ***॥13.17॥***

13.17 The Self is devoid of the sheath of intellect, bliss and such. The Self is devoid of the five sheaths. There is nothing other than the Self.

Verse 13.18

निर्विकल्पस्वरूपात्मा सविकल्पविवर्जितः ।
शब्दानुविद्धहीनात्मा
ह्यात्मनोऽन्यन्न किञ्चन ॥13.18॥

nirvikalpasvarūpātmā savikalpavivarjitaḥ ।
śabdānuviddhahīnātmā
hyātmano'nyanna kiñcana ***॥13.18॥***

13.18 The Self is of the nature of the unwavering. The Self is devoid of oscillation. The Self is without the sabdanuviddha samadhi. Besides the Self there is nothing.

Verse 13.19

स्थूलदेहविहीनात्मा सूक्ष्मदेहविवर्जितः ।
कारणादिविहीनात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.19॥

sthūladehavihīnātmā sūkṣmadehavivarjitaḥ ।

kāraṇādivihīnātmā hyātmano'nyanna kiñcana ***॥13.19॥***

13.19 The Self is bereft of the gross body. The Self is without the subtle body. The Self is without a causal body. Besides the Self there is nothing.

Verse 13.20

दृश्यानुविद्धशून्यात्मा ह्यादिमध्यान्तवर्जितः ।
शान्ता समाधिशून्यात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.20॥

dṛśyānuviddhaśūnyātmā hyādimadhyāntavarjitaḥ ।
śāntā samādhiśūnyātmā hyātmano'nyanna kiñcana ***॥13.20॥***

13.20 The Self is devoid of the drsyanuviddha samadhi. The Self is without beginning, middle or end. Peaceful, the Self is void of samadhi. There is nothing besides the Self.

Verse 13.21

प्रज्ञानवाक्यहीनात्मा अहं ब्रह्मास्मिवर्जितः ।
तत्त्वमस्यादिवाक्यात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.21॥

prajñānavākyahīnātmā ahaṃ brahmāsmivarjitaḥ ।
tattvamasyādivākyātmā hyātmano'nyanna kiñcana ***॥13.21॥***

13.21 The Self is devoid of aphoristic statements of prajnana. It is rid of phrases like 'I am Brahman'. The aphorism 'That thou art' and such are the Self. There is nothing besides the Self.

Verse 13.22

अयमात्मेत्यभावात्मा सर्वात्मा वाक्यवर्जितः ।
ओङ्कारात्मा गुणात्मा च ह्यात्मनोऽन्यन्न किञ्चन ॥13.22॥

ayamātmetyabhāvātmā sarvātmā vākyavarjitaḥ ।

oṅkārātmā guṇātmā ca hyātmano'nyanna kiñcana ***॥13.22॥***

13.22 The Self is not 'This is the Self'. It is devoid of all aphorisms regarding the Self. The Self of Om. The Self of qualities - there is nothing besides the Self.

Verse 13.23

जाग्रद्धीनस्वरूपात्मा स्वप्नावस्थाविवर्जितः ।
आनन्दरूपपूर्णात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.23॥

jāgraddhīnasvarūpātmā svapnāvasthāvivarjitaḥ ।

ānandarūpapūrṇātmā hyātmano'nyanna kiñcana ***॥13.23॥***

13.23 The Self is of the nature devoid of waking state. It is without the dream state. The Self is of the form of bliss and perfect. Besides the Self there is nothing.

Verse 13.24

भूतात्मा च भविष्यात्मा ह्यक्षरात्मा चिदात्मकः ।
अनादिमध्यरूपात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.24॥

bhūtātmā ca bhaviṣyātmā hyakṣarātmā cidātmakaḥ ।

anādimadhyarūpātmā hyātmano'nyanna kiñcana ***॥13.24॥***

13.24 The Self is the past; again the Self is the future; the Self is the imperishable; the Self is the form of consciousness.

The Self is the form devoid of beginning and middle. Besides the Self there is nothing.

Verse 13.25

सर्वसङ्कल्पहीनात्मा स्वच्छचिन्मात्रमक्षयः ।
ज्ञातृज्ञेयादिहीनात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.25॥

sarvasaṅkalpahīnātmā svacchacinmātramakṣayaḥ ।

jñātṛjñeyādihīnātmā hyātmano'nyanna kiñcana ***॥13.25॥***

13.25 The Self is without all types of thought, clear, just consciousness and undiminishing. The Self is devoid of knower, knowable and such. Besides the Self there is nothing.

Verse 13.26

एकात्मा एकहीनात्मा द्वैताद्वैतविवर्जितः ।
स्वयमात्मा स्वभावात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.26॥

ekātmā ekahīnātmā dvaitādvaitavivarjitaḥ ।

svayamātmā svabhāvātmā hyātmano'nyanna kiñcana ***॥13.26॥***

13.26 The singular Self, the Self devoid of one, is rid of duality and nonduality. The Self is oneself. The Self is natural. Besides the Self there is nothing.

Verse 13.27

तुर्यात्मा नित्यमात्मा च यत्किञ्चिदिदमात्मकः ।
मानात्मा मानहीनात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.27॥

turyātmā nityamātmā ca yatkiñcididamātmakaḥ ।

*mānātmā mānahīnātmā hyātmano'nyanna kiñcana ॥**13.27**॥*

13.27 The Self that is the fourth state is also the eternal Self. Whatever trifling is here, it is the Self. The Self is the measure. The Self is without measure. Besides the Self there is nothing.

Verse 13.28

वाचावधिरनेकात्मा वाच्यानन्दात्मनन्दकः ।
सर्वहीनात्मसर्वात्मा ह्यात्मनोऽन्यन्न किञ्चन ॥13.28॥

vācāvadhiranekātmā vācyānandātmanandakaḥ ।

*sarvahīnātmasarvātmā hyātmano'nyanna kiñcana ॥**13.28**॥*

13.28 The Self of the many is the limit of words. Rejoicing within, it is the joy of speech. The Self is without all. The Self is all. There is nothing besides the Self.

Verse 13.29

आत्मानमेव वीक्षस्व आत्मानं भावय स्वकम् ।
स्वस्वात्मानं स्वयं भुङ्क्ष्व ह्यात्मनोऽन्यन्न किञ्चन ॥13.29॥

ātmānameva vīkṣasva ātmānaṃ bhāvaya svakam ।
svasvātmānaṃ svayaṃ bhuṅkṣva hyātmano'nyanna kiñcana
॥13.29॥

13.29 See the Self alone. Meditate within yourself. Enjoy yourself within yourself. Verily, there is nothing besides the Self.

Verse 13.30

स्वात्मानमेव सन्तुष्य आत्मानं स्वयमेव हि ।
स्वस्वात्मानं स्वयं पश्येत्स्वमात्मानं स्वयं श्रुतम् ॥13.30॥

svātmānameva santuṣya ātmānaṃ svayameva hi ।
svasvātmānaṃ svayaṃ paśyetsvamātmānaṃ svayaṃ śrutam
॥13.30॥

13.30 Be happy within yourself. You yourself are the Self. Look at the Self yourself, listen to the Self yourself.

Verse 13.31

स्वमात्मनि स्वयं तृप्तः स्वमात्मानं स्वयम्भरः ।
स्वमात्मानं स्वयं भस्म ह्यात्मनोऽन्यन्न किञ्चन ॥13.31॥

svamātmani svayaṃ tṛptaḥ svamātmānaṃ svayambharaḥ ।
svamātmānaṃ svayaṃ bhasma hyātmano'nyanna kiñcana
॥13.31॥

13.31 Being contented within oneself, filling oneself by oneself, render oneself to ashes. There is truly nothing besides the Self.

Verse 13.32

स्वमात्मानं स्वयं मोदं स्वमात्मानं स्वयं प्रियम् ।
स्वमात्मानमेव मन्तव्यं ह्यात्मनोऽन्यन्न किञ्चन ॥13.32॥

svamātmānaṃ svayaṃ modaṃ svamātmānaṃ svayaṃ priyam ।
svamātmānameva mantavyaṃ hyātmano'nyanna kiñcana
॥13.32॥

13.32 Oneself is one's joy, one's Self is the adorable to one. One's Self alone is worth knowing. Verily, there is nothing besides the Self.

Verse 13.33

आत्मानमेव श्रोतव्यं आत्मानं श्रवणं भव ।
आत्मानं कामयेन्नित्यमात्मानं नित्यमर्चय ॥13.33॥

ātmānameva śrotavyaṃ ātmānaṃ śravaṇaṃ bhava ।

ātmānaṃ kāmayennityamātmānaṃ nityamarcaya ***॥13.33॥***

13.33 The Self alone is to be heard. Let the Self alone be that which you hear. Seek the Self always. Worship the Self ever.

Verse 13.34

आत्मानं श्लाघयेन्नित्यमात्मानं परिपालय ।
आत्मानं कामयेन्नित्यमात्मनोऽन्यन्न किञ्चन ॥13.34॥

ātmānaṃ ślāghayennityamātmānaṃ paripālaya ।

ātmānaṃ kāmayennityamātmano'nyanna kiñcana ***॥13.34॥***

13.34 Hail the Self always. Rule yourself. Long for the Self always. There is nothing besides the Self.

Verse 13.35

आत्मैवेयमियं भूमिः आत्मैवेदमिदं जलम् ।
आत्मैवेदमिदं ज्योतिरात्मनोऽन्यन्न किञ्चन ॥13.35॥

ātmaiveyamiyaṃ bhūmiḥ ātmaivedamidaṃ jalam ।

ātmaivedamidaṃ jyotirātmano'nyanna kiñcana ***॥13.35॥***

13.35 This earth is only the Self. This water is Self alone. This light is only the Self. Besides the Self there is nothing.

Verse 13.36

आत्मैवायमयं वायुरात्मैवेदमिदं वियत् ।
आत्मैवायमहङ्कारः आत्मनोऽन्यन्न किञ्चन ॥13.36॥

ātmaivāyamayaṃ vāyurātmaivedamidaṃ viyat ।

ātmaivāyamahaṅkāraḥ ātmano'nyanna kiñcana ॥13.36॥

13.36 This air is only the Self. This sky is the Self alone. This egoity is the Self alone. There is nothing besides the Self.

Verse 13.37

आत्मैवेदमिदं चित्तं आत्मैवेदमिदं मनः ।
आत्मैवेयमियं बुद्धिरात्मनोऽन्यन्न किञ्चन ॥13.37॥

ātmaivedamidaṃ cittaṃ ātmaivedamidaṃ manaḥ ।

ātmaiveyamiyaṃ buddhirātmano'nyanna kiñcana ॥13.37॥

13.37 This thought-stuff is the Self alone. This mind is the Self alone. This intellect is the Self alone. There is nothing besides the Self.

Verse 13.38

आत्मैवायमयं देहः आत्मैवायमयं गुणः ।
आत्मैवेदमिदं तत्त्वमात्मनोऽन्यन्न किञ्चन ॥13.38॥

ātmaivāyamayaṃ dehaḥ ātmaivāyamayaṃ guṇaḥ ।

ātmaivedamidaṃ tattvamātmano'nyanna kiñcana ॥13.38॥

13.38 This body is only the Self. This quality is only the Self. This knowledge is only the Self. Besides the Self there is nothing.

Verse 13.39

आत्मैवायमयं मन्त्रः आत्मैवायमयं जपः ।
आत्मैवायमयं लोकः आत्मनोऽन्यन्न किञ्चन ॥13.39॥

ātmaivāyamayaṃ mantraḥ ātmaivāyamayaṃ japaḥ ।

ātmaivāyamayaṃ lokaḥ ātmano'nyanna kiñcana ***॥13.39॥***

13.39 This mantra is only the Self. This japa (repetition of mantra) is only the Self. This world is only the Self. There is nothing besides the Self.

Verse 13.40

आत्मैवायमयं शब्दः आत्मैवायमयं रसः ।
आत्मैवायमयं स्पर्शः आत्मनोऽन्यन्न किञ्चन ॥13.40॥

ātmaivāyamayaṃ śabdaḥ ātmaivāyamayaṃ rasaḥ ।

ātmaivāyamayaṃ sparśaḥ ātmano'nyanna kiñcana ***॥13.40॥***

13.40 This sound is the Self alone. This essence is the Self alone. This touch is the Self alone. Nothing exists besides the Self.

Verse 13.41

आत्मैवायमयं गन्धः आत्मैवायमयं शमः ।
आत्मैवेदमिदं दुःखं आत्मैवेदमिदं सुखम् ॥13.41॥

ātmaivāyamayaṃ gandhaḥ ātmaivāyamayaṃ śamaḥ ।

ātmaivedamidaṃ duḥkhaṃ ātmaivedamidaṃ sukham ***॥13.41॥***

13.41 This smell is only the Self. This composure is only the Self. This sorrow is only the Self. This joy is only the Self.

Verse 13.42

आत्मीयमेवेदं जगतात्मीयः स्वप्न एव हि ।
सुषुप्तं चाप्यथात्मीयं आत्मनोऽन्यन्न किञ्चन ॥13.42॥

ātmīyamevedaṃ jagatātmīyaḥ svapna eva hi ।

suṣuptaṃ cāpyathātmīyaṃ ātmano'nyanna kiñcana ***॥13.42॥***

13.42 This world is of the Self only. Of the Self alone is this dream state. The state of deep sleep also is of the Self only. There is nothing besides the Self.

Verse 13.43

आत्मैव कार्यमात्मैव प्रायो ह्यात्मैवमद्वयम् ।
आत्मीयमेवमद्वैतं आत्मनोऽन्यन्न किञ्चन ॥13.43॥

ātmaiva kāryamātmaiva prāyo hyātmaivamadvayam ।

ātmīyamevamadvaitaṃ ātmano'nyanna kiñcana ***॥13.43॥***

13.43 Action is only the Self, the Self alone. It is always the secondless Self. Nonduality is the Self only. Nothing exists besides the Self.

Verse 13.44

आत्मीयमेवायं कोऽपि आत्मैवेदमिदं क्वचित् ।
आत्मैवायमयं लोकः आत्मनोऽन्यन्न किञ्चन ॥13.44॥

ātmīyamevāyaṃ ko'pi ātmaivedamidaṃ kvacit ।

ātmaivāyamayaṃ lokaḥ ātmano'nyanna kiñcana ***॥13.44॥***

13.44 Whoever is here is the Self alone. Wherever it be, it is the Self. This world is the Self alone. Nothing exists besides the Self.

Verse 13.45

आत्मैवेदमिदं दृश्यं आत्मैवायमयं जनः ।
आत्मैवेदमिदं सर्वं आत्मनोऽन्यन्न किञ्चन ॥13.45॥

ātmaivedamidaṃ dṛśyaṃ ātmaivāyamayaṃ janaḥ ।

ātmaivedamidaṃ sarvaṃ ātmano'nyanna kiñcana ***॥13.45॥***

13.45 That which is seen here is the Self alone. These people are only the Self. All this is only the Self. There is nothing besides the Self.

Verse 13.46

आत्मैवायमयं शम्भुः आत्मैवेदमिदं जगत् ।
आत्मैवायमयं ब्रह्मा आत्मनोऽन्यन्न किञ्चन ॥13.46॥

ātmaivāyamayaṃ śambhuḥ ātmaivedamidaṃ jagat ।

ātmaivāyamayaṃ brahmā ātmano'nyanna kiñcana ***॥13.46॥***

13.46 This Sambhu (Siva) is only the Self. This world is only the Self. This Brahma is only the Self. There is nothing besides the Self.

Verse 13.47

आत्मैवायमयं सूर्य आत्मैवेदमिदं जडम् ।
आत्मैवेदमिदं ध्यानमात्मैवेदमिदं फलम् ॥13.47॥

ātmaivāyamayaṃ sūrya ātmaivedamidaṃ jaḍam ।

ātmaivedamidaṃ dhyānamātmaivedamidaṃ phalam ***॥13.47॥***

13.47 This sun is only the Self. This inertness is only the Self. This meditation is only the Self. This result is only the Self.

Verse 13.48

आत्मैवायमयं योगः सर्वमात्ममयं जगत् ।
सर्वमात्ममयं भूतं आत्मनोऽन्यन्न किञ्चन ॥13.48॥

ātmaivāyamayaṃ yogaḥ sarvamātmamayaṃ jagat ।

sarvamātmamayaṃ bhūtaṃ ātmano'nyanna kiñcana ***॥13.48॥***

13.48 This yoga is the Self alone. This world is all filled with the Self. All the beings are filled with the Self. There is nothing besides the Self.

Verse 13.49

सर्वमात्ममयं भावि सर्वमात्ममयं गुरुः ।
सर्वमात्ममयं शिष्य आत्मनोऽन्यन्न किञ्चन ॥13.49॥

sarvamātmamayaṃ bhāvi sarvamātmamayaṃ guruḥ ।

sarvamātmamayaṃ śiṣya ātmano'nyanna kiñcana ***॥13.49॥***

13.49 All that is to happen is filled with the Self. The Guru is entirely full of the Self. The disciple is all full of the Self. There is nothing besides the Self.

Verse 13.50

सर्वमात्ममयं देवः सर्वमात्ममयं फलम् ।
सर्वमात्ममयं लक्ष्यं आत्मनोऽन्यन्न किञ्चन ॥13.50॥

sarvamātmamayaṃ devaḥ sarvamātmamayaṃ phalam ।

sarvamātmamayaṃ lakṣyaṃ ātmano'nyanna kiñcana ***॥13.50॥***

13.50 The Lord is all full of the Self. All the fruits are filled with the Self. The ideal is all full of the Self. There is nothing besides the Self.

Verse 13.51

सर्वमात्ममयं तीर्थं सर्वमात्ममयं स्वयम् ।
सर्वमात्ममयं मोक्षं आत्मनोऽन्यन्न किञ्चन ॥13.51॥

sarvamātmamayaṃ tīrthaṃ sarvamātmamayaṃ svayam ।
sarvamātmamayaṃ mokṣaṃ ātmano'nyanna kiñcana ॥13.51॥

13.51 The holy waters are all filled with the Self. Oneself is all full of the Self. The liberation is all full of the Self. Nothing exists besides the Self.

Verse 13.52

सर्वमात्ममयं कामं सर्वमात्ममयं क्रिया ।
सर्वमात्ममयं क्रोधः आत्मनोऽन्यन्न किञ्चन ॥13.52॥

sarvamātmamayaṃ kāmaṃ sarvamātmamayaṃ kriyā ।
sarvamātmamayaṃ krodhaḥ ātmano'nyanna kiñcana ॥13.52॥

13.52 The desire is all full of the Self. The actions are all full of the Self. The anger is all full of the Self. Nothing exists besides the Self.

Verse 13.53

सर्वमात्ममयं विद्या सर्वमात्ममयं दिशः ।
सर्वमात्ममयं लोभः आत्मनोऽन्यन्न किञ्चन ॥13.53॥

sarvamātmamayaṃ vidyā sarvamātmamayaṃ diśaḥ ।
sarvamātmamayaṃ lobhaḥ ātmano'nyanna kiñcana ॥13.53॥

13.53 All knowledge is full of the Self. All the directions are full of the Self. The greed is all full of the Self. Nothing exists besides the Self.

Verse 13.54

सर्वमात्ममयं मोहः सर्वमात्ममयं भयम् ।
सर्वमात्ममयं चिन्ता आत्मनोऽन्यन्न किञ्चन ॥13.54॥

sarvamātmamayaṃ mohaḥ sarvamātmamayaṃ bhayam ।

sarvamātmamayaṃ cintā ātmano'nyanna kiñcana ***॥13.54॥***

13.54 The infatuation is all full of the Self. The fear is all full of the Self. The anxiety is all full of the Self. Nothing exists besides the Self.

Verse 13.55

सर्वमात्ममयं धैर्यं सर्वमात्ममयं ध्रुवम् ।
सर्वमात्ममयं सत्यं आत्मनोऽन्यन्न किञ्चन ॥13.55॥

sarvamātmamayaṃ dhairyaṃ sarvamātmamayaṃ dhruvam ।

sarvamātmamayaṃ satyaṃ ātmano'nyanna kiñcana ***॥13.55॥***

13.55 The courage is all full of the Self. The determination is all full of the Self. The truth is all full of the Self. Nothing exists besides the Self.

Verse 13.56

सर्वमात्ममयं बोधं सर्वमात्ममयं दृढम् ।
सर्वमात्ममयं मेयं आत्मनोऽन्यन्न किञ्चन ॥13.56॥

sarvamātmamayaṃ bodhaṃ sarvamātmamayaṃ dṛḍham ।

sarvamātmamayaṃ meyaṃ ātmano'nyanna kiñcana ***॥13.56॥***

13.56 The instruction is all full of the Self. The firmness is all full of the Self. The measurable is all full of the Self. Nothing exists besides the Self.

Verse 13.57

सर्वमात्ममयं गुह्यं सर्वमात्ममयं शुभम् ।
सर्वमात्ममयं शुद्धं आत्मनोऽन्यन्न किञ्चन ॥13.57॥

sarvamātmamayaṃ guhyaṃ sarvamātmamayaṃ śubham ।
sarvamātmamayaṃ śuddhaṃ ātmano'nyanna kiñcana ***॥13.57॥***

13.57 The secretive is all full of the Self. The goodness is all full of the Self. The purity is all full of the Self. Nothing exists besides the Self.

Verse 13.58

सर्वमात्ममयं सर्वं सत्यमात्मा सदात्मकः ।
पूर्णमात्मा क्षयं चात्मा परमात्मा परात्परः ॥13.58॥

sarvamātmamayaṃ sarvaṃ satyamātmā sadātmakaḥ ।
pūrṇamātmā kṣayaṃ cātmā paramātmā parātparaḥ ***॥13.58॥***

13.58 Everything is all full of the Self. Truth is the self. Eternity is the Self. Perfection is the Self. Decay is the Self. The Supreme is the Self. It is beyond the beyond.

Verse 13.59

इतोऽप्यात्मा ततोऽप्यात्मा ह्यात्मैवात्मा ततस्ततः ।
सर्वमात्ममयं सत्यं आत्मनोऽन्यन्न किञ्चन ॥13.59॥

ito'pyātmā tato'pyātmā hyātmaivātmā tatastataḥ ।
sarvamātmamayaṃ satyaṃ ātmano'nyanna kiñcana ***॥13.59॥***

13.59 Even 'henceforth' is the Self. 'Thence' too is the Self. It is the Self alone from everywhere, verily the Self.

'Everything is the Self alone' is the truth. There is nothing besides the Self.

Verse 13.60

सर्वमात्मस्वरूपं हि दृश्यादृश्यं चराचरम् ।
सर्वमात्ममयं श्रुत्वा मुक्तिमाप्नोति मानवः ॥13.60॥

sarvamātmasvarūpaṃ hi dṛśyādṛśyaṃ carācaram ।
sarvamātmamayaṃ śrutvā muktimāpnoti mānavaḥ ***॥13.60॥***

13.60 Everything is verily of the nature of the Self - the visible and the invisible, the moving and the unmoving. Hearing that all is the Self, man attains liberation.

Verse 13.61

स्वतन्त्रशक्तिर्भगवानुमाधवो विचित्रकायात्मकजाग्रतस्य ।
सुकारणं कार्यपरम्पराभिः स एव मायावितोऽव्ययात्मा
॥13.61॥

svatantraśaktirbhagavānumādhavo vicitrakāyātmakajāgratasya ।
sukāraṇaṃ kāryaparamparābhiḥ sa eva māyāvito'vyayātmā
॥13.61॥

13.61 Bhagavan Siva, who is the consort of Uma Parvati, is the immutable Lord. He alone with His own power of maya is the true cause behind the waking world of wondrous beings and the succession of phenomena.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे सर्वमात्मप्रकरणं नाम त्रयोदशोऽध्यायः ॥

॥ iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde sarvamātmaprakaraṇaṃ nāma trayodaśo'dhyāyaḥ ॥

Thus concludes chapter thirteen, a dialogue between Ribhu and Nidagha, entitled 'All is the Self' in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.14 Bliss of the Self

14. आत्मानन्दप्रकरणवर्णनं नाम चतुर्दशोऽध्यायः ।

ātmānandaprakaraṇavarṇanaṃ nāma caturdaśo'dhyāyaḥ

The Description of the Topic Called Bliss of the Self

Verse 14.1

ऋभुः - Ribhu

श्रृणुष्व सर्वं ब्रह्मैव सत्यं सत्यं शिवं शपे ।
निश्चयेनात्मयोगीन्द्र अन्यत्किञ्चिन्न किञ्चन ॥14.1॥

śṛṇuṣva sarvaṃ brahmaiva satyaṃ satyaṃ śivaṃ śape ।
niścayenātmayogīndra anyatkiñcinna kiñcana ॥14.1॥

14.1 Ribhu:- Hearken! All is Brahman alone. This is the truth, verily the truth in the name of Siva. In the certitude of the Self, O chief of yogis, there is no other even in the least.

Verse 14.2

अणुमात्रमसद्रूपं अणुमात्रमिदं ध्रुवम् ।
अणुमात्रशरीरं च अन्यत्किञ्चिन्न किञ्चन ॥14.2॥

aṇumātramasadrūpaṃ aṇumātramidaṃ dhruvam ।
aṇumātraśarīraṃ ca anyatkiñcinna kiñcana ॥14.2॥

14.2 The unreality is infinitesimal. All this is infinitesimal for sure. The body too is infinitesimal. There is no other even the least.

Verse 14.3

सर्वमात्मैव शुद्धात्मा सर्वं चिन्मात्रमद्वयम् ।
नित्यनिर्मलशुद्धात्मा अन्यत्किञ्चिन्न किञ्चन ॥14.3॥

sarvamātmaiva śuddhātmā sarvaṃ cinmātramadvayam ।
nityanirmalaśuddhātmā anyatkiñcinna kiñcana ॥14.3॥

14.3 All is only the Self, the pure Self. All is consciousness alone without a second; the eternal, pure and taintless Self. There is no other even in the least.

Verse 14.4

अणुमात्रे विचिन्त्यात्मा सर्वं न ह्यणुमात्रकम् ।
अणुमात्रमसङ्कल्पो अन्यत्किञ्चिन्न किञ्चन ॥14.4॥

aṇumātre vicintyātmā sarvaṃ na hyaṇumātrakam ।
aṇumātramasaṅkalpo anyatkiñcinna kiñcana ॥14.4॥

14.4 If the Self is thought of as infinitesimal, all is not even an atom. Absence of thought is only an atom. There is no other even in the least.

Verse 14.5

चैतन्यमात्रं सङ्कल्पं चैतन्यं परमं पदम् ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.5॥

caitanyamātraṃ saṅkalpaṃ caitanyaṃ paramaṃ padam ।
ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ॥14.5॥

14.5 Thought is only consciousness. Consciousness is the paramount state. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.6

चैतन्यमात्रमोङ्कारः चैतन्यं सकलं स्वयम् ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.6॥

caitanyamātramoṅkāraḥ caitanyaṃ sakalaṃ svayam ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ॥14.6॥

14.6 The syllable 'Om' is consciousness alone. Everything is consciousness by itself. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.7

आनन्दश्चाहमेवास्मि अहमेव चिदव्ययः ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.7॥

ānandaścāhamevāsmi ahameva cidavyayaḥ ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ॥14.7॥

14.7 I myself am bliss alone. I am consciousness and undiminishing. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.8

अहमेव हि गुप्तात्मा अहमेव निरन्तरम् ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.8॥

ahameva hi guptātmā ahameva nirantaram ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ॥14.8॥

14.8 I alone am the secret Self. I alone am the gapless. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.9

अहमेव परं ब्रह्म अहमेव गुरोर्गुरुः ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.9॥

ahameva paraṃ brahma ahameva gurorguruḥ ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ॥14.9॥

14.9 I alone am the supreme Brahman. I alone am the Guru of gurus. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.10

अहमेवाखिलाधार अहमेव सुखात्सुखम् ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.10॥

ahamevākhilādhāra ahameva sukhātsukham ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ॥14.10॥

14.10 I alone am the basis of everything. I alone am the happiness surpassing happiness. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.11

अहमेव परं ज्योतिरहमेवाखिलात्मकः ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.11॥

ahameva paraṃ jyotirahamevākhilātmakaḥ ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ॥14.11॥

14.11 I alone am the transcendental light. I alone am the Self of all. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.12

अहमेव हि तृप्तात्मा अहमेव हि निर्गुणः ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.12॥

ahameva hi tṛptātmā ahameva hi nirguṇaḥ ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ***॥14.12॥***

14.12 I alone am the satisfied Self. I alone am the attributeless. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.13

अहमेव हि पूर्णात्मा अहमेव पुरातनः ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.13॥

ahameva hi pūrṇātmā ahameva purātanaḥ ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ***॥14.13॥***

14.13 I alone am the complete Self. I alone am the ancient one. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.14

अहमेव हि शान्तात्मा अहमेव हि शाश्वतः ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.14॥

ahameva hi śāntātmā ahameva hi śāśvataḥ ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ***॥14.14॥***

14.14 I alone am the peaceful Self. I alone am the permanent. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.15

अहमेव हि सर्वत्र अहमेव हि सुस्थिरः ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.15॥

ahameva hi sarvatra ahameva hi susthiraḥ ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ***॥14.15॥***

14.15 I alone am omnipresent. I alone am the well established. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.16

अहमेव हि जीवात्मा अहमेव परात्परः ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.16॥

ahameva hi jīvātmā ahameva parātparaḥ ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ***॥14.16॥***

14.16 I alone am the individual Self. I alone am the beyond the beyond. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.17

अहमेव हि वाक्यार्थो अहमेव हि शङ्करः ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.17॥

ahameva hi vākyārtho ahameva hi śaṅkaraḥ ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ***॥14.17॥***

14.17 I alone am the import of the sacred utterances. I alone am Sankara, the bestower of auspiciousness. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.18

अहमेव हि दुर्लक्ष्य अहमेव प्रकाशकः ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.18॥

ahameva hi durlakṣya ahameva prakāśakaḥ ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ***॥14.18॥***

14.18 I alone am the impossible goal. I alone am the illuminator. Bliss is the supreme goal. This, which is visible, is nothing at all.

Verse 14.19

अहमेवाहमेवाहं अहमेव स्वयं स्वयम् ।
अहमेव परानन्दोऽहमेव हि चिन्मयः ॥14.19॥

ahamevāhamevāhaṃ ahameva svayaṃ svayam ।

ahameva parānando'hameva hi cinmayaḥ ***॥14.19॥***

14.19 I alone am me, me only. I alone am myself, my own Self. I am the highest Bliss. I am indeed consciousness.

Verse 14.20

अहमेव हि शुद्धात्मा अहमेव हि सन्मयः ।
अहमेव हि शून्यात्मा अहमेव हि सर्वगः ॥14.20॥

ahameva hi śuddhātmā ahameva hi sanmayaḥ ।

ahameva hi śūnyātmā ahameva hi sarvagaḥ ***॥14.20॥***

14.20 I alone am the pure Self. I alone am full of truth. I alone am the void Self. I alone am the all-reaching.

Verse 14.21

अहमेव हि वेदान्तः अहमेव हि चित्परः ॥14.21॥

ahameva hi vedāntaḥ ahameva hi citparaḥ **॥14.21॥**

14.21 I alone am the Vedanta, the pinnacle of knowledge. I alone am the consciousness supreme.

Verse 14.22

अहमेव हि चिन्मात्रं अहमेव हि चिन्मयः ।
अन्यन्न किञ्चिच्चिद्रूपादहं बाह्यविवर्जितः ॥14.22॥

ahameva hi cinmātraṃ ahameva hi cinmayaḥ ।

anyanna kiñciccidrūpādahaṃ bāhyavivarjitaḥ **॥14.22॥**

14.22 I alone am the consciousness only. I alone am full of awareness. Being consciousness I am nothing else in the least. I am devoid of anything exterior.

Verse 14.23

अहं न किञ्चिद्ब्रह्मात्मा अहं नान्यदहं परम् ।
नित्यशुद्धविमुक्तोऽहं नित्यतृप्तो निरञ्जनः ॥14.23॥

ahaṃ na kiñcidbrahmātmā ahaṃ nānyadahaṃ param ।

nityaśuddhavimukto'haṃ nityatṛpto nirañjanaḥ **॥14.23॥**

14.23 I am nothing at all. I am the Self that is Brahman. I am not anything else. I am the supreme. I am eternal, pure and free, ever contented and stainless.

Verse 14.24

आनन्दं परमानन्दमन्यत्किञ्चिन्न किञ्चन ।
नास्ति किञ्चिन्नास्ति किञ्चिन्नास्ति किञ्चित्परात्परात् ॥14.24॥

ānandaṃ paramānandamanyatkiñcinna kiñcana ।
nāsti kiñcinnāsti kiñcinnāsti kiñcitparātparāt ॥14.24॥

14.24 Bliss, the transcendental bliss. Nothing else, not at all. Nothing whatsoever, nothing at all. Beyond the supreme there is nothing at all.

Verse 14.25

आत्मैवेदं जगत्सर्वमात्मैवेदं मनोभवम् ।
आत्मैवेदं सुखं सर्वं आत्मैवेदमिदं जगत् ॥14.25॥

ātmaivedaṃ jagatsarvamātmaivedaṃ manobhavam ।
ātmaivedaṃ sukhaṃ sarvaṃ ātmaivedamidaṃ jagat ॥14.25॥

14.25 All this world is only the Self. All that is mind-born is verily the Self. All this happiness is only the Self. This world is the Self alone.

Verse 14.26

ब्रह्मैव सर्वं चिन्मात्रं अहं ब्रह्मैव केवलम् ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.26॥

brahmaiva sarvaṃ cinmātraṃ ahaṃ brahmaiva kevalam ।
ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ॥14.26॥

14.26 Everything is Brahman, only consciousness. I am Brahman alone. Bliss is the highest measure. This visible thing is nothing at all.

Verse 14.27

दृश्यं सर्वं परं ब्रह्म दृश्यं नास्त्येव सर्वदा ।
ब्रह्मैव सर्वसङ्कल्पो ब्रह्मैव न परं क्वचित् ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥14.27॥

dṛśyaṃ sarvaṃ paraṃ brahma dṛśyaṃ nāstyeva sarvadā ।

brahmaiva sarvasaṅkalpo brahmaiva na paraṃ kvacit ।

ānandaṃ paramaṃ mānaṃ idaṃ dṛśyaṃ na kiñcana ॥14.27॥

14.27 All that is seen is the supreme Brahman. That which is seen is ever nonexistent. Brahman alone is all thought. Nothing whatsoever but Brahman is the supreme. Bliss is the supreme measure. This, which is visible, is nothing at all.

Verse 14.28

ब्रह्मैव ब्रह्म चिद्रूपं चिदेवं चिन्मयं जगत् ।
असदेव जगत्सर्वं असदेव प्रपञ्चकम् ॥14.28॥

brahmaiva brahma cidrūpaṃ cidevaṃ cinmayaṃ jagat ।

asadeva jagatsarvaṃ asadeva prapañcakam ॥14.28॥

14.28 Brahman is indeed Brahman, of the form of awareness. The world is full of consciousness, consciousness alone. The whole world is only unreal. The phenomenal world is all unreal.

Verse 14.29

असदेवाहमेवास्मि असदेव त्वमेव हि ।
असदेव मनोवृत्तिरसदेव गुणागुणौ ॥14.29॥

asadevāhamevāsmi asadeva tvameva hi ।

asadeva manovṛttirasadeva guṇāguṇau ***॥14.29॥***

14.29 'I alone am' is indeed unreal. 'You alone are' is indeed unreal. The modes of mind are unreal. Attributes and their absence are unreal indeed.

Verse 14.30

असदेव मही सर्वा असदेव जलं सदा ।
असदेव जगत्खानि असदेव च तेजकम् ॥14.30॥

asadeva mahī sarvā asadeva jalaṃ sadā ।

asadeva jagatkhāni asadeva ca tejakam ***॥14.30॥***

14.30 The whole of earth is indeed unreal. Water is always unreal indeed. Indeed the world and sky are unreal. Light is ever unreal indeed.

Verse 14.31

असदेव सदा वायुरसदेवेदमित्यपि ।
अहङ्कारमसद्बुद्धिर्ब्रह्मैव जगतां गणः ॥14.31॥

asadeva sadā vāyurasadevedamityapi ।

ahaṅkāramasadbuddhirbrahmaiva jagatāṃ gaṇaḥ ***॥14.31॥***

14.31 Air is ever unreal indeed. Even all this is only unreal. Ego and intellect are unreal. The hosts (of beings) in the world are Brahman only.

Verse 14.32

असदेव सदा चित्तमात्मैवेदं न संशयः ।
असदेवासुराः सर्वे असदेवेश्वराकृतिः ॥14.32॥

asadeva sadā cittamātmaivedaṃ na saṃśayaḥ ।

asadevāsurāḥ sarve asadeveśvarākṛtiḥ ***॥14.32॥***

14.32 Thought force is always unreal. 'This' is unreal, there is no doubt. The demons are all unreal. The Lord's forms are unreal.

Verse 14.33

असदेव सदा विश्वं असदेव सदा हरिः ।
असदेव सदा ब्रह्मा तत्सृष्टिरसदेव हि ॥14.33॥

asadeva sadā viśvaṃ asadeva sadā hariḥ ।

asadeva sadā brahmā tatsṛṣṭirasadeva hi ***॥14.33॥***

14.33 The universe is always unreal. Hari (Vishnu) is always unreal. Brahman is always unreal. His creation too is unreal.

Verse 14.34

असदेव महादेवः असदेव गणेश्वरः ।
असदेव सदा चोमा असत्स्कन्दो गणेश्वरौ ॥14.34॥

asadeva mahādevaḥ asadeva gaṇeśvaraḥ ।

asadeva sadā comā asatskando gaṇeśvarau ***॥14.34॥***

14.34 The great Lord is unreal. The chief of hosts is unreal. Again, Uma (Parvati) is always unreal. Skanda and Ganesa are unreal.

Verse 14.35

असदेव सदा जीव असदेव हि देहकम् ।
असदेव सदा वेदा असद्देहान्तमेव च ॥14.35॥

asadeva sadā jīva asadeva hi dehakam ।

asadeva sadā vedā asaddehāntameva ca ***॥14.35॥***

14.35 The individual Self is always unreal. The body is unreal. The Vedas are always unreal. The termination of the body too is unreal.

Verse 14.36

धर्मशास्त्रं पुराणं च असत्ये सत्यविभ्रमः ।
असदेव हि सर्वं च असदेव परम्परा ॥14.36॥

dharmaśāstraṃ purāṇaṃ ca asatye satyavibhramaḥ ।

asadeva hi sarvaṃ ca asadeva paramparā ***॥14.36॥***

14.36 The Dharmasastras and the Puranas are only unreal and betray the truth. Everything is verily unreal. Lineage too is unreal.

Verse 14.37

असदेवेदमाद्यन्तमसदेव मुनीश्वराः ।
असदेव सदा लोका लोक्या अप्यसदेव हि ॥14.37॥

asadevedamādyantamasadeva munīśvarāḥ ।

asadeva sadā lokā lokyā apyasadeva hi ***॥14.37॥***

14.37 All this is unreal from beginning to end. The sages are unreal. The worlds are always unreal. All that are seen are also unreal.

Verse 14.38

असदेव सुखं दुःखं असदेव जयाजयौ ।
असदेव परं बन्धमसन्मुक्तिरपि ध्रुवम् ॥14.38॥

asadeva sukhaṃ duḥkhaṃ asadeva jayājayau ।

asadeva paraṃ bandhamasanmuktirapi dhruvam ***॥14.38॥***

14.38 Sorrow and pleasure are unreal. Victory and defeat are unreal. The great bondage is unreal. Even liberation is unreal, indeed.

Verse 14.39

असदेव मृतिर्जन्म असदेव जडाजडम् ।
असदेव जगत्सर्वमसदेवात्मभावना ॥14.39॥

asadeva mṛtirjanma asadeva jaḍājaḍam ।

asadeva jagatsarvamasadevātmabhāvanā ***॥14.39॥***

14.39 Death and birth are only unreal. The insentient and the non-insentient are unreal only. The whole world is unreal. The concept of self is only unreal.

Verse 14.40

असदेव च रूपाणि असदेव पदं शुभम् ।
असदेव सदा चाहमसदेव त्वमेव हि ॥14.40॥

asadeva ca rūpāṇi asadeva padaṃ śubham ।

asadeva sadā cāhamasadeva tvameva hi ***॥14.40॥***

14.40 Forms too are unreal. The state of auspiciousness is unreal. 'I' is always unreal. 'You' too is unreal indeed.

Verse 14.41

असदेव हि सर्वत्र असदेव चलाचलम् ।
असच्च सकलं भूतमसत्यं सकलं फलम् ॥14.41॥

asadeva hi sarvatra asadeva calācalam ।

asacca sakalaṃ bhūtamasatyaṃ sakalaṃ phalam ॥14.41॥

14.41 Unreality is omnipresent. The moving and unmoving are only unreal. All beings too are unreal. All results are unreal.

Verse 14.42

असत्यमखिलं विश्वमसत्यमखिलो गुणः ।
असत्यमखिलं शेषमसत्यमखिलं द्वयम् ॥14.42॥

asatyamakhilaṃ viśvamasatyamakhilo guṇaḥ ।

asatyamakhilaṃ śeṣamasatyamakhilaṃ dvayam ॥14.42॥

14.42 The entire universe is unreal. All attributes are unreal. All the remaining is unreal. All duality is unreal.

Verse 14.43

असत्यमखिलं पापं असत्यं श्रवणत्रयम् ।
असत्यं च सजातीयविजातीयमसत्सदा ॥14.43॥

asatyamakhilaṃ pāpaṃ asatyaṃ śravaṇatrayam ।

asatyaṃ ca sajātīyavijātīyamasatsadā ॥14.43॥

14.43 All sin is unreal. The threefold listening is unreal. The homogeneous and the heterogeneous groups are unreal.

Verse 14.44

असत्यमधिकाराश्च अनित्या विषयाः सदा ।
असदेव हि देवाद्या असदेव प्रयोजनम् ॥14.44॥

asatyamadhikārāśca anityā viṣayāḥ sadā ।

asadeva hi devādyā asadeva prayojanam ॥14.44॥

14.44 All power is unreal. All objects are ever impermanent. The gods and such are unreal. Purpose is unreal.

Verse 14.45

असदेव शमं नित्यं असदेव शमोऽनिशम् ।
असदेव च सन्देहं असद्युद्धं सुरासुरम् ॥14.45॥

asadeva śamaṃ nityaṃ asadeva śamo'niśam ।

asadeva ca sandehaṃ asadyuddhaṃ surāsuram ॥14.45॥

14.45 Tranquillity is always unreal. Forbearance is ever unreal. Doubt is only unreal. The god-demon wars are unreal.

Verses 14.46-47

असदेवेशभावं चासदेवोपास्यमेव हि ।
असच्च कालदेशादि असत्क्षेत्रादिभावनम् ॥14.46॥

तज्जन्यधर्माधर्मौ च असदेव विनिर्णयः ।
असच्च सर्वकर्माणि असदस्वपरभ्रमः ॥14.47॥

asadeveśabhāvaṃ cāsadevopāsyameva hi ।
asacca kāladeśādi asatkṣetrādibhāvanam ***॥14.46॥***

tajjanyadharmādharmau ca asadeva vinirṇayaḥ ।
asacca sarvakarmāṇi asadasvaparabhramaḥ ***॥14.47॥***

14.46 The concept of Isa, Lordship, is unreal. The worshipped is indeed unreal only. Time and space and such are unreal. The concepts of pilgrimage centres etcetera are unreal.

Merit and demerit arising thereof, and the related Conclusions are unreal. All actions are unreal. The misapprehensions of one's own and others are unreal.

Verse 14.48

असच्च चित्तसद्भाव असच्च स्थूलदेहकम् ।
असच्च लिङ्गदेहं च सत्यं सत्यं शिवं शपे ॥14.48॥

asacca cittasadbhāva asacca sthūladehakam ।

asacca liṅgadehaṃ ca satyaṃ satyaṃ śivaṃ śape ॥14.48॥

14.48 The notion of the existence of mind too is unreal. The gross body too is unreal. The subtle body too is unreal- truly, very truly, I say in the name of Siva.

Verse 14.49

असत्यं स्वर्गनरकं असत्यं तद्भवं सुखम् ।
असच्च ग्राहकं सर्वं असत्यं ग्राह्यरूपकम् ॥14.49॥

asatyaṃ svarganarakaṃ asatyaṃ tadbhavaṃ sukham ।

asacca grāhakaṃ sarvaṃ asatyaṃ grāhyarūpakam ॥14.49॥

14.49 Heaven and hell are unreal. The pleasure thereof is unreal. All grasping is unreal. All that is grasped is unreal.

Verse 14.50

असत्यं सत्यवद्भावं असत्यं ते शिवे शपे ।
असत्यं वर्तमानाख्यं असत्यं भूतरूपकम् ॥14.50॥

asatyaṃ satyavadbhāvaṃ asatyaṃ te śive śape ।

asatyaṃ vartamānākhyaṃ asatyaṃ bhūtarūpakam ॥14.50॥

14.50 That which shines as the truth is unreal, yes untruth I say, in the name of Siva. That which is known as present is unreal. That which is past is unreal.

Verse 14.51

असत्यं हि भविष्याख्यं सत्यं सत्यं शिवे शपे ।
असत्पूर्वमसन्मध्यमसदन्तमिदं जगत् ॥14.51॥

asatyaṃ hi bhaviṣyākhyaṃ satyaṃ satyaṃ śive śape ।

asatpūrvamasanmadhyamasadantamidaṃ jagat ॥14.51॥

14.51 That which is known as the future is verily unreal. It is the truth, the truth. I say this in the name of Siva. The beginning is unreal, the middle is unreal, so is the end of this world unreal.

Verse 14.52

असदेव सदा प्रायं असदेव न संशयः ।
असदेव सदा ज्ञानमज्ञानज्ञेयमेव च ॥14.52॥

asadeva sadā prāyaṃ asadeva na saṃśayaḥ ।

asadeva sadā jñānamajñānajñeyameva ca ॥14.52॥

14.52 Age is always unreal, unreal indeed. There is no doubt of this. Knowledge is ever unreal, and so are ignorance and the knowable.

Verse 14.53

असत्यं सर्वदा विश्वमसत्यं सर्वदा जडम् ।
असत्यं सर्वदा दृश्यं भाति तौ रङ्गशृङ्गवत् ॥14.53॥

asatyaṃ sarvadā viśvamasatyaṃ sarvadā jaḍam ।

asatyaṃ sarvadā dṛśyaṃ bhāti tau raṅgaśṛṅgavat ***॥14.53॥***

14.53 The universe is always unreal. The inert is ever unreal. The seen is always unreal. These shine like the horns of a horse.

Verse 14.54

असत्यं सर्वदा भावः असत्यं कोशसम्भवम् ।
असत्यं सकलं मन्त्रं सत्यं सत्यं न संशयः ॥14.54॥

asatyaṃ sarvadā bhāvaḥ asatyaṃ kośasambhavam ।

asatyaṃ sakalaṃ mantraṃ satyaṃ satyaṃ na saṃśayaḥ ***॥14.54॥***

14.54 Imagination is always unreal. The products of sheaths are unreal. All mantras are unreal. This is the truth, the truth. There is no doubt of this.

Verse 14.55

आत्मनोऽन्यज्जगन्नास्ति नास्त्यनात्ममिदं सदा ।
आत्मनोऽन्यन्मृषैवेदं सत्यं सत्यं न संशयः ॥14.55॥

ātmano'nyajjagannāsti nāstyanātmamidaṃ sadā ।

ātmano'nyanmṛṣaivedaṃ satyaṃ satyaṃ na saṃśayaḥ ***॥14.55॥***

14.55 Other than the Self there is no world. There is nothing of this nonself ever. Any of this other than the Self is unreal. There is no doubt that this is the truth, the truth.

Verse 14.56

आत्मनोऽन्यत्सुखं नास्ति आत्मनोऽन्यन्न किञ्चन ।
आत्मनोऽन्या गतिर्नास्ति स्थितमात्मनि सर्वदा ॥14.56॥

ātmano'nyatsukhaṃ nāsti ātmano'nyanna kiñcana ।

ātmano'nyā gatirnāsti sthitamātmani sarvadā ***॥14.56॥***

14.56 There is no happiness apart from the Self. There is not a whit apart from the Self. There is no refuge other than the Self. Remain in the Self always.

Verse 14.57

आत्मनोऽन्यन्न हि क्वापि आत्मनोऽन्यत्तृणं न हि ।
आत्मनोऽन्यन्न किञ्चिच्च क्वचिदप्यात्मनो न हि ॥14.57॥

ātmano'nyanna hi kvāpi ātmano'nyattṛṇaṃ na hi ।

ātmano'nyanna kiñcicca kvacidapyātmano na hi ***॥14.57॥***

14.57 There is nothing anywhere apart from the Self. Not a blade of grass is apart from the Self. There is not even an iota other than the Self. Nowhere there is anything apart from the Self.

Verse 14.58

आत्मानन्दप्रकरणमेतत्तेऽभिहितं मया ।
यः श्रृणोति सकृद्विद्वान्ब्रह्मैव भवति स्वयम् ॥14.58॥

ātmānandaprakaraṇametatte'bhihitaṃ mayā ।

yaḥ śṛṇoti sakṛdvidvānbrahmaiva bhavati svayam ***॥14.58॥***

14.58 This exposition of the Bliss of the Self is explained to you by me. The wise one who hears this, oneself becomes Brahman.

Verse 14.59

सकृच्छ्रवणमात्रेण सद्योबन्धविमुक्तिदम् ।
एतद्ग्रन्थार्थमात्रं वै गृणन् सर्वैर्विमुच्यते ॥14.59॥

sakṛcchravaṇamātreṇa sadyobandhavimuktidam ।

etadgranthārthamātraṃ vai gṛṇan sarvairvimucyate ***॥14.59॥***

14.59 Hearing this alone is capable of imparting instantaneous emancipation. By grasping the meaning of the text, one is freed from all limitations.

Verse 14.60

सूतः - Suta

पूर्णं सत्यं महेशं भज नियतहृदा योऽन्तरायैर्विहीनः
सो नित्यो निर्विकल्पो भवति भुवि सदा ब्रह्मभूतो ऋतात्मा ।
विच्छिन्नग्रन्थिरीशे शिवविमलपदे विद्यते भासतेऽन्तः
आरामोऽन्तर्भवति नियतं विश्वभूतो मृतश्च ॥14.60॥

pūrṇaṃ satyaṃ maheśaṃ bhaja niyatahṛdā yo'ntarāyairvihīnaḥ
so nityo nirvikalpo bhavati bhuvi sadā brahmabhūto ṛtātmā ।
vicchinnagranthirīśe śivavimalapade vidyate bhāsate'ntaḥ
ārāmo'ntarbhavati niyataṃ viśvabhūto mṛtaśca ॥14.60॥

14.60 Suta:- Worship with a disciplined heart the great Lord Mahesa who is the perfect, the true and the one devoid of interstices. Such a one becomes here in this world eternal, without agitation, of the form of Brahman and the Self established. The knot of the heart cut asunder, he shines within and rests inwardly. As the world becomes dead to him, he becomes one with the auspicious and blemishless feet of Isvara.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे आत्मानन्दप्रकरणवर्णनं नाम चतुर्दशोऽध्यायः ॥

॥ iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde ātmānandaprakaraṇavarṇanaṃ nāma caturdaśo'dhyāyaḥ ॥

Thus concludes chapter fourteen, a dialogue between Ribhu and Nidagha, entitled "The description of the topic

called Bliss of the Self" in the sixth amsa called Sankara in Sri Siva Rahasyam.

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Ch.15 Brahman Alone Is All

15. ब्रह्मैव सर्वं प्रकरणनिरूपणं नाम पञ्चदशोऽध्यायः ।

brahmaiva sarvaṃ prakaraṇanirūpaṇaṃ nāma pañcadaśo'dhyāyaḥ

Exposition of the Topic “Brahman Alone Is All”

Verse 15.1

ऋभुः - Ribhu

महारहस्यं वक्ष्यामि गुह्याद्गुह्यतरं पुनः ।
अत्यन्तदुर्लभं लोके सर्वं ब्रह्मैव केवलम् ॥15.1॥

mahārahasyaṃ vakṣyāmi guhyādguhyataraṃ punaḥ ।
atyantadurlabhaṃ loke sarvaṃ brahmaiva kevalam ***॥15.1॥***

15.1 Ribhu:- I shall again reveal the great secret that is more confidential than any secret and hard to attain in the world. All is just Brahman alone.

Verse 15.2

ब्रह्ममात्रमिदं सर्वं ब्रह्ममात्रमसन्न हि ।
ब्रह्ममात्रं श्रुतं सर्वं सर्वं ब्रह्मैव केवलम् ॥15.2॥

brahmamātramidaṃ sarvaṃ brahmamātramasanna hi ।
brahmamātraṃ śrutaṃ sarvaṃ sarvaṃ brahmaiva kevalam
॥15.2॥

15.2 Brahman alone is all this. Brahman alone is not unreal. Brahman alone is all that is heard. All is indeed Brahman only.

Verse 15.3

ब्रह्ममात्रं महायन्त्रं ब्रह्ममात्रं क्रियाफलम् ।
ब्रह्ममात्रं महावाक्यं सर्वं ब्रह्मैव केवलम् ॥15.3॥

brahmamātraṃ mahāyantraṃ brahmamātraṃ kriyāphalam ।
brahmamātraṃ mahāvākyaṃ sarvaṃ brahmaiva kevalam ***॥15.3॥***

15.3 Brahman alone is the great mystic design. Brahman alone is the fruit of action. Brahman alone is the great aphorism. All is indeed Brahman only.

Verse 15.4

ब्रह्ममात्रं जगत्सर्वं ब्रह्ममात्रं जडाजडम् ।
ब्रह्ममात्रं परं देहं सर्वं ब्रह्मैव केवलम् ॥15.4॥

brahmamātraṃ jagatsarvaṃ brahmamātraṃ jaḍājaḍam ।
brahmamātraṃ paraṃ dehaṃ sarvaṃ brahmaiva kevalam
॥15.4॥

15.4 Brahman alone is the whole world. Brahman alone is the sentient and the insentient. Brahman alone is the Supreme and the body. All is indeed Brahman only.

Verse 15.5

ब्रह्ममात्रं गुणं प्रोक्तं ब्रह्ममात्रमहं महत् ।
ब्रह्ममात्रं परं ब्रह्म सर्वं ब्रह्मैव केवलम् ॥15.5॥

brahmamātraṃ guṇaṃ proktaṃ brahmamātramahaṃ mahat ।
brahmamātraṃ paraṃ brahma sarvaṃ brahmaiva kevalam
॥15.5॥

15.5 Brahman alone is said to be the attributes. Brahman alone is 'I' and the projected light. Brahman alone is the supreme Brahman. All is indeed Brahman only.

Verse 15.6

ब्रह्ममात्रमिदं वस्तु ब्रह्ममात्रं स च पुमान् ।
ब्रह्ममात्रं च यत्किञ्चित्सर्वं ब्रह्मैव केवलम् ॥15.6॥

brahmamātramidaṃ vastu brahmamātraṃ sa ca pumān ।
brahmamātraṃ ca yatkiñcitsarvaṃ brahmaiva kevalam ***॥15.6॥***

15.6 Brahman alone is this object. Brahman alone is that man too. Whatever little there is, is Brahman alone. All is indeed Brahman only.

Verse 15.7

ब्रह्ममात्रमनन्तात्मा ब्रह्ममात्रं परं सुखम् ।
ब्रह्ममात्रं परं ज्ञानं सर्वं ब्रह्मैव केवलम् ॥15.7॥

brahmamātramanantātmā brahmamātraṃ paraṃ sukham ।
brahmamātraṃ paraṃ jñānaṃ sarvaṃ brahmaiva kevalam
॥15.7॥

15.7 Brahman alone is the limitless Self. Brahman alone is the transcendental happiness. Brahman alone is the supreme knowledge. All is indeed Brahman only.

Verse 15.8

ब्रह्ममात्रं परं पारं ब्रह्ममात्रं पुरत्रयम् ।
ब्रह्ममात्रमनेकत्वं सर्वं ब्रह्मैव केवलम् ॥15.8॥

brahmamātraṃ paraṃ pāraṃ brahmamātraṃ puratrayam ।
brahmamātramanekatvaṃ sarvaṃ brahmaiva kevalam ***॥15.8॥***

15.8 Brahman alone is the ultimate shore. Brahman alone is the triad of cities (states). Brahman alone is the multiplicity. All is indeed Brahman only.

Verse 15.9

ब्रह्मैव केवलं गन्धं ब्रह्मैव परमं पदम् ।
ब्रह्मैव केवलं घ्राणं सर्वं ब्रह्मैव केवलम् ॥15.9॥

brahmaiva kevalaṃ gandhaṃ brahmaiva paramaṃ padam ।

brahmaiva kevalaṃ ghrāṇaṃ sarvaṃ brahmaiva kevalam ॥15.9॥

15.9 Smell is indeed Brahman only. The supreme transcendence is Brahman only. The sense of smell is indeed Brahman only. All is indeed Brahman alone.

Verse 15.10

ब्रह्मैव केवलं स्पर्शं शब्दं ब्रह्मैव केवलम् ।
ब्रह्मैव केवलं रूपं सर्वं ब्रह्मैव केवलम् ॥15.10॥

brahmaiva kevalaṃ sparśaṃ śabdaṃ brahmaiva kevalam ।

brahmaiva kevalaṃ rūpaṃ sarvaṃ brahmaiva kevalam ॥15.10॥

15.10 Touch is indeed Brahman only. Sound is indeed Brahman only. Form is indeed Brahman only. All is indeed Brahman alone.

Verse 15.11

ब्रह्मैव केवलं लोकं रसो ब्रह्मैव केवलम् ।
ब्रह्मैव केवलं चित्तं सर्वं ब्रह्मैव केवलम् ॥15.11॥

brahmaiva kevalaṃ lokaṃ raso brahmaiva kevalam ।

brahmaiva kevalaṃ cittaṃ sarvaṃ brahmaiva kevalam ॥15.11॥

15.11 The world is indeed Brahman only. The essence is indeed Brahman only. The mind is indeed Brahman only. All is indeed Brahman alone.

Verse 15.12

तत्पदं च सदा ब्रह्म त्वं पदं ब्रह्म एव हि ।
असीत्येव पदं ब्रह्म ब्रह्मैक्यं केवलं सदा ॥15.12॥

tatpadaṃ ca sadā brahma tvaṃ padaṃ brahma eva hi ।

asītyeva padaṃ brahma brahmaikyaṃ kevalaṃ sadā ॥15.12॥

15.12 The word 'that' is ever Brahman and the word 'you' is indeed Brahman only. The word 'art' is Brahman (as in 'That thou art'). Union with Brahman alone is, ever.

Verse 15.13

ब्रह्मैव केवलं गुह्यं ब्रह्म बाह्यं च केवलम् ।
ब्रह्मैव केवलं नित्यं सर्वं ब्रह्मैव केवलम् ॥15.13॥

brahmaiva kevalaṃ guhyaṃ brahma bāhyaṃ ca kevalam ।

brahmaiva kevalaṃ nityaṃ sarvaṃ brahmaiva kevalam ॥15.13॥

15.13 The secretive is indeed Brahman alone, and the exterior is Brahman alone. The Eternal is indeed Brahman alone. All is indeed Brahman alone.

Verse 15.14

ब्रह्मैव तज्जलानीति जगदाद्यन्तयोः स्थितिः ।
ब्रह्मैव जगदाद्यन्तं सर्वं ब्रह्मैव केवलम् ॥15.14॥

brahmaiva tajjalānīti jagadādyantayoḥ sthitiḥ ।

brahmaiva jagadādyantaṃ sarvaṃ brahmaiva kevalam ॥15.14॥

15.14 Brahman alone is 'waters are That'; the state of the beginning and end of the world. Brahman alone is the beginning and end of the world. All is indeed Brahman alone.

Verse 15.15

ब्रह्मैव चास्ति नास्तीति ब्रह्मैवाहं न संशयः ।
ब्रह्मैव सर्वं यत्किञ्चित्सर्वं ब्रह्मैव केवलम् ॥15.15॥

brahmaiva cāsti nāstīti brahmaivāhaṃ na saṃśayaḥ ।

brahmaiva sarvaṃ yatkiñcitsarvaṃ brahmaiva kevalam ॥15.15॥

15.15 Being and nonbeing are Brahman only. I am only Brahman - there is no doubt of this. Whatever in the least there is, is Brahman only. All is indeed Brahman only.

Verse 15.16

ब्रह्मैव जाग्रत्सर्वं हि ब्रह्ममात्रमहं परम् ।
ब्रह्मैव सत्यमस्तित्वं ब्रह्मैव तुर्यमुच्यते ॥15.16॥

brahmaiva jāgratsarvaṃ hi brahmamātramahaṃ param ।

brahmaiva satyamastitvaṃ brahmaiva turyamucyate ॥15.16॥

15.16 Waking state is all Brahman only. I am the supreme Brahman only. Truth and existence are Brahman only. Brahman alone is said to be the fourth state.

Verse 15.17

ब्रह्मैव सत्ता ब्रह्मैव ब्रह्मैव गुरुभावनम् ।
ब्रह्मैव शिष्यसद्भावं मोक्षं ब्रह्मैव केवलम् ॥15.17॥

brahmaiva sattā brahmaiva brahmaiva gurubhāvanam ।

brahmaiva śiṣyasadbhāvaṃ mokṣaṃ brahmaiva kevalam ॥15.17॥

15.17 Being is Brahman, Brahman alone. Regard for the Guru is Brahman alone. The noble attitude of the disciple is Brahman only. Liberation is indeed Brahman alone.

Verse 15.18

पूर्वापरं च ब्रह्मैव पूर्णं ब्रह्म सनातनम् ।
ब्रह्मैव केवलं साक्षात्सर्वं ब्रह्मैव केवलम् ॥15.18॥

pūrvāparaṃ ca brahmaiva pūrṇaṃ brahma sanātanam ।
brahmaiva kevalaṃ sākṣātsarvaṃ brahmaiva kevalam ॥15.18॥

15.18 The before and the after are Brahman only. The complete and the ancient is Brahman alone. The direct presence is Brahman alone. All is indeed Brahman alone.

Verse 15.19

ब्रह्म सच्चित्सुखं ब्रह्म पूर्णं ब्रह्म सनातनम् ।
ब्रह्मैव केवलं साक्षात्सर्वं ब्रह्मैव केवलम् ॥15.19॥

brahma saccitsukhaṃ brahma pūrṇaṃ brahma sanātanam ।
brahmaiva kevalaṃ sākṣātsarvaṃ brahmaiva kevalam ॥15.19॥

15.19 Being-Consciousness-Bliss is Brahman, Brahman. Brahman is the perfect, the ancient. The direct presence is Brahman alone. All is indeed Brahman alone.

Verse 15.20

ब्रह्मैव केवलं सच्चित्सुखं ब्रह्मैव केवलम् ।
आनन्दं ब्रह्म सर्वत्र प्रियरूपमवस्थितम् ॥15.20॥

brahmaiva kevalaṃ saccitsukhaṃ brahmaiva kevalam ।
ānandaṃ brahma sarvatra priyarūpamavasthitam ॥15.20॥

15.20 Brahman alone is Being-Consciousness-Bliss, Brahman alone. Joy is Brahman everywhere manifesting as the adorable.

Verse 15.21

शुभवासनया जीवं शिववद्भाति सर्वदा ।
पापवासनया जीवो नरकं भोज्यवत् स्थितम् ॥15.21॥

śubhavāsanayā jīvaṃ śivavadbhāti sarvadā ।

pāpavāsanayā jīvo narakaṃ bhojyavat sthitam ***॥15.21॥***

15.21 The individual exhibiting auspicious tendencies shines as Siva always. The individual with sinful traits remains to experience hell.

Verse 15.22

ब्रह्मैवेन्द्रियवद्भानं ब्रह्मैव विषयादिवत् ।
ब्रह्मैव व्यवहारश्च सर्वं ब्रह्मैव केवलम् ॥15.22॥

brahmaivendriyavadbhānaṃ brahmaiva viṣayādivat ।

brahmaiva vyavahāraśca sarvaṃ brahmaiva kevalam ***॥15.22॥***

15.22 Brahman alone shines as the senses, Brahman alone as the objects and the activity is only Brahman. All is indeed Brahman alone.

Verse 15.23

ब्रह्मैव सर्वमानन्दं ब्रह्मैव ज्ञानविग्रहम् ।
ब्रह्मैव मायाकार्याख्यं सर्वं ब्रह्मैव केवलम् ॥15.23॥

brahmaiva sarvamānandaṃ brahmaiva jñānavigraham ।
brahmaiva māyākāryākhyaṃ sarvaṃ brahmaiva kevalam
॥15.23॥

15.23 All joy is only Brahman. Brahman alone is knowledge personified. The operation of Maya is said to be Brahman only. All is indeed Brahman alone.

Verse 15.24

ब्रह्मैव यज्ञसन्धानं ब्रह्मैव हृदयाम्बरम् ।
ब्रह्मैव मोक्षसाराख्यं सर्वं ब्रह्मैव केवलम् ॥15.24॥

brahmaiva yajñasandhānaṃ brahmaiva hṛdayāmbaram ।
brahmaiva mokṣasārākhyaṃ sarvaṃ brahmaiva kevalam
॥15.24॥

15.24 The process of sacrifice is Brahman alone. The heart-space is Brahman alone. The essence of liberation is said to be Brahman only. All is indeed Brahman alone.

Verse 15.25

ब्रह्मैव शुद्धाशुद्धं च सर्वं ब्रह्मैव कारणम् ।
ब्रह्मैव कार्यं भूलोकं सर्वं ब्रह्मैव केवलम् ॥15.25॥

brahmaiva śuddhāśuddhaṃ ca sarvaṃ brahmaiva kāraṇam ।
brahmaiva kāryaṃ bhūlokaṃ sarvaṃ brahmaiva kevalam
॥15.25॥

15.25 The pure and the impure are only Brahman. The cause of all is Brahman alone. The affairs of the earth are Brahman alone. All is indeed Brahman alone.

Verse 15.26

ब्रह्मैव नित्यतृप्तात्मा ब्रह्मैव सकलं दिनम् ।
ब्रह्मैव तूष्णीं भूतात्मा सर्वं ब्रह्मैव केवलम् ॥15.26॥

brahmaiva nityatṛptātmā brahmaiva sakalaṃ dinam ।
brahmaiva tūṣṇīṃ bhūtātmā sarvaṃ brahmaiva kevalam ***॥15.26॥***

15.26 The ever satisfied Self is Brahman alone. All the days are Brahman only. The silent Self of the beings is Brahman only. All is indeed Brahman alone.

Verse 15.27

ब्रह्मैव वेदसारार्थः ब्रह्मैव ध्यानगोचरम् ।
ब्रह्मैव योगयोगाख्यं सर्वं ब्रह्मैव केवलम् ॥15.27॥

brahmaiva vedasārārthaḥ brahmaiva dhyānagocaram ।
brahmaiva yogayogākhyaṃ sarvaṃ brahmaiva kevalam ***॥15.27॥***

15.27 The essential import of the Vedas is only Brahman. Brahman alone is realized through meditation. The

accomplishment of all yogas is said to be Brahman only. All is indeed Brahman alone.

Verse 15.28

नानारूपत्वाद्ब्रह्म उपाधित्वेन दृश्यते ।
मायामात्रमिति ज्ञात्वा वस्तुतो नास्ति तत्त्वतः ॥15.28॥

nānārūpatvādbrahma upādhitvena dṛśyate ।

māyāmātramiti jñātvā vastuto nāsti tattvataḥ ***॥15.28॥***

15.28 Brahman appears as diverse forms because of the limiting adjuncts. When this is realized as only an illusion, nothing exists by its own virtue.

Verse 15.29

ब्रह्मैव लोकवद्भाति ब्रह्मैव जनवत्तथा ।
ब्रह्मैव रूपवद्भाति वस्तुतो नास्ति किञ्चन ॥15.29॥

brahmaiva lokavadbhāti brahmaiva janavattathā ।

brahmaiva rūpavadbhāti vastuto nāsti kiñcana ***॥15.29॥***

15.29 Brahman alone shines as the world. Brahman alone is, as the people also. Brahman alone shines as the form. All is indeed Brahman alone.

Verse 15.30

ब्रह्मैव देवताकारं ब्रह्मैव मुनिमण्डलम् ।
ब्रह्मैव ध्यानरूपं च सर्वं ब्रह्मैव केवलम् ॥15.30॥

brahmaiva devatākāraṃ brahmaiva munimaṇḍalam ।
brahmaiva dhyānarūpaṃ ca sarvaṃ brahmaiva kevalam ***॥15.30॥***

15.30 Brahman alone is forms of the divine. Brahman alone is assembly of sages. Brahman alone is of the form of meditation. All is indeed Brahman alone.

Verse 15.31

ब्रह्मैव ज्ञानविज्ञानं ब्रह्मैव परमेश्वरः ।
ब्रह्मैव शुद्धबुद्धात्मा सर्वं ब्रह्मैव केवलम् ॥15.31॥

brahmaiva jñānavijñānaṃ brahmaiva parameśvaraḥ ।
brahmaiva śuddhabuddhātmā sarvaṃ brahmaiva kevalam
॥15.31॥

15.31 Brahman alone is absolute and relative knowledge. Brahman alone is the supreme Lord. Brahman alone is the pure, enlightened Self. All is indeed Brahman alone.

Verse 15.32

ब्रह्मैव परमानन्दं ब्रह्मैव व्यापकं महत् ।
ब्रह्मैव परमार्थं च सर्वं ब्रह्मैव केवलम् ॥15.32॥

brahmaiva paramānandaṃ brahmaiva vyāpakaṃ mahat ।

brahmaiva paramārthaṃ ca sarvaṃ brahmaiva kevalam ॥15.32॥

15.32 Brahman alone is the highest happiness. Brahman alone is the expanding light of consciousness. Brahman alone is the paramount fulfillment. All is indeed Brahman alone.

Verse 15.33

ब्रह्मैव यज्ञरूपं च ब्रह्म हव्यं च केवलम् ।
ब्रह्मैव जीवभूतात्मा सर्वं ब्रह्मैव केवलम् ॥15.33॥

brahmaiva yajñarūpaṃ ca brahma havyaṃ ca kevalam ।

brahmaiva jīvabhūtātmā sarvaṃ brahmaiva kevalam ॥15.33॥

15.33 Brahman alone is the form of sacrifice. Brahman alone is the sacred offering. Brahman alone is the Self of the living being. All is indeed Brahman alone.

Verse 15.34

ब्रह्मैव सकलं लोकं ब्रह्मैव गुरुशिष्यकम् ।
ब्रह्मैव सर्वसिद्धिं च सर्वं ब्रह्मैव केवलम् ॥15.34॥

brahmaiva sakalaṃ lokaṃ brahmaiva guruśiṣyakam ।

brahmaiva sarvasiddhiṃ ca sarvaṃ brahmaiva kevalam ॥15.34॥

15.34 Brahman alone is the whole world. Brahman alone is the Guru and disciple. Brahman alone is all the accomplishments. All is indeed Brahman alone.

Verse 15.35

ब्रह्मैव सर्वमन्त्रं च ब्रह्मैव सकलं जपम् ।
ब्रह्मैव सर्वकार्यं च सर्वं ब्रह्मैव केवलम् ॥15.35॥

brahmaiva sarvamantraṃ ca brahmaiva sakalaṃ japam ।

brahmaiva sarvakāryaṃ ca sarvaṃ brahmaiva kevalam ॥15.35॥

15.35 Brahman alone is all the mantras. Brahman alone is all the repetition. Brahman alone is all the actions. All is indeed Brahman alone.

Verse 15.36

ब्रह्मैव सर्वशान्तत्वं ब्रह्मैव हृदयान्तरम् ।
ब्रह्मैव सर्वकैवल्यं सर्वं ब्रह्मैव केवलम् ॥15.36॥

brahmaiva sarvaśāntatvaṃ brahmaiva hṛdayāntaram ।

brahmaiva sarvakaivalyaṃ sarvaṃ brahmaiva kevalam ॥15.36॥

15.36 Brahman alone is all peacefulness. Brahman alone is the core of heart. Brahman alone is all unitariness. All is indeed Brahman alone.

Verse 15.37

ब्रह्मैवाक्षरभावञ्च ब्रह्मैवाक्षरलक्षणम् ।
ब्रह्मैव ब्रह्मरूपञ्च सर्वं ब्रह्मैव केवलम् ॥15.37॥

brahmaivākṣarabhāvañca brahmaivākṣaralakṣaṇam ।

brahmaiva brahmarūpañca sarvaṃ brahmaiva kevalam ॥15.37॥

15.37 Brahman alone is the state of the imperishable. Brahman alone is the characteristic of the imperishable.

Brahman alone is of the form of Brahman. All is indeed Brahman alone.

Verse 15.38

ब्रह्मैव सत्यभवनं ब्रह्मैवाहं न संशयः ।
ब्रह्मैव तत्पदार्थञ्च सर्वं ब्रह्मैव केवलम् ॥15.38॥

brahmaiva satyabhavanaṃ brahmaivāhaṃ na saṃśayaḥ ।
brahmaiva tatpadārthañca sarvaṃ brahmaiva kevalam ***॥15.38॥***

15.38 Brahman alone is the abode of truth. Brahman alone am I - there is no doubt of this. Brahman alone is the import of the word 'that'. All is indeed Brahman alone.

Verse 15.39

ब्रह्मैवाहम्पदार्थञ्च ब्रह्मैव परमेश्वरः ।
ब्रह्मैव त्वम्पदार्थञ्च सर्वं ब्रह्मैव केवलम् ॥15.39॥

brahmaivāhampadārthañca brahmaiva parameśvaraḥ ।
brahmaiva tvampadārthañca sarvaṃ brahmaiva kevalam
॥15.39॥

15.39 Brahman alone is the import of the word 'I' and Brahman alone is the supreme Lord. Brahman alone is the meaning of the word 'you'. All is indeed Brahman alone.

Verse 15.40

ब्रह्मैव यद्यत्परमं ब्रह्मैवेति परायणम् ।
ब्रह्मैव कलनाभावं सर्वं ब्रह्मैव केवलम् ॥15.40॥

brahmaiva yadyatparamaṃ brahmaiveti parāyaṇam ।

brahmaiva kalanābhāvaṃ sarvaṃ brahmaiva kevalam ॥15.40॥

15.40 Whatever supreme there is, is Brahman alone. Brahman alone is the ultimate resort. Brahman alone is objective knowledge. All is indeed Brahman alone.

Verse 15.41

ब्रह्म सर्वं न सन्देहो ब्रह्मैव त्वं सदाशिवः ।
ब्रह्मैवेदं जगत्सर्वं सर्वं ब्रह्मैव केवलम् ॥15.41॥

brahma sarvaṃ na sandeho brahmaiva tvaṃ sadāśivaḥ ।

brahmaivedaṃ jagatsarvaṃ sarvaṃ brahmaiva kevalam ॥15.41॥

15.41 Brahman is all - there is no doubt of this. Brahman alone are you, the ever auspicious. Brahman alone is this entire world. All is indeed Brahman alone.

Verse 15.42

ब्रह्मैव सर्वसुलभं ब्रह्मैवात्मा स्वयं स्वयम् ।
ब्रह्मैव सुखमात्रत्वात्सर्वं ब्रह्मैव केवलम् ॥15.42॥

brahmaiva sarvasulabhaṃ brahmaivātmā svayaṃ svayam ।

brahmaiva sukhamātratvātsarvaṃ brahmaiva kevalam ॥15.42॥

15.42 Brahman alone is all so attainable. Brahman alone is the Self by itself, by itself. As Brahman alone is only Bliss, all is indeed Brahman alone.

Verse 15.43

ब्रह्मैव सर्वं ब्रह्मैव ब्रह्मणोऽन्यदसत्सदा ।
ब्रह्मैव ब्रह्ममात्रात्मा सर्वं ब्रह्मैव केवलम् ॥15.43॥

brahmaiva sarvaṃ brahmaiva brahmaṇo'nyadasatsadā ।
brahmaiva brahmamātrātmā sarvaṃ brahmaiva kevalam
॥15.43॥

15.43 Brahman alone is all, only Brahman. Anything apart from Brahman is ever unreal. Brahman alone is only Brahman, the Self. All is indeed Brahman alone.

Verse 15.44

ब्रह्मैव सर्ववाक्यार्थः ब्रह्मैव परमं पदम् ।
ब्रह्मैव सत्यासत्यं च सर्वं ब्रह्मैव केवलम् ॥15.44॥

brahmaiva sarvavākyārthaḥ brahmaiva paramaṃ padam ।
brahmaiva satyāsatyaṃ ca sarvaṃ brahmaiva kevalam ***॥15.44॥***

15.44 Brahman alone is the significance of all utterances. Brahman alone is the supreme state. Brahman alone is truth and untruth too. All is indeed Brahman alone.

Verse 15.45

ब्रह्मैवैकमनाद्यन्तं ब्रह्मैवैकं न संशयः ।
ब्रह्मैवैकं चिदानन्दः सर्वं ब्रह्मैव केवलम् ॥15.45॥

brahmaivaikamanādyantaṃ brahmaivaikaṃ na saṃśayaḥ ।
brahmaivaikaṃ cidānandaḥ sarvaṃ brahmaiva kevalam ***॥15.45॥***

15.45 Brahman alone is the one devoid of beginning and end. Brahman alone is the One - there is no doubt of this.

Brahman alone is the one bliss of consciousness. All is indeed Brahman alone.

Verse 15.46

ब्रह्मैवैकं सुखं नित्यं ब्रह्मैवैकं परायणम् ।
ब्रह्मैवैकं परं ब्रह्म सर्वं ब्रह्मैव केवलम् ॥15.46॥

brahmaivaikaṃ sukhaṃ nityaṃ brahmaivaikaṃ parāyaṇam ।
brahmaivaikaṃ paraṃ brahma sarvaṃ brahmaiva kevalam
॥15.46॥

15.46 Brahman alone is the one eternal happiness. Brahman alone is the sole support. Brahman alone is the one supreme Brahman. All is indeed Brahman alone.

Verse 15.47

ब्रह्मैव चित्स्वयं स्वस्थं ब्रह्मैव गुणवर्जितम् ।
ब्रह्मैवात्यन्तिकं सर्वं सर्वं ब्रह्मैव केवलम् ॥15.47॥

brahmaiva citsvayaṃ svasthaṃ brahmaiva guṇavarjitam ।
brahmaivātyantikaṃ sarvaṃ sarvaṃ brahmaiva kevalam
॥15.47॥

15.47 Brahman alone is Consciousness itself, self-abiding; Brahman alone is rid of adjuncts. Brahman alone is the eternal all. All is indeed Brahman alone.

Verse 15.48

ब्रह्मैव निर्मलं सर्वं ब्रह्मैव सुलभं सदा ।
ब्रह्मैव सत्यं सत्यानां सर्वं ब्रह्मैव केवलम् ॥15.48॥

brahmaiva nirmalaṃ sarvaṃ brahmaiva sulabhaṃ sadā ।
brahmaiva satyaṃ satyānāṃ sarvaṃ brahmaiva kevalam
॥15.48॥

15.48 Brahman alone is all that is pure. Brahman is the ever easily accomplished. Brahman alone is the truth of truths. All is indeed Brahman alone.

Verse 15.49

ब्रह्मैव सौख्यं सौख्यं च ब्रह्मैवाहं सुखात्मकम् ।
ब्रह्मैव सर्वदा प्रोक्तं सर्वं ब्रह्मैव केवलम् ॥15.49॥

brahmaiva saukhyaṃ saukhyaṃ ca brahmaivāhaṃ sukhātmakam ।

brahmaiva sarvadā proktaṃ sarvaṃ brahmaiva kevalam ***॥15.49॥***

15.49 Brahman alone is happiness, verily happiness. Brahman alone am I, the blissful Self. Brahman alone is the ever spoken of. All is indeed Brahman alone.

Verse 15.50

ब्रह्मैवमखिलं ब्रह्म ब्रह्मैकं सर्वसाक्षिकम् ।
ब्रह्मैव भूरिभवनं सर्वं ब्रह्मैव केवलम् ॥15.50॥

brahmaivamakhilaṃ brahma brahmaikaṃ sarvasākṣikam ।

brahmaiva bhūribhavanaṃ sarvaṃ brahmaiva kevalam ॥15.50॥

15.50 Brahman alone is the complete Brahman. Brahman is the one witness of all. Brahman alone is the lavish abode. All is indeed Brahman alone.

Verse 15.51

ब्रह्मैव परिपूर्णात्मा ब्रह्मैकं सारमव्ययम् ।
ब्रह्मैव कारणं मूलं ब्रह्मैवैकं परायणम् ॥15.51॥

brahmaiva paripūrṇātmā brahmaikaṃ sāramavyayam ।

brahmaiva kāraṇaṃ mūlaṃ brahmaivaikaṃ parāyaṇam ॥15.51॥

15.51 Brahman alone is the all-round perfect Self. Brahman alone is the undiminishing essence. Brahman alone is the root cause. Brahman alone is the refuge.

Verse 15.52

ब्रह्मैव सर्वभूतात्मा ब्रह्मैव सुखविग्रहम् ।
ब्रह्मैव नित्यतृप्तात्मा सर्वं ब्रह्मैव केवलम् ॥15.52॥

brahmaiva sarvabhūtātmā brahmaiva sukhavigraham ।

brahmaiva nityatṛptātmā sarvaṃ brahmaiva kevalam ॥15.52॥

15.52 Brahman alone is the Self of all beings. Brahman alone is the embodiment of happiness. Brahman alone is the eternally satisfied Self. All is indeed Brahman alone.

Verse 15.53

ब्रह्मैवाद्वैतमात्रात्मा ब्रह्मैवाकाशवत्प्रभुः ।
ब्रह्मैव हृदयानन्दः सर्वं ब्रह्मैव केवलम् ॥15.53॥

brahmaivādvaitamātrātmā brahmaivākāśavatprabhuḥ ।

brahmaiva hṛdayānandaḥ sarvaṃ brahmaiva kevalam ॥15.53॥

15.53 Brahman alone is the Self that is non-dual only. Brahman alone is the space-like Lord. Brahman alone is the joy of heart. All is indeed Brahman alone.

Verse 15.54

ब्रह्मणोऽन्यत्परं नास्ति ब्रह्मणोऽन्यज्जगन्न च ।
ब्रह्मणोऽन्यदहं नाहं सर्वं ब्रह्मैव केवलम् ॥15.54॥

brahmaṇo'nyatparaṃ nāsti brahmaṇo'nyajjaganna ca ।

brahmaṇo'nyadahaṃ nāhaṃ sarvaṃ brahmaiva kevalam ॥15.54॥

15.54 There is nothing higher than Brahman. Apart from Brahman there is no world either. Apart from Brahman I am not I. All is indeed Brahman alone.

Verse 15.55

ब्रह्मैवान्यसुखं नास्ति ब्रह्मणोऽन्यत्फलं न हि ।
ब्रह्मणोऽन्यत्तृणं नास्ति सर्वं ब्रह्मैव केवलम् ॥15.55॥

brahmaivānyasukhaṃ nāsti brahmaṇo'nyatphalaṃ na hi ।

brahmaṇo'nyattṛṇaṃ nāsti sarvaṃ brahmaiva kevalam ॥15.55॥

15.55 Other than Brahman there is no joy. Apart from Brahman there is no fruit. Apart from Brahman there is not a blade of grass. All is indeed Brahman alone.

Verse 15.56

ब्रह्मणोऽन्यत्पदं मिथ्या ब्रह्मणोऽन्यन्न किञ्चन ।
ब्रह्मणोऽन्यज्जगन्मिथ्या सर्वं ब्रह्मैव केवलम् ॥15.56॥

brahmaṇo'nyatpadaṃ mithyā brahmaṇo'nyanna kiñcana ।

brahmaṇo'nyajjaganmithyā sarvaṃ brahmaiva kevalam ॥15.56॥

15.56 Any state apart from Brahman is a myth. Other than Brahman there is not a trifle. The world apart from Brahman is illusory. All is indeed Brahman alone.

Verse 15.57

ब्रह्मणोऽन्यदहं मिथ्या ब्रह्ममात्रोऽहमेव हि ।
ब्रह्मणोऽन्यो गुरुर्नास्ति सर्वं ब्रह्मैव केवलम् ॥15.57॥

brahmaṇo'nyadahaṃ mithyā brahmamātro'hameva hi ।

brahmaṇo'nyo gururnāsti sarvaṃ brahmaiva kevalam ॥15.57॥

15.57 The 'I' apart from Brahman is illusory. Brahman alone am I, indeed. Other than Brahman there is no Guru. All is indeed Brahman alone.

Verse 15.58

ब्रह्मणोऽन्यदसत्कार्यं ब्रह्मणोऽन्यदसद्वपुः ।
ब्रह्मणोऽन्यन्मनो नास्ति सर्वं ब्रह्मैव केवलम् ॥15.58॥

brahmaṇo'nyadasatkāryaṃ brahmaṇo'nyadasadvapuḥ ।

brahmaṇo'nyanmano nāsti sarvaṃ brahmaiva kevalam ॥15.58॥

15.58 Any action other than Brahman is unreal. The body apart from Brahman is unreal. Apart from Brahman there is no mind. All is indeed Brahman alone.

Verse 15.59

ब्रह्मणोऽन्यज्जगन्मिथ्या ब्रह्मणोऽन्यन्न किञ्चन ।
ब्रह्मणोऽन्यन्न चाहन्ता सर्वं ब्रह्मैव केवलम् ॥15.59॥

brahmaṇo'nyajjaganmithyā brahmaṇo'nyanna kiñcana ।
brahmaṇo'nyanna cāhantā sarvaṃ brahmaiva kevalam ॥15.59॥

15.59 The world other than Brahman is a myth. Other than Brahman there is not a bit. Apart from Brahman there is no egoity. All is indeed Brahman alone.

Verse 15.60

ब्रह्मैव सर्वमित्येवं प्रोक्तं प्रकरणं मया ।
यः पठेच्छ्रावयेत्सद्यो ब्रह्मैव भवति स्वयम् ॥15.60॥

brahmaiva sarvamityevaṃ proktaṃ prakaraṇaṃ mayā ।
yaḥ paṭhecchrāvayetsadyo brahmaiva bhavati svayam ॥15.60॥

15.60 This chapter ‘all this is Brahman alone’ is expounded by me. One who reads or listens to this becomes Brahman oneself, at once.

Verse 15.61

अस्ति ब्रह्मेति वेदे इदमिदमखिलं वेद सो सद्भवेत्
सच्चासच्च जगत्तथा श्रुतिवचो ब्रह्मैव तज्जादिकम् ।
यतो विद्यैवेदं परिलुठति मोहेन जगति ।
अतो विद्यापादो परिभवति ब्रह्मैव हि सदा ॥15.61॥

asti brahmeti vede idamidamakhilaṃ veda so sadbhavet
saccāsacca jagattathā śrutivaco brahmaiva tajjādikam ।
yato vidyaivedaṃ pariluṭhati mohena jagati ।
ato vidyāpādo paribhavati brahmaiva hi sadā ॥15.61॥

15.61 'That which is, is Brahman, all this too' so say the Vedas. He who knows this, and that all the real and the unreal, so also the utterances of the Vedas - all arise from Brahman and are verily Brahman, alone knows. Knowing that this world which falls out due to delusion, is Brahman, the form of knowledge, he becomes verily Brahman.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे
ब्रह्मैव सर्वं प्रकरणनिरूपणं नाम पञ्चदशोऽध्यायः ॥

॥ iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde
brahmaiva sarvaṃ prakaraṇanirūpaṇaṃ nāma
pañcadaśo'dhyāyaḥ ॥

Thus ends chapter fifteen, a dialogue between Ribhu and Nidagha, entitled 'Description of the topic of -Brahman alone is all-' in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.16 Consciousness Alone Is

16. चिदेवत्वम्प्रकरणवर्णनं नाम षोडशोऽध्यायः ।

cidevatvamprakaraṇavarṇanaṃ nāma ṣoḍaśo'dhyāyaḥ

You Are Consciousness Alone

Verse 16.1

ऋभुः - Ribhu

अत्यन्तं दुर्लभं वक्ष्ये वेदशास्त्रागमादिषु ।
शृण्वन्तु सावधानेन असदेव हि केवलम् ॥16.1॥

atyantaṃ durlabhaṃ vakṣye vedaśāstrāgamādiṣu ।

śṛṇvantu sāvadhānena asadeva hi kevalam ॥16.1॥

16.1 Ribhu:- I shall tell you that which is the hardest to find in the Vedas, the Sastras, the Agamas etc. Hearken carefully. All is just unreal indeed.

Verse 16.2

यत्किञ्चिद्दृश्यते लोके यत्किञ्चिद्भाषते सदा ।
यत्किञ्चिद्भुज्यते क्वापि तत्सर्वमसदेव हि ॥16.2॥

yatkiñciddṛśyate loke yatkiñcidbhāṣate sadā ।

yatkiñcidbhujyate kvāpi tatsarvamasadeva hi ॥16.2॥

16.2 Whatever little appears in the world, whatever little is spoken always, whatever little is experienced wherever - all that is only unreal.

Verse 16.3

यद्यत्किञ्चिज्जपं वापि स्नानं वा जलमेव वा ।
आत्मनोऽन्यत्परं यद्यदसत्सर्वं न संशयः ॥16.3॥

yadyatkiñcijjapaṃ vāpi snānaṃ vā jalameva vā ।

ātmano'nyatparaṃ yadyadasatsarvaṃ na saṃśayaḥ ***॥16.3॥***

16.3 Whatever little repetition there be, bath or holy water; whatever that is apart from the Self is all unreal. There is no doubt of this.

Verse 16.4

चित्तकार्यं बुद्धिकार्यं मायाकार्यं तथैव हि ।
आत्मनोऽन्यत्परं किञ्चित्तत्सर्वमसदेव हि ॥16.4॥

cittakāryaṃ buddhikāryaṃ māyākāryaṃ tathaiva hi ।

ātmano'nyatparaṃ kiñcittatsarvamasadeva hi ***॥16.4॥***

16.4 Action of the mind, action of the intellect and action of the illusory potency too - what little there be apart from the Self is all only unreal.

Verse 16.5

अहन्तायाः परं रूपं इदन्त्वं सत्यमित्यपि ।
आत्मनोऽन्यत्परं किञ्चित्तत्सर्वमसदेव हि ॥16.5॥

ahantāyāḥ paraṃ rūpaṃ idantvaṃ satyamityapi ।

ātmano'nyatparaṃ kiñcittatsarvamasadeva hi ***॥16.5॥***

16.5 A form other than egoity, be it ‘this’, ‘you’ or ‘this is the truth’, whatever trace there is apart from the Self is all only unreal.

Verse 16.6

नानात्वमेव रूपत्वं व्यवहारः क्वचित्क्वचित् ।
आत्मीय एव सर्वत्र तत्सर्वमसदेव हि ॥16.6॥

nānātvameva rūpatvaṃ vyavahāraḥ kvacitkvacit ।

ātmīya eva sarvatra tatsarvamasadeva hi ॥16.6॥

16.6 Appearance is verily diversity. Transactions, from wherever they be, are of the Self everywhere - all these are only unreal.

Verse 16.7

तत्त्वभेदं जगद्भेदं सर्वभेदमसत्यकम् ।
इच्छाभेदं जगद्भेदं तत्सर्वमसदेव हि ॥16.7॥

tattvabhedaṃ jagadbhedaṃ sarvabhedamasatyakam ।

icchābhedaṃ jagadbhedaṃ tatsarvamasadeva hi ॥16.7॥

16.7 Differences relating to knowledge, differences of the world - all differences are unreal. Differences of wish, differences of the world - all of these are only unreal.

Verse 16.8

द्वैतभेदं चित्रभेदं जाग्रद्भेदं मनोमयम् ।
अहम्भेदमिदम्भेदमसदेव हि केवलम् ॥16.8॥

dvaitabhedaṃ citrabhedaṃ jāgradbhedaṃ manomayam ।

ahambhedamidambhedamasadeva hi kevalam ॥16.8॥

16.8 Differences of duality, differences of appearance, and differences of the wakefulness are entirely of the mind.

Differences relating to the 'I' and differences of 'this' are simply unreal.

Verse 16.9

स्वप्नभेदं सुप्तिभेदं तुर्यभेदमभेदकम् ।
कर्तृभेदं कार्यभेदं गुणभेदं रसात्मकम् ।
लिङ्गभेदमिदम्भेदमसदेव हि केवलम् ॥16.9॥

svapnabhedaṃ suptibhedaṃ turyabhedamabhedakam ।

kartṛbhedaṃ kāryabhedaṃ guṇabhedaṃ rasātmakam ।

liṅgabhedamidambhedamasadeva hi kevalam ॥16.9॥

16.9 Differences of the dream (state), differences regarding deep sleep, differences of the fourth state, without differences; differences of doership, differences of action, differences of qualities, the embodiment of essence, differences of sex, differences relating to 'this' — are only unreal.

Verse 16.10

आत्मभेदमसद्भेदं सद्भेदमसदण्वपि ।
अत्यन्ताभावसद्भेदमसदेव हि केवलम् ॥16.10॥

ātmabhedamasadbhedaṃ sadbhedamasadaṇvapi ।

atyantābhāvasadbhedamasadeva hi kevalam ॥16.10॥

16.10 Differences of the Self, differences of the unreal, differences of the real - even a trace thereof is unreal. Differences of the utterly unreal or real - are only unreal.

Verse 16.11

अस्तिभेदं नास्तिभेदमभेदं भेदविभ्रमः ।
भ्रान्तिभेदं भूतिभेदमसदेव हि केवलम् ॥16.11॥

astibhedaṃ nāstibhedamabhedaṃ bhedavibhramaḥ ।

bhrāntibhedaṃ bhūtibhedamasadeva hi kevalam ॥16.11॥

16.11 Differences of the 'present', differences of the 'absent', nondifference - are delusions of difference. Differences owing to delusion, differences due to existence are only unreal.

Verse 16.12

पुनरन्यत्र सद्भेदमिदमन्यत्र वा भयम् ।
पुण्यभेदं पापभेदं असदेव हि केवलम् ॥16.12॥

punaranyatra sadbhedamidamanyatra vā bhayam ।

puṇyabhedaṃ pāpabhedaṃ asadeva hi kevalam ॥16.12॥

16.12 Again, differences of existence in another context, and this fear too in a different context, differences of virtue and differences of sin — are only unreal.

Verse 16.13

सङ्कल्पभेदं तद्भेदं सदा सर्वत्र भेदकम् ।
ज्ञानाज्ञानमयं सर्वं असदेव हि केवलम् ॥16.13॥

saṅkalpabhedaṃ tadbhedaṃ sadā sarvatra bhedakam ।

jñānājñānamayaṃ sarvaṃ asadeva hi kevalam ॥16.13॥

16.13 Differences of volition, differences of 'that', differences everywhere, always, full of knowledge and ignorance - all are only unreal.

Verse 16.14

ब्रह्मभेदं क्षत्रभेदं भूतभौतिकभेदकम् ।
इदम्भेदमहम्भेदं असदेव हि केवलम् ॥16.14॥

brahmabhedaṃ kṣatrabhedaṃ bhūtabhautikabhedakam ।

idambhedamahambhedaṃ asadeva hi kevalam ॥16.14॥

16.14 Differences such as brahmana, differences such as kshatriya, physical differences of beings, differences such as 'this', differences such as 'I' - are only unreal.

Verse 16.15

वेदभेदं देवभेदं लोकानां भेदमीदृशम् ।
पञ्चाक्षरमसन्नित्यमसदेव हि केवलम् ॥16.15॥

vedabhedaṃ devabhedaṃ lokānāṃ bhedamīdṛśam ।

pañcākṣaramasannityamasadeva hi kevalam ॥16.15॥

16.15 Differences of the Vedas, differences of the gods, so as the differences of the world and the five syllabled mantra panchakshari (namahsivaya) are ever unreal, only unreal.

Verse 16.16

ज्ञानेन्द्रियमसन्नित्यं कर्मेन्द्रियमसत्सदा ।
असदेव च शब्दाख्यं असत्यं तत्फलं तथा ॥16.16॥

jñānendriyamasannityaṃ karmendriyamasatsadā ।
asadeva ca śabdākhyaṃ asatyaṃ tatphalaṃ tathā ॥16.16॥

16.16 Sensory organs are unreal. Organs of action are unreal. That which is known as sabda, sacred words, are only unreal. Likewise, their results too are unreal.

Verse 16.17

असत्यं पञ्चभूताख्यमसत्यं पञ्चदेवताः ।
असत्यं पञ्चकोशाख्यमसदेव हि केवलम् ॥16.17॥

asatyaṃ pañcabhūtākhyamasatyaṃ pañcadevatāḥ ।
asatyaṃ pañcakośākhyamasadeva hi kevalam ॥16.17॥

16.17 The five elements are unreal. The five deities are unreal. The five sheaths are unreal. (All) are unreal only.

Verse 16.18

असत्यं षड्विकारादि असत्यं षट्कमूर्मिणाम् ।
असत्यमरिषड्वर्गमसत्यं षड्ऋतुस्तदा ॥16.18॥

asatyaṃ ṣaḍvikārādi asatyaṃ ṣaṭkamūrmiṇām ।
asatyamariṣaḍvargamasatyaṃ ṣaḍṛtustadā ॥16.18॥

16.18 The sixfold changes and such are unreal. The sextet of anxieties is unreal. The group of six foes are unreal. The six seasons too are unreal.

Verse 16.19

असत्यं द्वादशमासाः असत्यं वत्सरस्तथा ।
असत्यं षडवस्थाख्यं षट्कालमसदेव हि ॥16.19॥

asatyaṃ dvādaśamāsāḥ asatyaṃ vatsarastathā ।

asatyaṃ ṣaḍavasthākhyaṃ ṣaṭkālamasadeva hi ॥16.19॥

16.19 The twelve months are unreal. Likewise the year is unreal. The sextet of states is only unreal. The sextet of time is unreal.

Verse 16.20

असत्यमेव षड्शास्त्रं असदेव हि केवलम् ।
असदेव सदा ज्ञानं असदेव हि केवलम् ॥16.20॥

asatyameva ṣaṭśāstraṃ asadeva hi kevalam ।

asadeva sadā jñānaṃ asadeva hi kevalam ॥16.20॥

16.20 The sextet of philosophical systems is unreal, verily unreal indeed. Knowledge is always unreal, verily unreal indeed.

Verse 16.21

अनुक्तमुक्तं नोक्तं च असदेव हि केवलम् ।
असत्प्रकरणं प्रोक्तं सर्ववेदेषु दुर्लभम् ॥16.21॥

anuktamuktaṃ noktaṃ ca asadeva hi kevalam ।

asatprakaraṇaṃ proktaṃ sarvavedeṣu durlabham ॥16.21॥

16.21 What cannot be uttered, what is uttered and what is not uttered are unreal. This topic dealing with the unreal is hard to come by in all the Vedas.

Verse 16.22

भूयः शृणु त्वं योगीन्द्र साक्षान्मोक्षं ब्रवीम्यहम् ।
सन्मात्रमहमेवात्मा सच्चिदानन्द केवलम् ॥16.22॥

bhūyaḥ śṛṇu tvaṃ yogīndra sākṣānmokṣaṃ bravīmyaham ।

sanmātramahamevātmā saccidānanda kevalam ॥16.22॥

16.22 O master of yoga, listen again. I shall tell you about actual liberation. I am only Being, the Self, Existence-Consciousness-Bliss alone.

Verse 16.23

सन्मयानन्दभूतात्मा चिन्मयानन्दसद्घनः ।
चिन्मयानन्दसन्दोहचिदानन्दो हि केवलम् ॥16.23॥

sanmayānandabhūtātmā cinmayānandasadghanaḥ ।

cinmayānandasandohacidānando hi kevalam ॥16.23॥

16.23 The blissful Self that is full of existence is bliss of conscious and solid being teeming with the joy of awareness. It is the bliss of consciousness alone.

Verse 16.24

चिन्मात्रज्योतिरानन्दश्चिन्मात्रज्योतिविग्रहः ।
चिन्मात्रज्योतिरीशानः सर्वदानन्दकेवलम् ॥16.24॥

cinmātrajyotirānandaścinmātrajyotivigrahaḥ ।

cinmātrajyotirīśānaḥ sarvadānandakevalam ॥16.24॥

16.24 The light of joy is awareness alone, the embodiment of the light of consciousness, the Lord of the light that is consciousness alone, ever the joy alone.

Verse 16.25

चिन्मात्रज्योतिरखिलं चिन्मात्रज्योतिरस्म्यहम् ।
चिन्मात्रं सर्वमेवाहं सर्वं चिन्मात्रमेव हि ॥16.25॥

cinmātrajyotirakhilaṃ cinmātrajyotirasmyaham ।

cinmātraṃ sarvamevāhaṃ sarvaṃ cinmātrameva hi ***॥16.25॥***

16.25 All is the light of consciousness only. I am the light that is consciousness. I am the light of consciousness that is everything. All is just consciousness only.

Verse 16.26

चिन्मात्रमेव चित्तं च चिन्मात्रं मोक्ष एव च ।
चिन्मात्रमेव मननं चिन्मात्रं श्रवणं तथा ॥16.26॥

cinmātrameva cittaṃ ca cinmātraṃ mokṣa eva ca ।

cinmātrameva mananaṃ cinmātraṃ śravaṇaṃ tathā ***॥16.26॥***

16.26 The mind-stuff is just consciousness alone. Liberation too is just consciousness alone. Mental reflections are just consciousness alone. Listening too is just consciousness.

Verse 16.27

चिन्मात्रमहमेवास्मि सर्वं चिन्मात्रमेव हि ।
चिन्मात्रं निर्गुणं ब्रह्म चिन्मात्रं सगुणं परम् ॥16.27॥

cinmātramahamevāsmi sarvaṃ cinmātrameva hi ।
cinmātraṃ nirguṇaṃ brahma cinmātraṃ saguṇaṃ param
॥16.27॥

16.27 I am just consciousness only. All is just consciousness only. The attributeless Brahman is just consciousness. The Supreme with qualities is just consciousness.

Verse 16.28

चिन्मात्रमहमेव त्वं सर्वं चिन्मात्रमेव हि ।
चिन्मात्रमेव हृदयं चिन्मात्रं चिन्मयं सदा ॥16.28॥

cinmātramahameva tvaṃ sarvaṃ cinmātrameva hi ।
cinmātrameva hṛdayaṃ cinmātraṃ cinmayaṃ sadā ***॥16.28॥***

16.28 I am verily you, just consciousness. All is just consciousness only. Heart is just consciousness only, ever just consciousness, full of consciousness.

Verse 16.29

चिदेव त्वं चिदेवाहं सर्वं चिन्मात्रमेव हि ।
चिन्मात्रमेव शान्तत्वं चिन्मात्रं शान्तिलक्षणम् ॥16.29॥

cideva tvaṃ cidevāhaṃ sarvaṃ cinmātrameva hi ।

cinmātrameva śāntatvaṃ cinmātraṃ śāntilakṣaṇam ***॥16.29॥***

16.29 You are only consciousness. I am only consciousness. All is just consciousness alone. Peacefulness is only consciousness. The quality of peace is just consciousness.

Verse 16.30

चिन्मात्रमेव विज्ञानं चिन्मात्रं ब्रह्म केवलम् ।
चिन्मात्रमेव सङ्कल्पं चिन्मात्रं भुवनत्रयम् ॥16.30॥

cinmātrameva vijñānaṃ cinmātraṃ brahma kevalam ।

cinmātrameva saṅkalpaṃ cinmātraṃ bhuvanatrayam ***॥16.30॥***

16.30 Knowledge is just consciousness only. Brahman is just consciousness alone. Volition is just consciousness alone. The three worlds are just consciousness only.

Verse 16.31

चिन्मात्रमेव सर्वत्र चिन्मात्रं व्यापको गुरुः ।
चिन्मात्रमेव शुद्धत्वं चिन्मात्रं ब्रह्म केवलम् ॥16.31॥

cinmātrameva sarvatra cinmātraṃ vyāpako guruḥ ।

cinmātrameva śuddhatvaṃ cinmātraṃ brahma kevalam ॥16.31॥

16.31 Only consciousness alone is ubiquitous. The all pervading Guru is just consciousness. Purity is just consciousness alone. Brahman is just consciousness alone.

Verse 16.32

चिन्मात्रमेव चैतन्यं चिन्मात्रं भास्करादिकम् ।
चिन्मात्रमेव सन्मात्रं चिन्मात्रं जगदेव हि ॥16.32॥

cinmātrameva caitanyaṃ cinmātraṃ bhāskarādikam ।

cinmātrameva sanmātraṃ cinmātraṃ jagadeva hi ॥16.32॥

16.32 Awareness is just consciousness alone. The sun etc. are just consciousness. Existence alone is just consciousness. The world is just consciousness only.

Verse 16.33

चिन्मात्रमेव सत्कर्म चिन्मात्रं नित्यमङ्गलम् ।
चिन्मात्रमेव हि ब्रह्म चिन्मात्रं हरिरेव हि ॥16.33॥

cinmātrameva satkarma cinmātraṃ nityamaṅgalam ।

cinmātrameva hi brahma cinmātraṃ harireva hi ॥16.33॥

16.33 Right action is just consciousness alone. Eternal goodness is just consciousness. Brahman is just consciousness only. Hari is verily consciousness alone.

Verse 16.34

चिन्मात्रमेव मौनात्मा चिन्मात्रं सिद्धिरेव हि ।
चिन्मात्रमेव जनितं चिन्मात्रं सुखमेव हि ॥16.34॥

cinmātrameva maunātmā cinmātraṃ siddhireva hi ।

cinmātrameva janitaṃ cinmātraṃ sukhameva hi ॥16.34॥

16.34 The quiescent Self is just consciousness only. Accomplishment is just consciousness alone. The created is consciousness alone. Happiness is just consciousness alone.

Verse 16.35

चिन्मात्रमेव गगनं चिन्मात्रं पर्वतं जलम् ।
चिन्मात्रमेव नक्षत्रं चिन्मात्रं मेघमेव हि ॥16.35॥

cinmātrameva gaganaṃ cinmātraṃ parvataṃ jalam ।

cinmātrameva nakṣatraṃ cinmātraṃ meghameva hi ॥16.35॥

16.35 Sky is just consciousness alone. Mountain and water are just consciousness. A star is just consciousness alone. A cloud is just consciousness only.

Verse 16.36

चिदेव देवताकारं चिदेव शिवपूजनम् ।
चिन्मात्रमेव काठिन्यं चिन्मात्रं शीतलं जलम् ॥16.36॥

cideva devatākāraṃ cideva śivapūjanam ।

cinmātrameva kāṭhinyaṃ cinmātraṃ śītalaṃ jalam ॥16.36॥

16.36 The forms of gods are only consciousness. Worship of Siva is verily consciousness. Hardness is only consciousness alone. Cold water is just consciousness.

Verse 16.37

चिन्मात्रमेव मन्तव्यं चिन्मात्रं दृश्यभावनम् ।
चिन्मात्रमेव सकलं चिन्मात्रं भुवनं पिता ॥16.37॥

cinmātrameva mantavyaṃ cinmātraṃ dṛśyabhāvanam ।

cinmātrameva sakalaṃ cinmātraṃ bhuvanaṃ pitā ॥16.37॥

16.37 Consciousness alone is to be contemplated. Consciousness alone is the concept of vision. Consciousness alone is all. Consciousness alone is the world and the father.

Verse 16.38

चिन्मात्रमेव जननी चिन्मात्रान्नास्ति किञ्चन ।
चिन्मात्रमेव नयनं चिन्मात्रं श्रवणं सुखम् ॥16.38॥

cinmātrameva jananī cinmātrānnāsti kiñcana ।

cinmātrameva nayanaṃ cinmātraṃ śravaṇaṃ sukham ॥16.38॥

16.38 Consciousness alone is the mother. Apart from consciousness there is not a trifling. Eye is consciousness only. Listening and happiness are only consciousness.

Verse 16.39

चिन्मात्रमेव करणं चिन्मात्रं कार्यमीश्वरम् ।
चिन्मात्रं चिन्मयं सत्यं चिन्मात्रं नास्ति नास्ति हि ॥16.39॥

cinmātrameva karaṇaṃ cinmātraṃ kāryamīśvaram ।

cinmātraṃ cinmayaṃ satyaṃ cinmātraṃ nāsti nāsti hi ॥16.39॥

16.39 Consciousness alone is the instrument. Consciousness alone is the play of the Lord. Truth, full of

consciousness, is consciousness alone. There is never anything like “consciousness alone is the nonexistent”.

Verse 16.40

चिन्मात्रमेव वेदान्तं चिन्मात्रं ब्रह्म निश्चयम् ।
चिन्मात्रमेव सद्भावि चिन्मात्रं भाति नित्यशः ॥16.40॥

cinmātrameva vedāntaṃ cinmātraṃ brahma niścayam ।

cinmātrameva sadbhāvi cinmātraṃ bhāti nityaśaḥ ***॥16.40॥***

16.40 The Vedanta is consciousness alone. The certitude in Brahman is only consciousness. That which is to happen truly is indeed consciousness alone. Only consciousness shines always.

Verse 16.41

चिदेव जगदाकारं चिदेव परमं पदम् ।
चिदेव हि चिदाकारं चिदेव हि चिदव्ययः ॥16.41॥

cideva jagadākāraṃ cideva paramaṃ padam ।

cideva hi cidākāraṃ cideva hi cidavyayaḥ ***॥16.41॥***

16.41 The world of form is just consciousness. The paramount state is only consciousness. The nature of consciousness is only consciousness. The undiminishing consciousness is only consciousness.

Verse 16.42

चिदेव हि शिवाकारं चिदेव हि शिवविग्रहः ।
चिदाकारमिदं सर्वं चिदाकारं सुखासुखम् ॥16.42॥

cideva hi śivākāraṃ cideva hi śivavigrahaḥ ।

cidākāramidaṃ sarvaṃ cidākāraṃ sukhāsukham ***॥16.42॥***

16.42 The form of Siva is only consciousness. The personification of Siva is only consciousness. All of this is just consciousness. Happiness and unhappiness are forms of consciousness.

Verse 16.43

चिदेव हि जडाकारं चिदेव हि निरन्तरम् ।
चिदेवकलनाकारं जीवाकारं चिदेव हि ॥16.43॥

cideva hi jaḍākāraṃ cideva hi nirantaram ।

cidevakalanākāraṃ jīvākāraṃ cideva hi ***॥16.43॥***

16.43 The inert form is only consciousness. The gapless is just consciousness. The nature of comprehension is only consciousness. The form of the individual is only consciousness.

Verse 16.44

चिदेव देवताकारं चिदेव शिवपूजनम् ।
चिदेव त्वं चिदेवाहं सर्वं चिन्मात्रमेव हि ॥16.44॥

cideva devatākāraṃ cideva śivapūjanam ।

cideva tvaṃ cidevāhaṃ sarvaṃ cinmātrameva hi ***॥16.44॥***

16.44 The form of god is only consciousness. The propitiation of Siva is only consciousness. You are just consciousness. I am just consciousness. All is just consciousness only.

Verse 16.45

चिदेव परमाकारं चिदेव हि निरामयम् ।
चिन्मात्रमेव सततं चिन्मात्रं हि परायणम् ॥16.45॥

cideva paramākāraṃ cideva hi nirāmayam ।

cinmātrameva satataṃ cinmātraṃ hi parāyaṇam ***॥16.45॥***

16.45 The supreme form is just consciousness. The afflictionless is only consciousness. Only consciousness is ever. Consciousness is the refuge.

Verse 16.46

चिन्मात्रमेव वैराग्यं चिन्मात्रं निर्गुणं सदा ।
चिन्मात्रमेव सञ्चारं चिन्मात्रं मन्त्रतन्त्रकम् ॥16.46॥

cinmātrameva vairāgyaṃ cinmātraṃ nirguṇaṃ sadā ।

cinmātrameva sañcāraṃ cinmātraṃ mantratantrakam ***॥16.46॥***

16.46 Dispassion is just consciousness alone. The attributeless is only consciousness ever. Movement is only consciousness. Mantra and tantra are only consciousness.

Verse 16.47

चिदाकारमिदं विश्वं चिदाकारं जगत्त्रयम् ।
चिदाकारमहङ्कारं चिदाकारं परात्परम् ॥16.47॥

cidākāramidaṃ viśvaṃ cidākāraṃ jagattrayam ।

cidākāramahaṅkāraṃ cidākāraṃ parātparam ***॥16.47॥***

16.47 This cosmos is of the form of consciousness. The triad of worlds is of the form of consciousness. Ego is of the form of consciousness. Of the nature of consciousness is the highest of the most high.

Verse 16.48

चिदाकारमिदं भेदं चिदाकारं तृणादिकम् ।
चिदाकारं चिदाकाशं चिदाकारमरूपकम् ॥16.48॥

cidākāramidaṃ bhedaṃ cidākāraṃ tṛṇādikam ।

cidākāraṃ cidākāśaṃ cidākāramarūpakam ***॥16.48॥***

16.48 This variance is of the nature of consciousness. Even a blade of grass and such are of the nature of

consciousness. The expanse of consciousness is of the nature of consciousness. The formless is of the nature of consciousness.

Verse 16.49

चिदाकारं महानन्दं चिदाकारं सुखात्सुखम् ।
चिदाकारं सुखं भोज्यं चिदाकारं परं गुरुम् ॥16.49॥

cidākāraṃ mahānandaṃ cidākāraṃ sukhātsukham ।

cidākāraṃ sukhaṃ bhojyaṃ cidākāraṃ paraṃ gurum ***॥16.49॥***

16.49 The great joy is of the nature of consciousness. Of the nature of consciousness is the exceeding happiness. The joy of enjoyment is of the nature of consciousness. The supreme Guru is of the form of consciousness.

Verse 16.50

चिदाकारमिदं विश्वं चिदाकारमिदं पुमान् ।
चिदाकारमजं शान्तं चिदाकारमनामयम् ॥16.50॥

cidākāramidaṃ viśvaṃ cidākāramidaṃ pumān ।

cidākāramajaṃ śāntaṃ cidākāramanāmayam ***॥16.50॥***

16.50 This universe is of the form of consciousness. This man is of the form of consciousness. The unborn and peaceful is of the nature of consciousness. The painless is of the nature of consciousness.

Verse 16.51

चिदाकारं परातीतं चिदाकारं चिदेव हि ।
चिदाकारं चिदाकाशं चिदाकाशं शिवायते ॥16.51॥

cidākāraṃ parātītaṃ cidākāraṃ cideva hi ।

cidākāraṃ cidākāśaṃ cidākāśaṃ śivāyate ***॥16.51॥***

16.51 Beyond the highest is of the nature of consciousness. Consciousness alone is of the form of consciousness. The space of consciousness is of the form of consciousness. The space of consciousness is of Siva alone.

Verse 16.52

चिदाकारं सदा चित्तं चिदाकारं सदाऽमृतम् ।
चिदाकारं चिदाकाशं तदा सर्वान्तरान्तरम् ॥16.52॥

cidākāraṃ sadā cittaṃ cidākāraṃ sadā'mṛtam ।

cidākāraṃ cidākāśaṃ tadā sarvāntarāntaram ***॥16.52॥***

16.52 The mind-stuff is ever of the form of consciousness. The form of consciousness is always immortal. The expanse is of the form of consciousness and the innermost of all as well.

Verse 16.53

चिदाकारमिदं पूर्णं चिदाकारमिदं प्रियम् ।
चिदाकारमिदं सर्वं चिदाकारमहं सदा ॥16.53॥

cidākāramidaṃ pūrṇaṃ cidākāramidaṃ priyam ।

cidākāramidaṃ sarvaṃ cidākāramahaṃ sadā ***॥16.53॥***

16.53 This fullness is of the nature of consciousness. This adorable is of the nature of consciousness. All this is of the form of consciousness. I am ever of the nature of consciousness.

Verse 16.54

चिदाकारमिदं स्थानं चिदाकारं हृदम्बरम् ।
चिदाबोधं चिदाकारं चिदाकाशं ततं सदा ॥16.54॥

cidākāramidaṃ sthānaṃ cidākāraṃ hṛdambaram ।

cidābodhaṃ cidākāraṃ cidākāśaṃ tataṃ sadā ***॥16.54॥***

16.54 This position is of the form of consciousness. The expanse of heart is of the form of consciousness. The teaching of consciousness is a form of consciousness. The expanse of consciousness is ever widespread.

Verse 16.55

चिदाकारं सदा पूर्णं चिदाकारं महत्फलम् ।
चिदाकारं परं तत्त्वं चिदाकारं परं भवान् ॥16.55॥

cidākāraṃ sadā pūrṇaṃ cidākāraṃ mahatphalam ।

cidākāraṃ paraṃ tattvaṃ cidākāraṃ paraṃ bhavān ***॥16.55॥***

16.55 The ever perfect is a form of consciousness. The great fruit is a form of consciousness. The transcendental knowledge is of the nature of consciousness. You, the Supreme, are of the nature of consciousness.

Verse 16.56

चिदाकारं सदामोदं चिदाकारं सदा मृतम् ।
चिदाकारं परं ब्रह्म चिदहं चिदहं सदा ॥16.56॥

cidākāraṃ sadāmodaṃ cidākāraṃ sadā mṛtam ।

cidākāraṃ paraṃ brahma cidahaṃ cidahaṃ sadā ***॥16.56॥***

16.56 The perpetual joy is of a form of consciousness. The dead is ever a form of consciousness. The supreme Brahman is of the nature of consciousness. I am consciousness, awareness am I — ever.

Verse 16.57

चिदहं चिदहं चित्तं चित्तं स्वस्य न संशयः ।
चिदेव जगदाकारं चिदेव शिवशङ्करः ॥16.57॥

cidahaṃ cidahaṃ cittaṃ cittaṃ svasya na saṃśayaḥ ।

cideva jagadākāraṃ cideva śivaśaṅkaraḥ ***॥16.57॥***

16.57 I am awareness, I am awareness. The mind is one's own - there is no doubt of this. The form of the world is only consciousness. Siva, the bestower of auspiciousness, is only consciousness.

Verse 16.58

चिदेव गगनाकारं चिदेव गणनायकम् ।
चिदेव भुवनाकारं चिदेव भवभावनम् ॥16.58॥

cideva gaganākāraṃ cideva gaṇanāyakam ।

cideva bhuvanākāraṃ cideva bhavabhāvanam ***॥16.58॥***

16.58 The form of sky is only consciousness. The chief of hosts is only consciousness. The form of the world is only consciousness. The motion of the world is only consciousness.

Verse 16.59

चिदेव हृदयाकारं चिदेव हृदयेश्वरः ।
चिदेव अमृताकारं चिदेव चलनास्पदम् ॥16.59॥

cideva hṛdayākāraṃ cideva hṛdayeśvaraḥ ।

cideva amṛtākāraṃ cideva calanāspadam ॥16.59॥

16.59 The form of the heart is only consciousness. The master of the heart is only consciousness. The form of the immortal is only consciousness. The basis of movement is only consciousness.

Verse 16.60

चिदेवाहं चिदेवाहं चिन्मयं चिन्मयं सदा ।
चिदेव सत्यविश्वासं चिदेव ब्रह्मभावनम् ॥16.60॥

cidevāhaṃ cidevāhaṃ cinmayaṃ cinmayaṃ sadā ।

cideva satyaviśvāsaṃ cideva brahmabhāvanam ॥16.60॥

16.60 I am only consciousness. Only awareness am I; full of consciousness, filled with awareness ever. True faith is only consciousness. The contemplation of Brahman is only consciousness.

Verse 16.61

चिदेव परमं देवं चिदेव हृदयालयम् ।
चिदेव सकलाकारं चिदेव जनमण्डलम् ॥16.61॥

cideva paramaṃ devaṃ cideva hṛdayālayam ।

cideva sakalākāraṃ cideva janamaṇḍalam ॥16.61॥

16.61 The Supreme Lord is only consciousness. The heart-shrine is only consciousness. Every form is only consciousness. The assemblage of people is only consciousness.

Verse 16.62

चिदेव सर्वमानन्दं चिदेव प्रियभाषणम् ।
चिदेव त्वं चिदेवाहं सर्वं चिन्मात्रमेव हि ॥16.62॥

cideva sarvamānandaṃ cideva priyabhāṣaṇam ।

cideva tvaṃ cidevāhaṃ sarvaṃ cinmātrameva hi ॥16.62॥

16.62 All joy is only consciousness. Sweet speech is only consciousness. You are only consciousness. I am just awareness. All is just consciousness only.

Verse 16.63

चिदेव परमं ध्यानं चिदेव परमर्हणम् ।
चिदेव त्वं चिदेवाहं सर्वं चिन्मयमेव हि ॥16.63॥

cideva paramaṃ dhyānaṃ cideva paramarhaṇam ।

cideva tvaṃ cidevāhaṃ sarvaṃ cinmayameva hi ॥16.63॥

16.63 The supreme meditation is only consciousness. The supreme adoration is only consciousness. You are only

consciousness. I am just awareness. All is just consciousness only.

Verse 16.64

चिदेव त्वं प्रकरणं सर्ववेदेषु दुर्लभम् ।
सकृच्छ्रवणमात्रेण ब्रह्मैव भवति ध्रुवम् ॥16.64॥

cideva tvaṃ prakaraṇaṃ sarvavedeṣu durlabham ।
sakṛcchravaṇamātreṇa brahmaiva bhavati dhruvam ॥16.64॥

16.64 This chapter, called 'You are consciousness alone', is hard to find in all the sacred lore. The rare one who hears this surely becomes Brahman oneself.

Verse 16.65

यस्याभिध्यानयोगाज्जनिमृतिविवशाः शाश्वतं वृत्तिभिर्ये
मायामोहैर्विहीना हृदुदरभयजं छिद्यते ग्रन्थिजातम् ।
विश्वं विश्वाधिकरसं भवति भवतो दर्शनादाप्तकामः
सो नित्यो निर्विकल्पो भवति भुवि सदा ब्रह्मभूतोऽन्तरात्मा
॥16.65॥

yasyābhidhyānayogājjanimṛtivivaśāḥ śāśvataṃ vṛttibhirye
māyāmohairvihīnā hṛdudarabhayajaṃ chidyate granthijātam ।
viśvaṃ viśvādhikarasaṃ bhavati bhavato darśanādāptakāmaḥ
so nityo nirvikalpo bhavati bhuvi sadā brahmabhūto'ntarātmā
॥16.65॥

16.65 By the practice of yogic meditation, one, whose existence is controlled by the seemingly eternal cycle of birth and death, gains freedom from the infatuation of maya; the knots born of fear of his heart are sundered, his desires are

fulfilled by His vision that transforms the world to transcendence and he becomes eternal and immutable in the world. He verily becomes Brahman within himself.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे चिदेवत्वम्प्रकरणवर्णनं नाम षोडशोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde cidevatvamprakaraṇavarṇanaṃ nāma ṣoḍaśo'dhyāyaḥ //

Thus concludes chapter sixteen, a dialogue between Ribhu and Nidagha, entitled ‘You are consciousness alone’ in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.17 Essence of All Spiritual Conclusions

17. सर्वसिद्धान्तसङ्ग्रहप्रकरणं नाम सप्तदशोऽध्यायः ।

sarvasiddhāntasaṅgrahaprakaraṇaṃ nāma saptadaśo'dhyāyaḥ

The Topic Summarizing All Established Spiritual Conclusions

Verse 17.1

ऋभुः - ṛbhuḥ -

निदाघ शृणु गुह्यं मे सर्वसिद्धान्तसङ्ग्रहम् ।
द्वैताद्वैतमिदं शून्यं शान्तं ब्रह्मैव सर्वदा ॥17.1॥

nidāgha śṛṇu guhyaṃ me sarvasiddhāntasaṅgraham /
dvaitādvaitamidaṃ śūnyaṃ śāntaṃ brahmaiva sarvadā ***॥17.1॥***

17.1. Ribhu:- Listen to me, O Nidagha, the most secretive and the compendium of all systems of philosophy. This duality and nonduality are naught. The peaceful Brahman alone is, ever.

Verse 17.2

अहमेव परं ब्रह्म अहमेव परात् परम् ।
द्वैताद्वैतमिदं शून्यं शान्तं ब्रह्मैव केवलम् ॥17.2॥

ahameva paraṃ brahma ahameva parāt param /
dvaitādvaitamidaṃ śūnyaṃ śāntaṃ brahmaiva kevalam ***॥17.2॥***

17.2. I alone am the supreme Brahman. I alone am the higher than the highest. This duality and nonduality are naught. The peaceful Brahman alone is, ever.

Verse 17.3

अहमेव हि शान्तात्मा अहमेव हि सर्वगः ।
अहमेव हि शुद्धात्मा अहमेव हि नित्यशः ॥17.3॥

ahameva hi śāntātmā ahameva hi sarvagaḥ /
ahameva hi śuddhātmā ahameva hi nityaśaḥ ***॥17.3॥***

17.3. I alone am the peaceful Self. I alone am the all-reaching. I alone am the pure Self. I alone am the eternal.

Verse 17.4

अहमेव हि नानात्मा अहमेव हि निर्गुणः ।
अहमेव हि नित्यात्मा अहमेव हि कारणम् ॥17.4॥

ahameva hi nānātmā ahameva hi nirguṇaḥ /
ahameva hi nityātmā ahameva hi kāraṇam ***॥17.4॥***

17.4. I alone am the Self in diversity. I alone am the attributeless. I alone am the perpetual Self. I alone am the cause.

Verse 17.5

अहमेव हि जगत् सर्वं इदं चैवाहमेव हि ।
अहमेव हि मोदात्मा अहमेव हि मुक्तिदः ॥17.5॥

ahameva hi jagat sarvaṃ idaṃ caivāhameva hi /
ahameva hi modātmā ahameva hi muktidaḥ ***॥17.5॥***

17.5. I alone am the whole world. This too am I alone. I alone am the joyous Self. I alone am the bestower of liberation.

Verse 17.6

अहमेव हि चैतन्यं अहमेव हि चिन्मयः ।
अहमेव हि चैतन्यमहं सर्वान्तरः सदा ॥17.6॥

ahameva hi caitanyaṃ ahameva hi cinmayaḥ /
ahameva hi caitanyamahaṃ sarvāntaraḥ sadā ***॥17.6॥***

17.6. I alone am consciousness. I alone am full of awareness. I alone am consciousness. I am ever the interior of all.

Verse 17.7

अहमेव हि भूतात्मा भौतिकं त्वहमेव हि ।
अहमेव त्वमेवाहमहमेवाहमेव हि ॥17.7॥

ahameva hi bhūtātmā bhautikaṃ tvahameva hi /
ahameva tvamevāhamahamevāhameva hi ***॥17.7॥***

17.7. I alone am the Self of beings. All that is physical is but me. I am verily you, indeed I am. I indeed am, verily, I indeed am.

Verse 17.8

जीवात्मा त्वहमेवाहमहमेव परेश्वरः ।
अहमेव विभुर्नित्यमहमेव स्वयं सदा ॥17.8॥

jīvātmā tvahamevāhamahameva pareśvaraḥ /
ahameva vibhurnityamahameva svayaṃ sadā ***॥17.8॥***

17.8. I alone am the individual Self, verily I am. I alone am the supreme Lord. I alone am the Lord, ever. I alone am myself always.

Verse 17.9

अहमेवाक्षरं साक्षात् अहमेव हि मे प्रियम् ।
अहमेव सदा ब्रह्म अहमेव सदाऽव्ययः ॥17.9॥

ahamevākṣaraṃ sākṣāt ahameva hi me priyam /
ahameva sadā brahma ahameva sadā'vyayaḥ ***॥17.9॥***

17.9. I alone am the imperishable that is evident. I alone am adorable to me. I alone am ever Brahman. I alone am the ever undiminishing.

Verse 17.10

अहमेवाहमेवाग्रे अहमेवान्तरान्तरः ।
अहमेव चिदाकाशमहमेवावभासकः ॥17.10॥

ahamevāhamevāgre ahamevāntarāntaraḥ /
ahameva cidākāśamahamevāvabhāsakaḥ ***॥17.10॥***

17.10. I alone am in front of myself, indeed. I alone am the interior of the innermost recesses. I alone am the space of awareness. I alone am the illuminator.

Verse 17.11

अहमेव सदा स्रष्टा अहमेव हि रक्षकः ।
अहमेव हि लीलात्मा अहमेव हि निश्चयः ॥17.11॥

ahameva sadā sraṣṭā ahameva hi rakṣakaḥ /
ahameva hi līlātmā ahameva hi niścayaḥ ***॥17.11॥***

17.11. I alone am the creator always. I alone am the protector. I alone am the sportive Self. I alone am the certitude.

Verse 17.12

अहमेव सदा साक्षी त्वमेव त्वं पुरातनः ।
त्वमेव हि परं ब्रह्म त्वमेव हि निरन्तरम् ॥17.12॥

ahameva sadā sākṣī tvameva tvaṃ purātanaḥ /
tvameva hi paraṃ brahma tvameva hi nirantaram ***॥17.12॥***

17.12. I alone am the witness always. You are verily the ancient Yourself. You alone are the Supreme Brahman. You alone are the intersticeless.

Verse 17.13

अहमेवाहमेवाहमहमेव त्वमेव हि ।
अहमेवाद्वयाकारः अहमेव विदेहकः ॥17.13॥

ahamevāhamevāhamahameva tvameva hi /
ahamevādvayākāraḥ ahameva videhakaḥ ***॥17.13॥***

17.13. I alone am me, verily myself. I alone am verily you, indeed. I alone am the nondual form. I am the bodiless.

Verse 17.14

अहमेव ममाधारः अहमेव सदात्मकः ।
अहमेवोपशान्तात्मा अहमेव तितिक्षकः ॥17.14॥

ahameva mamādhāraḥ ahameva sadātmakaḥ /
ahamevopaśāntātmā ahameva titikṣakaḥ ***॥17.14॥***

17.14. I alone am my support. I alone am the Self ever. I alone am the quiescent Self. I alone am the enduring.

Verse 17.15

अहमेव समाधानं श्रद्धा चाप्यहमेव हि ।
अहमेव महाव्योम अहमेव कलात्मकः ॥17.15॥

ahameva samādhānaṃ śraddhā cāpyahameva hi /
ahameva mahāvyoma ahameva kalātmakaḥ ***॥17.15॥***

17.15. I alone am equanimity. I alone am earnestness too. I alone am the great expanse. I alone am the self consisting of parts.

Verse 17.16

अहमेव हि कामान्तः अहमेव सदान्तरः ।
अहमेव पुरस्ताच्च अहं पश्चादहं सदा ॥17.16॥

ahameva hi kāmāntaḥ ahameva sadāntaraḥ /
ahameva purastācca ahaṃ paścādahaṃ sadā ***॥17.16॥***

17.16. I alone am the end of desire. I alone am the interior, ever. I alone am the anterior. I am posterior myself ever.

Verse 17.17

अहमेव हि विश्वात्मा अहमेव हि केवलम् ।
अहमेव परं ब्रह्म अहमेव परात्परः ॥17.17॥

ahameva hi viśvātmā ahameva hi kevalam /
ahameva paraṃ brahma ahameva parātparaḥ ***॥17.17॥***

17.17. I alone am the universal Self. Indeed, I alone am. I alone am the supreme Brahman. I alone am beyond the beyond.

Verse 17.18

अहमेव चिदानन्दः अहमेव सुखासुखम् ।
अहमेव गुरुत्वं च अहमेवाच्युतः सदा ॥17.18॥

ahameva cidānandaḥ ahameva sukhāsukham /
ahameva gurutvaṃ ca ahamevācyutaḥ sadā ***॥17.18॥***

17.18. I alone am the joy of awareness. I alone am happiness and unhappiness. I alone am the ideal of the Guru too. I alone am the infallible ever.

Verse 17.19

अहमेव हि वेदान्तः अहमेव हि चिन्तनः ।
देहोऽहं शुद्धचैतन्यः अहं संशयवर्जितः ॥17.19॥

ahameva hi vedāntaḥ ahameva hi cintanaḥ /
deho'haṃ śuddhacaitanyaḥ ahaṃ saṃśayavarjitaḥ ***॥17.19॥***

17.19. I alone am the end of the Vedas. I alone am brooding. I am the body, verily the pure consciousness. I am bereft of doubt.

Verse 17.20

अहमेव परं ज्योतिरहमेव परं पदम् ।
अहमेवाविनाश्यात्मा अहमेव पुरातनः ॥17.20॥

ahameva paraṃ jyotirahameva paraṃ padam /
ahamevāvināśyātmā ahameva purātanaḥ ***॥17.20॥***

17.20. I alone am the supreme light. I alone am the supreme state. I alone am the indestructible Self. I alone am the ancient.

Verse 17.21

अहं ब्रह्म न सन्देहः अहमेव हि निष्कलः ।
अहं तुर्यो न सन्देहः अहमात्मा न संशयः ॥17.21॥

ahaṃ brahma na sandehaḥ ahameva hi niṣkalaḥ /
ahaṃ turyo na sandehaḥ ahamātmā na saṃśayaḥ ***॥17.21॥***

17.21. I am Brahman - there is no doubt of this. I alone am the partless. I am the fourth - there is no doubt. I am the Self, there is no doubt.

Verse 17.22

अहमित्यपि हीनोऽहमहं भावनवर्जितः ।
अहमेव हि भावान्ता अहमेव हि शोभनम् ॥17.22॥

ahamityapi hīno'hamahaṃ bhāvanavarjitaḥ /
ahameva hi bhāvāntā ahameva hi śobhanam ***॥17.22॥***

17.22. I lack even 'I'. I am purged of the 'I' concept. I alone am the end of notions. I alone am elegance.

Verse 17.23

अहमेव क्षणातीतः अहमेव हि मङ्गलम् ।
अहमेवाच्युतानन्दः अहमेव निरन्तरम् ॥17.23॥

ahameva kṣaṇātītaḥ ahameva hi maṅgalam /
ahamevācyutānandaḥ ahameva nirantaram ***॥17.23॥***

17.23. I transcend even a moment of time. I alone am auspiciousness. I alone am incorruptible joy. I alone am the constant.

Verse 17.24

अहमेवाप्रमेयात्मा अहं संकल्पवर्जितः ।
अहं बुद्धः परंधाम अहं बुद्धिविवर्जितः ॥17.24॥

ahamevāprameyātmā ahaṃ saṃkalpavarjitaḥ /
ahaṃ buddhaḥ paraṃdhāma ahaṃ buddhivivarjitaḥ ***॥17.24॥***

17.24. I alone am the inscrutable Self. I am devoid of thought. I am the enlightened and the supreme abode. I am bereft of intellect.

Verse 17.25

अहमेव सदा सत्यं अहमेव सदासुखम् ।
अहमेव सदा लभ्यं अहं सुलभकारणम् ॥17.25॥

ahameva sadā satyaṃ ahameva sadāsukham /
ahameva sadā labhyaṃ ahaṃ sulabhakāraṇam ***॥17.25॥***

17.25. I alone am the truth always. I alone am happiness always. I alone am the ever attained. I am the easily found cause.

Verse 17.26

अहं सुलभविज्ञानं दुर्लभो ज्ञानिनां सदा ।
अहं चिन्मात्र एवात्मा अहमेव हि चिद्घनः ॥17.26॥

ahaṃ sulabhavijñānaṃ durlabho jñānināṃ sadā /
ahaṃ cinmātra evātmā ahameva hi cidghanaḥ ***॥17.26॥***

17.26. I am the knowledge easily attainable, ever hard to attain for the wise. I am the Self that is just consciousness alone. I alone am the solid mass of consciousness.

Verse 17.27

अहमेव त्वमेवाहं ब्रह्मैवाहं न संशयः ।
अहमात्मा न सन्देहः सर्वव्यापी न संशयः ॥17.27॥

ahameva tvamevāhaṃ brahmaivāhaṃ na saṃśayaḥ /
ahamātmā na sandehaḥ sarvavyāpī na saṃśayaḥ ***॥17.27॥***

17.27. I alone am you, indeed I am. Brahman alone am I, there is no doubt. I am the Self, there is no doubt; I alone am the all-pervasive, there is no doubt.

Verse 17.28

अहमात्मा प्रियं सत्यं सत्यं सत्यं पुनः पुनः ।
अहमात्माऽजरो व्यापी अहमेवात्मनो गुरुः ॥17.28॥

ahamātmā priyaṃ satyaṃ satyaṃ satyaṃ punaḥ punaḥ /
ahamātmā'jaro vyāpī ahamevātmano guruḥ ***॥17.28॥***

17.28. Truly I am the lovable Self, truly truly, again and again. I am the pervasive Self without senility. I alone am my own Guru.

Verse 17.29

अहमेवामृतो मोक्षो अहमेव हि निश्चलः ।
अहमेव हि नित्यात्मा अहं मुक्तो न संशयः ॥17.29॥

ahamevāmṛto mokṣo ahameva hi niścalaḥ /
ahameva hi nityātmā ahaṃ mukto na saṃśayaḥ ***॥17.29॥***

17.29. I alone am the immortal and liberation. I alone am the unmoving. I alone am the ever present Self. I am the emancipated, there is no doubt.

Verse 17.30

अहमेव सदा शुद्धः अहमेव हि निर्गुणः ।
अहं प्रपञ्चहीनोऽहं अहं देहविवर्जितः ॥17.30॥

ahameva sadā śuddhaḥ ahameva hi nirguṇaḥ /
ahaṃ prapañcahīno'haṃ ahaṃ dehavivarjitaḥ ***॥17.30॥***

17.30. I alone am the ever pure. I alone am the attributeless. I am purged of the world. I am devoid of body.

Verse 17.31

अहं कामविहीनात्मा अहं मायाविवर्जितः ।
अहं दोषप्रवृत्तात्मा अहं संसारवर्जितः ॥17.31॥

ahaṃ kāmavihīnātmā ahaṃ māyāvivarjitaḥ /
ahaṃ doṣapravṛttātmā ahaṃ saṃsāravarjitaḥ ***॥17.31॥***

17.31. I am bereft of desire. I am devoid of delusion. I am the Self prone to errors. I am devoid of the wheel of transmigration.

Verse 17.32

अहं सङ्कल्परहितो विकल्परहितः शिवः ।
अहमेव हि तुर्यात्मा अहमेव हि निर्मलः ॥17.32॥

ahaṃ saṅkalparahito vikalparahitaḥ śivaḥ /
ahameva hi turyātmā ahameva hi nirmalaḥ ***॥17.32॥***

17.32. I am Siva devoid of volition and vacillation. I am the Self of the fourth state. I alone am the blemishless.

Verse 17.33

अहमेव सदा ज्योतिरहमेव सदा प्रभुः ।
अहमेव सदा ब्रह्म अहमेव सदा परः ॥17.33॥

ahameva sadā jyotirahameva sadā prabhuḥ /
ahameva sadā brahma ahameva sadā paraḥ ***॥17.33॥***

17.33. I alone am the light, always. I alone am the Lord, always. I alone am Brahman, always. I alone am the supreme, always.

Verse 17.34

अहमेव सदा ज्ञानमहमेव सदा मृदुः ।
अहमेव हि चित्तं च अहं मानविवर्जितः ॥17.34॥

ahameva sadā jñānamahameva sadā mṛduḥ /
ahameva hi cittaṃ ca ahaṃ mānavivarjitaḥ ***॥17.34॥***

17.34. I alone am the knowledge, always. I alone am the ever smooth. I alone am the mind and I am devoid of pride.

Verse 17.35

अहंकारश्च संसारमहङ्कारमसत्सदा ।
अहमेव हि चिन्मात्रं मत्तोऽन्यन्नास्ति नास्ति हि ॥17.35॥

ahaṃkāraśca saṃsāramahaṅkāramasatsadā /
ahameva hi cinmātraṃ matto'nyannāsti nāsti hi ***॥17.35॥***

17.35. Ego is the cycle of life and death. Ego is ever unreal. I alone am just consciousness. Apart from me there is nothing, nothing indeed.

Verse 17.36

अहमेव हि मे सत्यं मत्तोऽन्यन्नास्ति किञ्चन ।
मत्तोऽन्यत्तत्पदं नास्ति मत्तोऽन्यत् त्वत्पदं नहि ॥17.36॥

ahameva hi me satyaṃ matto'nyannāsti kiñcana /
matto'nyattatpadaṃ nāsti matto'nyat tvatpadaṃ nahi ***॥17.36॥***

17.36. I alone am my reality, verily. Besides me there is nothing at all. The state of 'that' is not apart from me. The state of 'Thou' is not apart from me.

Verse 17.37

पुण्यमित्यपि न क्वापि पापमित्यपि नास्ति हि ।
इदं भेदमयं भेदं सदसद्भेदमित्यपि ॥17.37॥

puṇyamityapi na kvāpi pāpamityapi nāsti hi /
idaṃ bhedamayaṃ bhedaṃ sadasadbhedamityapi ***॥17.37॥***

17.37. There is never anything as merit. 'Sin', there is none of it. Nor there are differences such as 'this thing', differences as 'this person' or differences of real and unreal.

Verse 17.38

नास्ति नास्ति त्वया सत्यं सत्यं सत्यं पुनः पुनः ।
नास्ति नास्ति सदा नास्ति सर्वं नास्तीति निश्चयः ॥17.38॥

nāsti nāsti tvayā satyaṃ satyaṃ satyaṃ punaḥ punaḥ /
nāsti nāsti sadā nāsti sarvaṃ nāstīti niścayaḥ ***॥17.38॥***

17.38. There is nothing that is yours, truly, truly, truly - again and again. Everything is naught, ever - nothing, nothing at all.

Verse 17.39

इदमेव परं ब्रह्म अहं ब्रह्म त्वमेव हि ।
कालो ब्रह्म कला ब्रह्म कार्यं ब्रह्म क्षणं तदा ॥17.39॥

idameva paraṃ brahma ahaṃ brahma tvameva hi /
kālo brahma kalā brahma kāryaṃ brahma kṣaṇaṃ tadā ***॥17.39॥***

17.39. This alone is supreme Brahman. I alone am Brahman which is you alone. Time is Brahman. A fraction is Brahman. Action is Brahman and so is a moment.

Verse 17.40

सर्वं ब्रह्माप्यहं ब्रह्म ब्रह्मास्मीति न संशयः ।
चित्तं ब्रह्म मनो ब्रह्म सत्यं ब्रह्म सदाऽस्म्यहम् ॥17.40॥

sarvaṃ brahmāpyahaṃ brahma brahmāsmīti na saṃśayaḥ /
cittaṃ brahma mano brahma satyaṃ brahma sadā'smyaham
॥17.40॥

17.40. All is Brahman indeed. I am Brahman. There is no doubt that I am Brahman. Thought is Brahman. Mind is Brahman. Truth is Brahman — that I ever am.

Verse 17.41

निर्गुणं ब्रह्म नित्यं च निरन्तरमहं परः ।
आद्यन्तं ब्रह्म एवाहं आद्यन्तं च नहि क्वचित् ॥17.41॥

nirguṇaṃ brahma nityaṃ ca nirantaramahaṃ paraḥ /
ādyantaṃ brahma evāhaṃ ādyantaṃ ca nahi kvacit ***॥17.41॥***

17.41. Attributeless Brahman, eternal, pauseless and the supreme am I. I am only Brahman from beginning to end. There is not a whit of beginning or end.

Verse 17.42

अहमित्यपि वार्ताऽपि स्मरणं भाषणं न च ।
सर्वं ब्रह्मैव सन्देहस्त्वमित्यपि न हि क्वचित् ॥17.42॥

ahamityapi vārtā'pi smaraṇaṃ bhāṣaṇaṃ na ca /
sarvaṃ brahmaiva sandehastvamityapi na hi kvacit ***॥17.42॥***

17.42. There is not even a statement such as 'I am', remembrance or utterance. All is Brahman alone - there is no doubt of this. There is not a trace of 'you' ever.

Verse 17.43

वक्ता नास्ति न सन्देहः एषा गीता सुदुर्लभः ।
सद्यो मोक्षप्रदं ह्येतत् सद्यो मुक्तिं प्रयच्छति ॥17.43॥

vaktā nāsti na sandehaḥ eṣā gītā sudurlabhaḥ /
sadyo mokṣapradaṃ hyetat sadyo muktiṃ prayacchati ***॥17.43॥***

17.43. There is none who can expound this - there is no doubt. This exposition is so hard to find. This is capable of bestowing instant liberation. It confers immediate liberation.

Verse 17.44

सद्य एव परं ब्रह्म पदं प्राप्नोति निश्चयः ।
सकृच्छ्रवणमात्रेण सद्यो मुक्तिं प्रयच्छति ॥17.44॥

sadya eva paraṃ brahma padaṃ prāpnoti niścayaḥ /
sakṛcchravaṇamātreṇa sadyo muktiṃ prayacchati ***॥17.44॥***

17.44. Surely one will instantly attain the Brahman-state. The rare one, just by listening to this, will attain instant emancipation.

Verse 17.45

एतत्तु दुर्लभं लोके त्रैलोक्येऽपि च दुर्लभम् ।
अहं ब्रह्म न सन्देह इत्येवं भावयेत् दृढम् ।
ततः सर्वं परित्यज्य तूष्णीं तिष्ठ यथा सुखम् ॥17.45॥

etattu durlabhaṃ loke trailokye'pi ca durlabham /
ahaṃ brahma na sandeha ityevaṃ bhāvayet dṛḍham /
tataḥ sarvaṃ parityajya tūṣṇīṃ tiṣṭha yathā sukham ***॥17.45॥***

17.45. This is rare to obtain in this world, rare indeed in all the three worlds. 'I am Brahman - there is no doubt' - thus alone one must contemplate strongly. Then renouncing everything, one must happily abide in quiescence.

Verse 17.46

सूतः - sūtaḥ -

भुवनगगनमध्यध्यानयोगाङ्गसङ्गे
यमनियमविशेषैर्भस्मरागाङ्गसङ्गैः ।
सुखमुखभरिताशाः कोशपाशाद्विहीना
हृदि मुदितपराशाः शांभवाः शंभुवच्च ॥17.46॥

bhuvanagaganamadhyadhyānayogāṅgasaṅge
yamaniyamaviśeṣairbhasmarāgāṅgasaṅgaiḥ /
sukhamukhabharitāśāḥ kośapāśādvihīnā
hṛdi muditaparāśāḥ śāṃbhavāḥ śaṃbhuvacca ***॥17.46॥***

17.46. Taking recourse to the yoga of meditation supported by its limbs such as yama (moral restraints) and niyama (physical restraints); realizing the illusive nexus between the physical (world) and the transcendental (expanse of heart), smearing the body with sweet pleasure the

holy ashes, having renounced the craving for sensual delights and the fettering sheaths, their joyous hearts seeking the Supreme, the votaries of Siva are transformed into Siva themselves.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे सर्वसिद्धान्तसंग्रहप्रकरणं नाम सप्तदशोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde sarvasiddhāntasaṃgrahaprakaraṇaṃ nāma saptadaśo'dhyāyaḥ //

Thus concludes chapter seventeen, a dialogue between Ribhu and Nidagha, entitled "Topic of the compendium of all systems of philosophy" in the sixth amsa called Sankara of Sri Siva Rahasyam.

%%%

Ch.18 Dialogue of Ribhu and Nidagha

18. ऋभुनिदाघसंवादो नाम अष्टदशोध्यायः ।

ṛbhunidāghasaṃvādo nāma aṣṭādaśo'dhyāyaḥ

Ribhu–Nidagha Dialogue

Verse 18.1

ऋभुः - Ribhu

शृणु भूयः परं तत्त्वं सद्यो मोक्षप्रदायकम् ।
सर्वं ब्रह्मैव सततं सर्वं शान्तं न संशयः ॥18.1॥

śṛṇu bhūyaḥ paraṃ tattvaṃ sadyo mokṣapradāyakam ।

sarvaṃ brahmaiva satataṃ sarvaṃ śāntaṃ na saṃśayaḥ ॥18.1॥

18.1 Ribhu:- Listen again to the supreme knowledge that confers liberation immediately. All is Brahman alone, always. All is tranquillity – there is no doubt.

Verse 18.2

ब्रह्माक्षरमिदं सर्वं पराकारमिदं नहि ।
इदमित्यपि यद्दोषं वयमित्यपि भाषणम् ॥18.2॥

brahmākṣaramidaṃ sarvaṃ parākāramidaṃ nahi ।

idamityapi yaddoṣaṃ vayamityapi bhāṣaṇam ॥18.2॥

18.2 All this is the imperishable Brahman of the form of the supreme. This is verily void. What is said to be this and spoken as ‘we’ is wrong.

Verse 18.3

यत्किञ्चित्स्मरणं नास्ति यत्किञ्चिद्ध्यानमेव हि ।
यत्किञ्चिज्ज्ञानरूपं वा तत्सर्वं ब्रह्म एव हि ॥18.3॥

yatkiñcitsmaraṇaṃ nāsti yatkiñciddhyānameva hi ।
yatkiñcijjñānarūpaṃ vā tatsarvaṃ brahma eva hi ॥18.3॥

18.3 Whatever little of reminiscing there be is nonexistent. Whatever little of even meditation or whatever little of the form of knowledge – all that is Brahman only.

Verse 18.4

यत्किञ्चिद्ब्रह्मवाक्यं वा यत्किञ्चिद्वेदवाक्यकम् ।
यत्किञ्चिद्गुरुवाक्यं वा तत्सर्वं ब्रह्म एव हि ॥18.4॥

yatkiñcidbrahmavākyaṃ vā yatkiñcidvedavākyakam ।
yatkiñcidguruvākyaṃ vā tatsarvaṃ brahma eva hi ॥18.4॥

18.4 Whatever few words are there about Brahman, whatever few words of the Vedas, whatever little said by the Guru – all that is Brahman only.

Verse 18.5

यत्किञ्चित्कल्मषं सत्यं यत्किञ्चित् प्रियभाषणम् ।
यत्किञ्चिन्मननं सत्ता तत्सर्वं ब्रह्म एव हि ॥18.5॥

yatkiñcitkalmaṣaṃ satyaṃ yatkiñcit priyabhāṣaṇam ।
yatkiñcinmananaṃ sattā tatsarvaṃ brahma eva hi ॥18.5॥

18.5 Whatever little blemish there be in truth, whatever little sweet speech there be, whatever little reflection there may exist – all that is Brahman only.

Verse 18.6

यत्किञ्चिच्छ्रवणं नित्यं यत्किञ्चिद्ध्यानमश्नुते ।
यत्किञ्चिन्निश्चयं श्रद्धा तत्सर्वं ब्रह्म एव हि ॥18.6॥

yatkiñcicśravaṇaṃ nityaṃ yatkiñciddhyānamaśnute ।

yatkiñcinniścayaṃ śraddhā tatsarvaṃ brahma eva hi ॥18.6॥

18.6 Whatever little of regular listening, whatever little of meditation undertaken, whatever little of certitude and earnestness there be – all that is Brahman only.

Verse 18.7

यत्किञ्चिद्गुरूपदेशं यत्किञ्चिद्गुरुचिन्तनम् ।
यत्किञ्चिद्योगभेदं वा तत्सर्वं ब्रह्म एव हि ॥18.7॥

yatkiñcidgurūpadeśaṃ yatkiñcidgurucintanam ।

yatkiñcidyogabhedaṃ vā tatsarvaṃ brahma eva hi ॥18.7॥

18.7 What little instruction of the Guru there is, what little thinking about the Guru there is, what little diversity there be in the yoga practices – all that is Brahman only.

Verse 18.8

सर्वं त्यज्य गुरुं त्यज्य सर्वं सन्त्यज्य नित्यशः ।
तूष्णीमेवासनं ब्रह्म सुखमेव हि केवलम् ॥18.8॥

sarvaṃ tyajya guruṃ tyajya sarvaṃ santyajya nityaśaḥ ।

tūṣṇīmevāsanaṃ brahma sukhameva hi kevalam ॥18.8॥

18.8 Getting rid of all, leaving the Guru, forsaking everything, ever, be established in Brahman in silence. Bliss alone is.

Verse 18.9

सर्वं त्यक्त्वा सुखं नित्यं सर्वत्यागं सुखं महत् ।
सर्वत्यागं परानन्दं सर्वत्यागं परं सुखम् ॥18.9॥

sarvaṃ tyaktvā sukhaṃ nityaṃ sarvatyāgaṃ sukhaṃ mahat ।

sarvatyāgaṃ parānandaṃ sarvatyāgaṃ paraṃ sukham ॥18.9॥

18.9 Ever rejoice by renouncing all. The renunciation of all is great joy. Renunciation of all is transcendental bliss. The renunciation of all is supreme happiness.

Verse 18.10

सर्वत्यागं मनस्त्यागः सर्वत्यागमहङ्कृतेः ।
सर्वत्यागं महायागः सर्वत्यागं सुखं परम् ॥18.10॥

sarvatyāgaṃ manastyāgaḥ sarvatyāgamahaṅkṛteḥ ।

sarvatyāgaṃ mahāyāgaḥ sarvatyāgaṃ sukhaṃ param ॥18.10॥

18.10 Renouncing all is renouncing the mind. Renouncing all is renouncing the ego. Renouncing all is great oblation. Total renunciation is supreme happiness.

Verse 18.11

सर्वत्यागं महामोक्षं चित्तत्यागं तदेव हि ।
चित्तमेव जगन्नित्यं चित्तमेव हि संसृतिः ॥18.11॥

sarvatyāgaṃ mahāmokṣaṃ cittatyāgaṃ tadeva hi ।

cittameva jagannityaṃ cittameva hi saṃsṛtiḥ ॥18.11॥

18.11 Total renunciation is great liberation. So is the sacrifice of the mind. Mind alone is the world ever. Mind alone is transmigration.

Verse 18.12

चित्तमेव महामाया चित्तमेव शरीरकम् ।
चित्तमेव भयं देहः चित्तमेव मनोमयम् ॥18.12॥

cittameva mahāmāyā cittameva śarīrakam ।

cittameva bhayaṃ dehaḥ cittameva manomayam ॥18.12॥

18.12 Mind alone is great delusion. Mind alone is the generator of the body. Mind alone is the bodily fear. Mind alone is full of thought.

Verse 18.13

चित्तमेव प्रपञ्चाख्यं चित्तमेव हि कल्मषम् ।
चित्तमेव जडं सर्वं चित्तमेवेन्द्रियादिकम् ॥18.13॥

cittameva prapañcākhyaṃ cittameva hi kalmaṣam ।

cittameva jaḍaṃ sarvaṃ cittamevendriyādikam ॥18.13॥

18.13 Mind alone is what is called the world. Mind alone is blemish. Mind alone is all insentience. Mind alone is the senses etc.

Verse 18.14

चित्तमेव सदा सत्यं चित्तमेव नहि क्वचित् ।
चित्तमेव महाशास्त्रं चित्तमेव मनःप्रदम् ॥18.14॥

cittameva sadā satyaṃ cittameva nahi kvacit ।

cittameva mahāśāstraṃ cittameva manaḥpradam ॥18.14॥

18.14 Mind alone is always real. Mind alone is not at all existent. Mind alone is great treatise. Mind alone is the begetter of thought.

Verse 18.15

चित्तमेव सदा पापं चित्तमेव सदा मतम् ।
चित्तमेव हि सर्वाख्यं चित्तमेव सदा जहि ॥18.15॥

cittameva sadā pāpaṃ cittameva sadā matam ।

cittameva hi sarvākhyaṃ cittameva sadā jahi ॥18.15॥

18.15 Mind alone is the great sin. Mind alone is concept always. Mind alone is referred to as the all. Always conquer the mind alone.

Verse 18.16

चित्तं नास्तीति चिन्ता स्यादात्ममात्रं प्रकाशते ।
चित्तमस्तीति चिन्ता चेच्चित्तत्वं स्वयमेव हि ॥18.16॥

cittaṃ nāstīti cintā syādātmamātraṃ prakāśate ।

cittamastīti cintā ceccittatvaṃ svayameva hi ॥18.16॥

18.16 Upon the thought that there is no mind, the Self alone shines. If one thinks that there is mind oneself is the mentality.

Verse 18.17

स्वयमेव हि चित्ताख्यं स्वयं ब्रह्म न संशयः ।
चित्तमेव हि सर्वाख्यं चित्तं सर्वमिति स्मृतम् ॥18.17॥

svayameva hi cittākhyaṃ svayaṃ brahma na saṃśayaḥ ।

cittameva hi sarvākhyaṃ cittaṃ sarvamiti smṛtam ॥18.17॥

18.17 Oneself alone is referred to as the mind. Oneself is Brahman – there is no doubt. Mind alone is referred to as the all. Mind is to be remembered as being all.

Verse 18.18

ब्रह्मैवाहं स्वयञ्ज्योतिर्ब्रह्मैवाहं न संशयः ।
सर्वं ब्रह्म न सन्देहः सर्वं चिज्ज्योतिरेव हि ॥18.18॥

brahmaivāhaṃ svayañjyotirbrahmaivāhaṃ na saṃśayaḥ ।
sarvaṃ brahma na sandehaḥ sarvaṃ cijjyotireva hi ॥18.18॥

18.18 Brahman alone am I, the self-luminous. Brahman alone am I – there is no doubt. All is Brahman – there is no doubt of this. All is only the light of consciousness.

Verse 18.19

अहं ब्रह्मैव नित्यात्मा पूर्णात्पूर्णतरं सदा ।
अहं पृथ्व्यादिसहितं अहमेव विलक्षणम् ॥18.19॥

ahaṃ brahmaiva nityātmā pūrṇātpūrṇataraṃ sadā ।
ahaṃ pṛthvyādisahitaṃ ahameva vilakṣaṇam ॥18.19॥

18.19 I am Brahman alone, the eternal Self, always fuller than the fullest. I am with the earth and such. I am the distinctive.

Verse 18.20

अहं सूक्ष्मशरीरान्तमहमेव पुरातनम् ।
अहमेव हि मानात्मा सर्वं ब्रह्मैव केवलम् ॥18.20॥

ahaṃ sūkṣmaśarīrāntamahameva purātanam ।
ahameva hi mānātmā sarvaṃ brahmaiva kevalam ॥18.20॥

18.20 I am the interior of the subtle body. I alone am the ancient. I alone am the measuring Self. All is indeed Brahman alone.

Verse 18.21

चिदाकारो ह्यहं पूर्णश्चिदाकारमिदं जगत् ।
चिदाकारं चिदाकाशं चिदाकाशमहं सदा ॥18.21॥

cidākāro hyahaṃ pūrṇaścidākāramidaṃ jagat ।

cidākāraṃ cidākāśaṃ cidākāśamahaṃ sadā ***॥18.21॥***

18.21 I am only of the nature of consciousness and the perfect. Of the form of consciousness is this world. Of the form of consciousness is the space of consciousness. I am ever the space of consciousness.

Verse 18.22

चिदाकाशं त्वमेवासि चिदाकाशमहं सदा ।
चिदाकाशं चिदेवेदं चिदाकाशान्न किञ्चन ॥18.22॥

cidākāśaṃ tvamevāsi cidākāśamahaṃ sadā ।

cidākāśaṃ cidevedaṃ cidākāśānna kiñcana ***॥18.22॥***

18.22 You alone are the space of consciousness. Space of consciousness am I, always. This is only consciousness, the space of awareness. There is nothing in the least other than consciousness.

Verse 18.23

चिदाकाशततं सर्वं चिदाकाशं प्रकाशकम् ।
चिदाकारं मनोरूपं चिदाकाशं हि चिद्घनम् ॥18.23॥

cidākāśatataṃ sarvaṃ cidākāśaṃ prakāśakam ।

cidākāraṃ manorūpaṃ cidākāśaṃ hi cidghanam ॥18.23॥

18.23 Everything is pervaded by the space of awareness. The space of consciousness is the illuminator. The form of mind is Space of consciousness and is a solid mass of awareness.

Verse 18.24

चिदाकाशं परं ब्रह्म चिदाकाशं च चिन्मयः ।
चिदाकाशं शिवं साक्षाच्चिदाकाशमहं सदा ॥18.24॥

cidākāśaṃ paraṃ brahma cidākāśaṃ ca cinmayaḥ ।

cidākāśaṃ śivaṃ sākṣāccidākāśamahaṃ sadā ॥18.24॥

18.24 The supreme Brahman is space of consciousness. Again, space of consciousness is full of consciousness. Space of consciousness is auspiciousness directly. I am always space of consciousness.

Verse 18.25

सच्चिदानन्दरूपोऽहं सच्चिदानन्दशाश्वतः ।
सच्चिदानन्द सन्मात्रं सच्चिदानन्दभावनः ॥18.25॥

saccidānandarūpo'haṃ saccidānandaśāśvataḥ ।

saccidānanda sanmātraṃ saccidānandabhāvanaḥ ***॥18.25॥***

18.25 I am of the form of Being-Consciousness-Bliss, the eternal Being-Consciousness-Bliss only, the true Being-Consciousness-Bliss, the spirit of Being-Consciousness-Bliss.

Verse 18.26

सच्चिदानन्दपूर्णोऽहं सच्चिदानन्दकारणम् ।
सच्चिदानन्दसन्दोहः सच्चिदानन्द ईश्वरः ॥18.26॥

saccidānandapūrṇo'haṃ saccidānandakāraṇam ।

saccidānandasandohaḥ saccidānanda īśvaraḥ ***॥18.26॥***

18.26 I am full of Being-Consciousness-Bliss, the cause of Being-Consciousness-Bliss, the mass of Being-Consciousness-Bliss, the Lord who is Being-Consciousness-Bliss.

Verse 18.27

सच्चिदानन्दनित्योऽहं सच्चिदानन्दलक्षणम् ।
सच्चिदानन्दमात्रोऽहं सच्चिदानन्दरूपकः ॥18.27॥

saccidānandanityo'haṃ saccidānandalakṣaṇam ।

saccidānandamātro'haṃ saccidānandarūpakaḥ ॥18.27॥

18.27 I am the eternal Being-Consciousness-Bliss, the mark of Being-Consciousness-Bliss, only the Being-Consciousness-Bliss, the form of Being-Consciousness-Bliss.

Verse 18.28

आत्मैवेदमिदं सर्वमात्मैवाहं न संशयः ।
आत्मैवास्मि परं सत्यमात्मैव परमं पदम् ॥18.28॥

ātmaivedamidaṃ sarvamātmaivāhaṃ na saṃśayaḥ ।

ātmaivāsmi paraṃ satyamātmaiva paramaṃ padam ॥18.28॥

18.28 The Self alone is all this. I am the Self alone – of this there is no doubt. I am the supreme truth, the Self. The Self alone is the supreme state.

Verse 18.29

आत्मैव जगदाकारं आत्मैव भुवनत्रयम् ।
आत्मैव जगतां श्रेष्ठः आत्मैव हि मनोमयः ॥18.29॥

ātmaiva jagadākāraṃ ātmaiva bhuvanatrayam ।

ātmaiva jagatāṃ śreṣṭhaḥ ātmaiva hi manomayaḥ ॥18.29॥

18.29 The Self alone is of the form of the world. The Self alone is the three realms. The Self alone is the most precious of the world. The Self alone is the fullness of mind.

Verse 18.30

आत्मैव जगतां त्राता आत्मैव गुरुरात्मनः ।
आत्मैव बहुधा भाति आत्मैवैकं परात्मनः ॥18.30॥

ātmaiva jagatāṃ trātā ātmaiva gururātmanaḥ ।

ātmaiva bahudhā bhāti ātmaivaikaṃ parātmanaḥ ॥18.30॥

18.30 The Self alone is the liberation of worlds. The Self alone is the Guru of oneself. The Self alone shines variously. The Self alone is the highest of the Self.

Verse 18.31

आत्मैव परमं ब्रह्म आत्मैवाहं न संशयः ।
आत्मैव परमं लोकं आत्मैव परमात्मनः ॥18.31॥

ātmaiva paramaṃ brahma ātmaivāhaṃ na saṃśayaḥ ।

ātmaiva paramaṃ lokaṃ ātmaiva paramātmanaḥ ॥18.31॥

18.31 The Self alone is the supreme Brahman. I am the Self alone – there is no doubt of this. The Self alone is the supreme abode. The Self alone is the supreme Self.

Verse 18.32

आत्मैव जीवरूपात्मा आत्मैवेश्वरविग्रहः ।
आत्मैव हरिरानन्दः आत्मैव स्वयमात्मनः ॥18.32॥

ātmaiva jīvarūpātmā ātmaiveśvaravigrahaḥ ।

ātmaiva harirānandaḥ ātmaiva svayamātmanaḥ ॥18.32॥

18.32 The Self alone is the form of the individual soul. The Self alone is the embodiment of Isvara. The Self alone is the Blissful Hari (Vishnu). The Self alone is verily oneself.

Verse 18.33

आत्मैवानन्दसन्दोह आत्मैवेदं सदा सुखम् ।
आत्मैव नित्यशुद्धात्मा आत्मैव जगतः परः ॥18.33॥

ātmaivānandasandoha ātmaivedaṃ sadā sukham ।

ātmaiva nityaśuddhātmā ātmaiva jagataḥ paraḥ ***॥18.33॥***

18.33 The Self alone is a mass of bliss. The Self alone is this happiness always. The Self alone is the ever-pure Self. The Self is indeed the world and the supreme.

Verse 18.34

आत्मैव पञ्चभूतात्मा आत्मैव ज्योतिरात्मनः ।
आत्मैव सर्वदा नान्यदात्मैव परमोऽव्ययः ॥18.34॥

ātmaiva pañcabhūtātmā ātmaiva jyotirātmanaḥ ।

ātmaiva sarvadā nānyadātmaiva paramo'vyayaḥ ***॥18.34॥***

18.34 The Self alone is the Self of five elements. The Self alone is the light of the Self. The Self alone is ever, not another. The Self alone is the undiminishing and the Supreme.

Verse 18.35

आत्मैव ह्यात्मभासात्मा आत्मैव विभुरव्ययः ।
आत्मैव ब्रह्मविज्ञानं आत्मैवाहं त्वमेव हि ॥18.35॥

ātmaiva hyātmabhāsātmā ātmaiva vibhuravyayaḥ ।

ātmaiva brahmavijñānaṃ ātmaivāhaṃ tvameva hi ***॥18.35॥***

18.35 The Self indeed is the Self that illumines the Self. The Self alone is the undiminishing, sovereign Lord. The Self

alone is the knowledge of Brahman. The Self alone is I and, indeed you too.

Verse 18.36

आत्मैव परमानन्द आत्मैवाहं जगन्मयः ।
आत्मैवाहं जगद्भानं आत्मैवाहं न किञ्चन ॥18.36॥

ātmaiva paramānanda ātmaivāhaṃ jaganmayaḥ ।

ātmaivāhaṃ jagadbhānaṃ ātmaivāhaṃ na kiñcana ॥18.36॥

18.36 The Self alone is supreme bliss. I am the Self alone full of the world. I am the Self alone, illuminator of the world. I am naught else but the Self.

Verse 18.37

आत्मैव ह्यात्मनः स्नानमात्मैव ह्यात्मनो जपः ।
आत्मैव ह्यात्मनो मोदमात्मैवात्मप्रियः सदा ॥18.37॥

ātmaiva hyātmanaḥ snānamātmaiva hyātmano japaḥ ।

ātmaiva hyātmano modamātmaivātmapriyaḥ sadā ॥18.37॥

18.37 The Self alone is the bath for the Self. The Self alone is the incantation of the Self. The Self alone is the joy of the Self. The Self alone is the beloved of the Self, ever.

Verse 18.38

आत्मैव ह्यात्मनो नित्यो ह्यात्मैव गुणभासकः ।
आत्मैव तुर्यरूपात्मा आत्मातीतस्ततः परः ॥18.38॥

ātmaiva hyātmano nityo hyātmaiva guṇabhāsakaḥ ।

ātmaiva turyarūpātmā ātmātītastataḥ paraḥ ***॥18.38॥***

18.38 The Self alone is the Self eternal. The Self alone illuminates the qualities. The Self alone is of the form of the fourth state. The Self is all-transcending and beyond that.

Verse 18.39

आत्मैव नित्यपूर्णात्मा आत्मैवाहं न संशयः ।
आत्मैव त्वमहं चात्मा सर्वमात्मैव केवलम् ॥18.39॥

ātmaiva nityapūrṇātmā ātmaivāhaṃ na saṃśayaḥ ।

ātmaiva tvamahaṃ cātmā sarvamātmaiva kevalam ***॥18.39॥***

18.39 The Self alone is the eternal and perfect Self. I am the Self alone – there is no doubt. You and I are the Self, indeed the Self. All is only the Self.

Verse 18.40

नित्योऽहं नित्यपूर्णोऽहं नित्योऽहं सर्वदा सदा ।
आत्मैवाहं जगन्नान्यदमृतात्मा पुरातनः ॥18.40॥

nityo'haṃ nityapūrṇo'haṃ nityo'haṃ sarvadā sadā ।

ātmaivāhaṃ jagannānyadamṛtātmā purātanaḥ ***॥18.40॥***

18.40 I am eternal. I am the eternally perfect. I am eternal, ever and anon. I am the Self alone; the world is not different; the immortal and ancient Self.

Verse 18.41

पुरातनोऽहं पुरुषोऽहमीशः परात्परोऽहं परमेश्वरोऽहम् ।
भवप्रदोऽहं भवनाशनोऽहं सुखप्रदोऽहं सुखरूपमद्वयम् ॥18.41॥

purātano'haṃ puruṣo'hamīśaḥ parātparo'haṃ parameśvaro'ham /
bhavaprado'haṃ bhavanāśano'haṃ sukhaprado'haṃ
sukharūpamadvayam ***॥18.41॥***

18.41 I am the ancient. I am the Purusha (God) and the Lord. I am beyond the beyond. I am Paramesvara. I am the bestower of worldly existence. I am the destroyer of worldly existence. I am the granter of happiness and of the form of nondual happiness.

Verse 18.42

आनन्दोऽहमशेषोऽहममृतोहं न संशयः ।
अजोऽहमात्मरूपोऽहमन्यन्नास्ति सदा प्रियः ॥18.42॥

ānando'hamaśeṣo'hamamṛtohaṃ na saṃśayaḥ /
ajo'hamātmarūpo'hamanyannāsti sadā priyaḥ ***॥18.42॥***

18.42 I am Bliss. I am endless. I am immortal – there is no doubt of this. I am birthless. I am of the form of the Self. There is naught else that is lovable.

Verse 18.43

ब्रह्मैवाहमिदं ब्रह्म सर्वं ब्रह्म सदाऽव्ययः ।
सदा सर्वपदं नास्ति सर्वमेव सदा न हि ॥18.43॥

brahmaivāhamidaṃ brahma sarvaṃ brahma sadā'vyayaḥ ।

sadā sarvapadaṃ nāsti sarvameva sadā na hi ॥18.43॥

18.43 I am Brahman alone. This is Brahman. All is the undiminishing Brahman always. There is never the word 'all'. 'All' is always naught.

Verse 18.44

निर्गुणोऽहं निराधार अहं नास्तीति सर्वदा ।
अनर्थमूलं नास्त्येव मायाकार्यं न किञ्चन ॥18.44॥

nirguṇo'haṃ nirādhāra ahaṃ nāstīti sarvadā ।

anarthamūlaṃ nāstyeva māyākāryaṃ na kiñcana ॥18.44॥

18.44 I am attributeless. I am supportless. I am ever nonexistent. There is no cause for calamity at all. There is not a trifling of delusive affects.

Verse 18.45

अविद्याविभवो नास्ति अहं ब्रह्म न संशयः ।
सर्वं ब्रह्म चिदाकाशं तदेवाहं न संशयः ॥18.45॥

avidyāvibhavo nāsti ahaṃ brahma na saṃśayaḥ ।

sarvaṃ brahma cidākāśaṃ tadevāhaṃ na saṃśayaḥ ॥18.45॥

18.45 There is never any potency of ignorance. I am Brahman – there is no doubt of this. All is Brahman, the space of consciousness. That alone am I – there is no doubt.

Verse 18.46

तदेवाहं स्वयं चाहं परं चाहं परेश्वरः ।
विद्याधरोऽहमेवात्र विद्याविद्ये न किञ्चन ॥18.46॥

tadevāhaṃ svayaṃ cāhaṃ paraṃ cāhaṃ pareśvaraḥ ।
vidyādharo'hamevātra vidyāvidye na kiñcana ***॥18.46॥***

18.46 That alone am I. And, I am myself. The Beyond also am 'I', the supreme Lord. I am the possessor of knowledge (or, vidyadhara, a class of celestials). There is nothing like knowledge and ignorance.

Verse 18.47

चिदहं चिदहं नित्यं तुर्योऽहं तुर्यकः परः ।
ब्रह्मैव सर्वं ब्रह्मैव सर्वं ब्रह्म सदाऽस्म्यहम् ॥18.47॥

cidahaṃ cidahaṃ nityaṃ turyo'haṃ turyakaḥ paraḥ ।
brahmaiva sarvaṃ brahmaiva sarvaṃ brahma sadā'smyaham
॥18.47॥

18.47 I am consciousness; I am the consciousness ever. I am the fourth state; cause of the fourth state; the supreme. All is Brahman only, only Brahman. All is Brahman, I am – always.

Verse 18.48

मत्तोऽन्यन्नापरं किञ्चिन्मत्तोऽन्यद्ब्रह्म च क्वचित् ।
मत्तोऽन्यत्परमं नास्ति मत्तोऽन्यच्चित्पदं नहि ॥18.48॥

matto'nyannāparaṃ kiñcinmatto'nyadbrahma ca kvacit ।

matto'nyatparamaṃ nāsti matto'nyaccitpadaṃ nahi ***॥18.48॥***

18.48 There is not a trifle other than me. And there is no Brahman anywhere outside me. Apart from me there is nothing supreme. Apart from me there is no any state of consciousness.

Verse 18.49

मत्तोऽन्यत्सत्पदं नास्ति मत्तोऽन्यच्चित्पदं न मे ।
मत्तोऽन्यद्भवनं नास्ति मत्तोऽन्यद्ब्रह्म एव न ॥18.49॥

matto'nyatsatpadaṃ nāsti matto'nyaccitpadaṃ na me ।

matto'nyadbhavanaṃ nāsti matto'nyadbrahma eva na ***॥18.49॥***

18.49 There is no state of reality apart from me. For me there is no state of consciousness outside me. There is no dwelling other than me. Apart from me there is no Brahman even.

Verse 18.50

मत्तोऽन्यत्कारणं नास्ति मत्तोऽन्यत्किञ्चिदप्यणु ।
मत्तोऽन्यत्सत्त्वरूपं च मत्तोऽन्यच्छुद्धमेव न ॥18.50॥

matto'nyatkāraṇaṃ nāsti matto'nyatkiñcidapyaṇu ।

matto'nyatsattvarūpaṃ ca matto'nyacśuddhameva na ***॥18.50॥***

18.50 There is no cause apart from me. Apart from me there is not even an atom. Apart from me there is no serenity. Apart from me there is no purity.

Verse 18.51

मत्तोऽन्यत्पावनं नास्ति मत्तोऽन्यत्तत्पदं न हि ।
मत्तोऽन्यद्धर्मरूपं वा मत्तोऽन्यदखिलं न च ॥18.51॥

matto'nyatpāvanaṃ nāsti matto'nyattatpadaṃ na hi ।

matto'nyaddharmarūpaṃ vā matto'nyadakhilaṃ na ca ***॥18.51॥***

18.51 Apart from me there is no sanctity. Apart from me there is no word as ‘that’. Neither there is righteousness apart from me nor there is everything.

Verse 18.52

मत्तोऽन्यदसदेवात्र मत्तोऽन्यन्मिथ्या एव हि ।
मत्तोऽन्यद्भाति सर्वस्वं मत्तोऽन्यच्छशशृङ्गवत् ॥18.52॥

matto'nyadasadevātra matto'nyanmithyā eva hi ।

matto'nyadbhāti sarvasvaṃ matto'nyacchaśaśṛṅgavat ***॥18.52॥***

18.52 Anything apart from me here is only unreal. Anything outside me is only illusory. Anything and everything that shines other than me are like horns of hare.

Verse 18.53

मत्तोऽन्यद्भाति चेन्मिथ्या मत्तोऽन्यच्चेन्द्रजालकम् ।
मत्तोऽन्यत्संशयो नास्ति मत्तोऽन्यत्कार्य कारणं ॥18.53॥

matto'nyadbhāti cenmithyā matto'nyaccendrajālakam ।

matto'nyatsaṃśayo nāsti matto'nyatkārya kāraṇaṃ ॥18.53॥

18.53 If anything shines apart from me, it is due to illusion. Anything apart from me is like magic. There is no doubt apart from me, nor there is 'cause and affect' apart from me.

Verse 18.54

ब्रह्ममात्रमिदं सर्वं सोऽहमस्मीति भावनम् ।
सर्वमुक्तं भगवता एवमेवेति निश्चिनु ॥18.54॥

brahmamātramidaṃ sarvaṃ so'hamasmīti bhāvanam ।

sarvamuktaṃ bhagavatā evameveti niścinu ॥18.54॥

18.54 All this is just Brahman; I am He – this is the meditation. All this is spoken by the Lord. Such alone must be the certitude.

Verse 18.55

बहुनोक्तेन किं योगिन्निश्चयं कुरु सर्वदा ।
सकृन्निश्चयमात्रेण ब्रह्मैव भवति स्वयम् ॥18.55॥

bahunoktena kiṃ yoginniścayaṃ kuru sarvadā ।
sakṛnniścayamātreṇa brahmaiva bhavati svayam ॥18.55॥

18.55 Why repeat this so much, O Yogi? Have this certitude ever. The rare one who attains this conviction becomes Brahman oneself.

Verse 18.56

वननगभुवनं यच्छङ्करान्नान्यदस्ति
जगदिदमसुराद्यं देवदेवः स एव ।
तनुमनगमनाद्यैः कोशकाशावकाशे
स खलु परशिवात्मा दृश्यते सूक्ष्मबुद्ध्या ॥18.56॥

vananagabhuvanaṃ yacchaṅkarānnānyadasti
jagadidamasurādyaṃ devadevaḥ sa eva ।
tanumanagamanādyaiḥ kośakāśāvakāśe
sa khalu paraśivātmā dṛśyate sūkṣmabuddhyā ॥18.56॥

18.56 This world of forests and hills is not apart from Sankara. This world of demons is verily that Lord of gods. It is revealed to the subtle intellect that the body, mind, movements, the sheaths and the one who shines amidst there is but He, the supreme Siva.

Verse 18.57

चक्षुःश्रोत्रमनोऽसवश्च हृदि खादुद्भासितध्यान्तरात्
तस्मिन्नेव विलीयते गतिपरं यद्वासना वासिनी ।
चित्तं चेतयते हृदिन्द्रियगणं वाचां मनोदूरगं
तं ब्रह्मामृतमेतदेव गिरिजाकान्तात्मना संज्ञितम् ॥18.57॥

cakṣuḥśrotramano'savaśca hṛdi khādudbhāsitadhyāntarāt
tasminneva vilīyate gatiparaṃ yadvāsanā vāsinī /
cittaṃ cetayate hṛdindriyagaṇaṃ vācāṃ manodūragaṃ
*taṃ brahmāmṛtametadeva girijākāntātmanā saṃjñitam **॥18.57॥***

18.57 The eyes, the ears, the mind and the vital airs manifest from the expanse of the heart within. Inspired by the latent tendencies they course through and in the end merge therein alone. Then the mind becomes illumined as the Heart that is inaccessible to the senses, the speech and the mind. Such nectar of Brahman alone is referred to as the consort of the mountain-born Girija (Siva).

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे अष्टादशोऽध्यायः ॥

॥** iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde aṣṭādaśo'dhyāyaḥ **॥

Thus concludes chapter eighteen, a dialogue between Ribhu and Nidagha, entitled ‘The dialogue between Ribhu and Nidagha’ in the sixth amsa called Sankara in Sri Siva Rahasyam.

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Ch.19 Bliss of Brahman

19. ब्रह्मानन्दप्रकरणं नाम एकोनविंशोऽध्यायः ।

brahmānandaprakaraṇaṃ nāma ekonaviṃśo'dhyāyaḥ

The Topic of the Bliss of Brahman

Verse 19.1

ऋभुः - ṛbhuḥ -

ब्रह्मानन्दं प्रवक्ष्यामि त्रिषु लोकेषु दुर्लभम् ।
यस्य श्रवणमात्रेण सदा मुक्तिमवाप्नुयात् ॥19.1॥

brahmānandaṃ pravakṣyāmi triṣu lokeṣu durlabham /
yasya śravaṇamātreṇa sadā muktimavāpnuyāt ***॥19.1॥***

19.1. Ribhu:- I shall expound the bliss of Brahman, which is rarely found in the three worlds. By the hearing of that, one can achieve perpetual freedom.

Verse 19.2

परमानन्दोऽहमेवात्मा सर्वदानन्दमेव हि ।
पूर्णानन्दस्वरूपोऽहं चिदानन्दमयं जगत् ॥19.2॥

paramānando'hamevātmā sarvadānandameva hi /
pūrṇānandasvarūpo'haṃ cidānandamayaṃ jagat ***॥19.2॥***

19.2. I am only the Self that is supreme bliss, ever just bliss alone. I am of the nature of absolute bliss. The world is fully Consciousness-Bliss.

Verse 19.3

सदानन्तमनन्तोऽहं बोधानन्दमिदं जगत् ।
बुद्धानन्दस्वरूपोऽहं नित्यानन्दमिदं मनः ॥19.3॥

sadānantamananto'haṃ bodhānandamidaṃ jagat /
buddhānandasvarūpo'haṃ nityānandamidaṃ manaḥ ***॥19.3॥***

19.3. I am ever endless, unending. This world is Knowledge-Bliss. I am of the nature of enlightened bliss. This mind is eternal bliss.

Verse 19.4

केवलानन्दमात्रोऽहं केवलज्ञानवानहम् ।
इति भावय यत्नेन प्रपञ्चोपशमाय वै ॥19.4॥

kevalānandamātro'haṃ kevalajñānavānaham /
iti bhāvaya yatnena prapañcopaśamāya vai ***॥19.4॥***

19.4. I am singular bliss alone. I am the knower of unitariness. Cultivate this attitude for the sure subsidence of the world.

Verse 19.5

सदा सत्यं परं ज्योतिः सदा सत्यादिलक्षणः ।
सदा सत्यादिहीनात्मा सदा ज्योतिः प्रियो ह्यहम् ॥19.5॥

sadā satyaṃ paraṃ jyotiḥ sadā satyādilakṣaṇaḥ /
sadā satyādihīnātmā sadā jyotiḥ priyo hyaham ***॥19.5॥***

19.5. I am ever the truth, the light of transcendence, ever the qualities such as Truth etc; ever the Self devoid of truth etc; ever the light, the adorable.

Verse 19.6

नास्ति मिथ्याप्रपञ्चात्मा नास्ति मिथ्या मनोमयः ।
नास्ति मिथ्याभिधानात्मा नास्ति चित्तं दुरात्मवान् ॥19.6॥

nāsti mithyāprapañcātmā nāsti mithyā manomayaḥ /
nāsti mithyābhidhānātmā nāsti cittaṃ durātmavān ***॥19.6॥***

19.6. The Self as the illusory world is naught. The illusory mind-stuff is naught. The Self with the appellation of illusion is naught. The rogue of a mind is naught.

Verse 19.7

नास्ति मूढतरो लोके नास्ति मूढतमो नरः ।
अहमेव परं ब्रह्म अहमेव स्वयं सदा ॥19.7॥

nāsti mūḍhataro loke nāsti mūḍhatamo naraḥ /
ahameva paraṃ brahma ahameva svayaṃ sadā ***॥19.7॥***

19.7. The very foolish in the world are nonexistent. The most foolish people there are none. I alone am the supreme Brahman. I alone am verily Myself, ever.

Verse 19.8

इदं परं च नास्त्येव अहमेव हि केवलम् ।
अहं ब्रह्मास्मि शुद्धोऽस्मि सर्वं ब्रह्मैव केवलम् ॥19.8॥

idaṃ paraṃ ca nāstyeva ahameva hi kevalam /
ahaṃ brahmāsmi śuddho'smi sarvaṃ brahmaiva kevalam ***॥19.8॥***

19.8. 'Here' and 'beyond' are nonexistent. Just I alone am. I am Brahman, the pure. All is indeed Brahman only.

Verse 19.9

जगत्सर्वं सदा नास्ति चित्तमेव जगन्मयम् ।
चित्तमेव प्रपञ्चाख्यं चित्तमेव शरीरकम् ॥19.9॥

jagatsarvaṃ sadā nāsti cittameva jaganmayam /
cittameva prapañcākhyaṃ cittameva śarīrakam ***॥19.9॥***

19.9. The whole world is ever nonexistent. Thought alone is the world in full. Thought alone is said to be the world. Thought alone is the cause of the body.

Verse 19.10

चित्तमेव महादोषं चित्तमेव हि बालकः ।
चित्तमेव महात्माऽयं चित्तमेव महानसत् ॥19.10॥

cittameva mahādoṣaṃ cittameva hi bālakaḥ /
cittameva mahātmā'yaṃ cittameva mahānasat ***॥19.10॥***

19.10. Thought alone is the great folly. Thought alone is the small boy. Thought alone is this great soul. Thought alone is the great unreality.

Verse 19.11

चित्तमेव हि मिथ्यात्मा चित्तं शशविषाणवत् ।
चित्तं नास्ति सदा सत्यं चित्तं वन्ध्याकुमारवत् ॥19.11॥

cittameva hi mithyātmā cittaṃ śaśaviṣāṇavat /
cittaṃ nāsti sadā satyaṃ cittaṃ vandhyākumāravat ***॥19.11॥***

19.11. Thought alone is the illusory Self always. Thought is like the hare's horn. "Thought is naught" - is ever true. Thought is like the son of a barren woman.

Verse 19.12

चित्तं शून्यं न सन्देहो ब्रह्मैव सकलं जगत् ।
अहमेव हि चैतन्यं अहमेव हि निर्गुणम् ॥19.12॥

cittaṃ śūnyaṃ na sandeho brahmaiva sakalaṃ jagat /
ahameva hi caitanyaṃ ahameva hi nirguṇam ***॥19.12॥***

19.12. Thought is void - there is no doubt of this. Brahman alone is the whole world. Verily, I alone am consciousness. I am attributeless indeed.

Verse 19.13

मन एव हि संसारं मन एव हि मण्डलम् ।
मन एव हि बन्धत्वं मन एव हि पातकम् ॥19.13॥

mana eva hi saṃsāraṃ mana eva hi maṇḍalam /
mana eva hi bandhatvaṃ mana eva hi pātakam ***॥19.13॥***

19.13. Mind alone is the transmigratory existence. Mind alone is the circle. Mind alone is bondage. Mind alone is sin.

Verse 19.14

मन एव महद्दुःखं मन एव शरीरकम् ।
मन एव प्रपञ्चाख्यं मन एव कलेवरम् ॥19.14॥

mana eva mahadduḥkhaṃ mana eva śarīrakam /
mana eva prapañcākhyaṃ mana eva kalevaram ***॥19.14॥***

19.14. Mind alone is great sorrow. Mind alone is the cause of body. Mind alone is said to be the world. Mind alone is the body.

Verse 19.15

मन एव महासत्त्वं मन एव चतुर्मुखः ।
मन एव हरिः साक्षात् मन एव शिवः स्मृतः ॥19.15॥

mana eva mahāsattvaṃ mana eva caturmukhaḥ /
mana eva hariḥ sākṣāt mana eva śivaḥ smṛtaḥ ***॥19.15॥***

19.15. Mind alone is the great serenity. Mind alone is the four-headed (Brahma). Indeed, mind alone is Hari. Mind alone is known as Siva.

Verse 19.16

मन एवेन्द्रजालाख्यं मनः सङ्कल्पमात्रकम् ।
मन एव महापापं मन एव दुरात्मवान् ॥19.16॥

mana evendrajālākhyaṃ manaḥ saṅkalpamātrakam /
mana eva mahāpāpaṃ mana eva durātmavān ***॥19.16॥***

19.16. Mind alone is said to be magic. Only mind is will. Mind alone is great sin. Mind alone is the evil one.

Verse 19.17

मन एव हि सर्वाख्यं मन एव महद्भयम् ।
मन एव परं ब्रह्म मन एव हि केवलम् ॥19.17॥

mana eva hi sarvākhyaṃ mana eva mahadbhayam /
mana eva paraṃ brahma mana eva hi kevalam ***॥19.17॥***

19.17. Mind alone is said to be the all. Mind alone is the great fear. Mind alone is the supreme Brahman. Mind alone is the unitariness.

Verse 19.18

मन एव चिदाकारं मन एव मनायते ।
चिदेव हि परं रूपं चिदेव हि परं पदम् ॥19.18॥

mana eva cidākāraṃ mana eva manāyate /
cideva hi paraṃ rūpaṃ cideva hi paraṃ padam ***॥19.18॥***

19.18. Mind alone is the form of consciousness. Mind alone is the cause of the mind. Consciousness alone is the supreme form. Consciousness alone is the supreme state.

Verse 19.19

परं ब्रह्माहमेवाद्य परं ब्रह्माहमेव हि ।
अहमेव हि तृप्तात्मा अहमानन्दविग्रहः ॥19.19॥

paraṃ brahmāhamevādya paraṃ brahmāhameva hi /
ahameva hi tṛptātmā ahamānandavigrahaḥ ***॥19.19॥***

19.19. I am verily the supreme Brahman right now. I alone am the supreme Brahman. I alone am the satisfied Self. I am the embodiment of bliss.

Verse 19.20

अहं बुद्धिः प्रवृद्धात्मा नित्यं निश्चलनिर्मलः ।
अहमेव हि शान्तात्मा अहमाद्यन्तवर्जितः ॥19.20॥

ahaṃ buddhiḥ pravṛddhātmā nityaṃ niścalanirmalaḥ /
ahameva hi śāntātmā ahamādyantavarjitaḥ ***॥19.20॥***

19.20. I am the Self with fully grown intellect, ever unmoving and blemishless. I alone am the peaceful Self. I am devoid of beginning and end.

Verse 19.21

अहमेव प्रकाशात्मा अहं ब्रह्मैव केवलम् ।
अहं नित्यो न सन्देह अहं बुद्धिः प्रियः सदा ॥19.21॥

ahameva prakāśātmā ahaṃ brahmaiva kevalam /
ahaṃ nityo na sandeha ahaṃ buddhiḥ priyaḥ sadā ***॥19.21॥***

19.21. I alone am the resplendent Self. I am indeed Brahman alone. I am eternal - there is no doubt of this. I am always adorable to the intellect.

Verse 19.22

अहमेवाहमेवैकः अहमेवाखिलामृतः ।
अहमेव स्वयं सिद्धः अहमेवानुमोदकः ॥19.22॥

ahamevāhamevaikaḥ ahamevākhilāmṛtaḥ /
ahameva svayaṃ siddhaḥ ahamevānumodakaḥ ***॥19.22॥***

19.22. I alone am. I alone am; the One. I alone am all, the immortal. I alone am the self agreement. I alone cause acceptability.

Verse 19.23

अहमेव त्वमेवाहं सर्वात्मा सर्ववर्जितः ।
अहमेव परं ब्रह्म अहमेव परात्परः ॥19.23॥

ahameva tvamevāhaṃ sarvātmā sarvavarjitaḥ /
ahameva paraṃ brahma ahameva parātparaḥ ***॥19.23॥***

19.23. I alone am. You are only I, the Self of all, devoid of all. I am the supreme Brahman indeed. I am indeed beyond the beyond.

Verse 19.24

अहङ्कारं न मे दुःखं न मे दोषं न मे सुखम् ।
न मे बुद्धिर्न मे चित्तं न मे देहो न मेन्द्रियम् ॥19.24॥

ahaṅkāraṃ na me duḥkhaṃ na me doṣaṃ na me sukham /
na me buddhirna me cittaṃ na me deho na mendriyam ***॥19.24॥***

19.24. I have no ego. I have no sorrow. I have no blemish. I have no pleasure. I have no intellect. I have no thought. I have no body. I have no sense.

Verse 19.25

न मे गोत्रं न मे नेत्रं न मे पात्रं न मे तृणम् ।
न मे जपो न मे मन्त्रो न मे लोको न मे सुहृत् ॥19.25॥

na me gotraṃ na me netraṃ na me pātraṃ na me tṛṇam /
na me japo na me mantro na me loko na me suhṛt ***॥19.25॥***

19.25. I have no lineage. I have no eye. I have nothing that is suitable. Not a blade of grass there is for me. I have no repetition or the sacred syllables. I have no world nor do I have a friend.

Verse 19.26

न मे बन्धुर्न मे शत्रुर्न मे माता न मे पिता ।
न मे भोज्यं न मे भोक्ता न मे वृत्तिर्न मे कुलम् ॥19.26॥

na me bandhurna me śatrurna me mātā na me pitā /
na me bhojyaṃ na me bhoktā na me vṛttirna me kulam ***॥19.26॥***

19.26. I have no relation. I have no enemy. I have no mother nor do I have a father. I have nothing to be enjoyed

nor there is an enjoyer for me. I have no occupation. I have no caste.

Verse 19.27

न मे जातिर्न मे वर्णः न मे श्रोत्रं न मे क्वचित् ।
न मे बाह्यं न मे बुद्धिः स्थानं वापि न मे वयः ॥19.27॥

na me jātirna me varṇaḥ na me śrotraṃ na me kvacit /
na me bāhyaṃ na me buddhiḥ sthānaṃ vāpi na me vayaḥ
॥19.27॥

19.27. I have no race. I have no creed. I have no ears. I have nothing whatsoever. I have no exterior. I have no intellect. No position for me nor age.

Verse 19.28

न मे तत्त्वं न मे लोको न मे शान्तिर्न मे कुलम् ।
न मे कोपो न मे कामः केवलं ब्रह्ममात्रतः ॥19.28॥

na me tattvaṃ na me loko na me śāntirna me kulam /
na me kopo na me kāmaḥ kevalaṃ brahmamātrataḥ ***॥19.28॥***

19.28. I have no meaning. I have no world. I have no peace. I have no community. I have no anger. I have no lust. I am Brahman alone.

Verse 19.29

केवलं ब्रह्ममात्रत्वात् केवलं स्वयमेव हि ।
न मे रागो न मे लोभो न मे स्तोत्रं न मे स्मृतिः ॥19.29॥

kevalaṃ brahmamātratvāt kevalaṃ svayameva hi /
na me rāgo na me lobho na me stotraṃ na me smṛtiḥ ***॥19.29॥***

19.29. By being Brahman alone I am just myself only. I have no attachment or greed. I have no hymn or recollection.

Verse 19.30

न मे मोहो न मे तृष्णा न मे स्नेहो न मे गुणः ।
न मे कोशं न मे बाल्यं न मे यौवनवार्धकम् ॥19.30॥

na me moho na me tṛṣṇā na me sneho na me guṇaḥ /
na me kośaṃ na me bālyaṃ na me yauvanavārdhakam ***॥19.30॥***

19.30. I have no delusion. I have no craving. I have no friendship. I have no quality. I have no sheath. I have no childhood. I have no youth or dotage.

Verse 19.31

सर्वं ब्रह्मैकरूपत्वादेकं ब्रह्मेति निश्चितम् ।
ब्रह्मणोऽन्यत् परं नास्ति ब्रह्मणोऽन्यन्न किञ्चन ॥19.31॥

sarvaṃ brahmaikarūpatvādekaṃ brahmeti niścitam /
brahmaṇo'nyat paraṃ nāsti brahmaṇo'nyanna kiñcana ***॥19.31॥***

19.31. Everything being the one form of Brahman, it is certain that oneness is Brahman. There is nothing beyond Brahman. There is not a whit other than Brahman.

Verse 19.32

ब्रह्मणोऽन्यदिदं नास्ति ब्रह्मणोऽन्यदिदं न हि ।
आत्मनोऽन्यत् सदा नास्ति आत्मैवाहं न संशयः ॥19.32॥

brahmaṇo'nyadidaṃ nāsti brahmaṇo'nyadidaṃ na hi /
ātmano'nyat sadā nāsti ātmaivāhaṃ na saṃśayaḥ ***॥19.32॥***

19.32. Other than Brahman 'this' is nonexistent. Other than Brahman this is naught. Apart from the Self there is never anything. I am Self alone - there is no doubt about this.

Verse 19.33

आत्मनोऽन्यत् सुखं नास्ति आत्मनोऽन्यदहं न च ।
ग्राह्यग्राहकहीनोऽहं त्यागत्याज्यविवर्जितः ॥19.33॥

ātmano'nyat sukhaṃ nāsti ātmano'nyadahaṃ na ca /
grāhyagrāhakahīno'haṃ tyāgatyājyavivarjitaḥ ***॥19.33॥***

19.33. Other than the Self there is no happiness. Other than the Self I am not. I am bereft of anything to be grasped or any one to grasp. I am devoid of renunciation or anything to renounce.

Verse 19.34

न त्याज्यं न च मे ग्राह्यं न बन्धो न च भुक्तिदम् ।
न मे लोकं न मे हीनं न श्रेष्ठं नापि दूषणम् ॥19.34॥

na tyājyaṃ na ca me grāhyaṃ na bandho na ca bhuktidam /
na me lokaṃ na me hīnaṃ na śreṣṭhaṃ nāpi dūṣaṇam ***॥19.34॥***

19.34. I have nothing to renounce nor is there anything to acquire. I have neither bondage nor liberator. I have nothing

to see. I have nothing inferior. I have nothing that is the superior, nor there is slander.

Verse 19.35

न मे बलं न चण्डालो न मे विप्रादिवर्णकम् ।
न मे पानं न मे ह्रस्वं न मे क्षीणं न मे बलम् ॥19.35॥

na me balaṃ na caṇḍālo na me viprādivarṇakam /
na me pānaṃ na me hrasvaṃ na me kṣīṇaṃ na me balam ***॥19.35॥***

19.35. I have no strength. I have no caste such as the brahmin or chandala (outcaste). I have nothing to drink nor do I have shortness. I have no deterioration nor do I have potency.

Verse 19.36

न मे शक्तिर्न मे भुक्तिर्न मे दैवं न मे पृथक् ।
अहं ब्रह्मैकमात्रत्वात् नित्यत्वान्यन्न किञ्चन ॥19.36॥

na me śaktirna me bhuktirna me daivaṃ na me pṛthak /
ahaṃ brahmaikamātratvāt nityatvānyanna kiñcana ***॥19.36॥***

19.36. I have no power. I have no food. I have no divinity. I have no separateness. Being only Brahman alone and the eternal alone, there is nothing whatsoever apart (from me).

Verse 19.37

न मतं न च मे मिथ्या न मे सत्यं वपुः क्वचित् ।
अहमित्यपि नास्त्येव ब्रह्म इत्यपि नाम वा ॥19.37॥

na mataṃ na ca me mithyā na me satyaṃ vapuḥ kvacit /
ahamityapi nāstyeva brahma ityapi nāma vā ***॥19.37॥***

19.37. I have no path, nor do I have illusion. I have no truth nor body anywhere. There is no 'I'. Why, even the name Brahman there is none.

Verse 19.38

यद्यद्यद्यत्प्रपञ्चोऽस्ति यद्यद्यद्यद्गुरोर्वचः ।
तत्सर्वं ब्रह्म एवाहं तत्सर्वं चिन्मयं मतम् ॥19.38॥

yadyadyadyatprapañco'sti yadyadyadyadgurorvacaḥ /
tatsarvaṃ brahma evāhaṃ tatsarvaṃ cinmayaṃ matam ***॥19.38॥***

19.38. Whatever worlds there are, whatever wise words of the Guru there be, all that is Brahman, I am indeed. All that is regarded as awareness.

Verse 19.39

चिन्मयं चिन्मयं ब्रह्म सन्मयं सन्मयं सदा ।
स्वयमेव स्वयं ब्रह्म स्वयमेव स्वयं परः ॥19.39॥

cinmayaṃ cinmayaṃ brahma sanmayaṃ sanmayaṃ sadā /
svayameva svayaṃ brahma svayameva svayaṃ paraḥ ***॥19.39॥***

19.39. Brahman is awareness, full of awareness; existence, full of existence always. One alone is Brahman oneself. One alone is the supreme oneself.

Verse 19.40

स्वयमेव स्वयं मोक्षः स्वयमेव निरन्तरः ।
स्वयमेव हि विज्ञानं स्वयमेव हि नास्त्यकम् ॥19.40॥

svayameva svayaṃ mokṣaḥ svayameva nirantaraḥ /
svayameva hi vijñānaṃ svayameva hi nāstyakam ***॥19.40॥***

19.40. One alone is liberation oneself. Oneself is the intersticeless. Oneself is knowledge. Oneself is nonexistentialism.

Verse 19.41

स्वयमेव सदासारः स्वयमेव स्वयं परः ।
स्वयमेव हि शून्यात्मा स्वयमेव मनोहरः ॥19.41॥

svayameva sadāsāraḥ svayameva svayaṃ paraḥ /
svayameva hi śūnyātmā svayameva manoharaḥ ***॥19.41॥***

19.41. Oneself is ever the essence. One alone is the beyond oneself. Oneself is the void-self. Oneself is the plunderer of mind.

Verse 19.42

तूष्णीमेवासनं स्नानं तूष्णीमेवासनं जपः ।
तूष्णीमेवासनं पूजा तूष्णीमेवासनं परः ॥19.42॥

tūṣṇīmevāsanaṃ snānaṃ tūṣṇīmevāsanaṃ japaḥ /
tūṣṇīmevāsanaṃ pūjā tūṣṇīmevāsanaṃ paraḥ ***॥19.42॥***

19.42. Abidance in silence alone is holy bath. Abidance in silence alone is repetition of mantra. Abidance in silence alone is ceremonial worship. Abidance in silence alone is supreme.

Verse 19.43

विचार्य मनसा नित्यमहं ब्रह्मेति निश्चिनु ।
अहं ब्रह्म न सन्देहः एवं तूष्णींस्थितिर्जपः ॥19.43॥

vicārya manasā nityamahaṃ brahmeti niścinu /
ahaṃ brahma na sandehaḥ evaṃ tūṣṇīṃsthitirjapaḥ ***॥19.43॥***

19.43. Enquire into the mind ever and be of the certitude 'I am Brahman'. I am Brahman - there is no doubt about this. Such a silent abidance is japa (repetition of mantra).

Verse 19.44

सर्वं ब्रह्मैव नास्त्यन्यत् सर्वं ज्ञानमयं तपः ।
स्वयमेव हि नास्त्येव सर्वातीतस्वरूपवान् ॥19.44॥

sarvaṃ brahmaiva nāstyanyat sarvaṃ jñānamayaṃ tapaḥ /
svayameva hi nāstyeva sarvātītasvarūpavān ***॥19.44॥***

19.44. All is Brahman, nothing else exists. All is full of knowledge - this is penance. There is nothing as 'oneself alone'. Of the form of the all-transcending am I.

Verse 19.45

वाचातीतस्वरूपोऽहं वाचा जप्यमनर्थकम् ।
मानसः परमार्थोऽयं एतद्भेदमहं न मे ॥19.45॥

vācātītasvarūpo'haṃ vācā japyamanarthakam /
mānasaḥ paramārtho'yaṃ etadbhedamahaṃ na me ***॥19.45॥***

19.45. I transcend speech. Repetition of words aloud is futile. This is the highest significance of the mind. Such distinctions are not for me.

Verse 19.46

कुणपं सर्वभूतादि कुणपं सर्वसङ्ग्रहम् ।
असत्यं सर्वदा लोकमसत्यं सकलं जगत् ॥19.46॥

kuṇapaṃ sarvabhūtādi kuṇapaṃ sarvasaṅgraham /
asatyaṃ sarvadā lokamasatyaṃ sakalaṃ jagat ***॥19.46॥***

19.46. All the beings are corpses. Everything put together is a corpse. The world is ever unreal. The universe is all unreal.

Verse 19.47

असत्यमन्यदस्तित्वमसत्यं नास्ति भाषणम् ।
असत्याकारमस्तित्वं ब्रह्ममात्रं सदा स्वयम् ॥19.47॥

asatyamanyadastitvamasatyaṃ nāsti bhāṣaṇam /
asatyākāramastitvaṃ brahmamātraṃ sadā svayam ***॥19.47॥***

19.47. The existence of a thing apart is not true. Speech being unreal has no existence. Existence is of the form of the unreal. Brahman alone is ever by itself.

Verse 19.48

असत्यं वेदवेदाङ्गं असत्यं शास्त्रनिश्चयः ।
असत्यं श्रवणं ह्येतदसत्यं मननं च तत् ॥19.48॥

asatyaṃ vedavedāṅgaṃ asatyaṃ śāstraniścayaḥ /
asatyaṃ śravaṇaṃ hyetadasatyaṃ mananaṃ ca tat ***॥19.48॥***

19.48. The Vedas and their limbs are unreal. The Conclusions of the scriptures are unreal. This listening is verily unreal. Contemplation on that is unreal.

Verse 19.49

असत्यं च निदिध्यासः सजातीयमसत्यकम् ।
विजातीयमसत् प्रोक्तं सत्यं सत्यं न संशयः ।
सर्वं ब्रह्म सदा ब्रह्म एकं ब्रह्म चिदव्ययम् ॥19.49॥

asatyaṃ ca nididhyāsaḥ sajātīyamasatyakam /
vijātīyamasat proktaṃ satyaṃ satyaṃ na saṃśayaḥ /
sarvaṃ brahma sadā brahma ekaṃ brahma cidavyayam ***॥19.49॥***

19.49. One-pointedness of meditation too is unreal. Classification into a group of like traits is unreal. Classes of different traits is said to be unreal. This is the truth, the truth. There is no doubt of this. All is Brahman, ever Brahman, the one Brahman, the undiminishing consciousness.

Verse 19.50

चेतोविलासजनितं किल विश्वमेत-
द्विश्वाधिकस्य कृपया परिपूर्णभास्यात् ।
नास्त्यन्यतः श्रुतिशिरोत्थितवाक्यमोघ-
शास्त्रानुसारिकरणैर्भवते विमुक्त्यै ॥19.50॥

cetovilāsajanitaṃ kila viśvameta-
dviśvādhikasya kṛpayā paripūrṇabhāsyāt /
nāstyanyataḥ śrutiśirotthitavākyamogha-
śāstrānusārikaraṇairbhavate vimuktyai ***॥19.50॥***

19.50. This universe is verily the product of the sport of consciousness. It blossoms in fullness by the grace of the Overlord of the universe, not by another means. Liberation results by following the sacred words of the crest of the Vedas

- the Upanishads and by acting according to the mandates outlined in the scriptures.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे ब्रह्मानन्दप्रकरणं नाम एकोनविंशोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde brahmānandaprakaraṇaṃ nāma ekonaviṃśo'dhyāyaḥ //

Thus concludes chapter nineteen, a dialogue between Ribhu and Nidagha, entitled "The topic of Brahmic bliss" in the sixth amsa of Sri Siva Rahasyam.

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Ch.20 Glory of the Self

20. आत्मवैभवप्रकरणं नाम विंशोऽध्यायः ।

ātmavaibhavaprakaraṇaṃ nāma viṃśo'dhyāyaḥ

The Topic of the Glory of the Self

Verse 20.1

ऋभुः - Ribhu

श्रृणु केवलमत्यन्तं रहस्यं परमाद्भुतम् ।
इति गुह्यतरं सद्यो मोक्षप्रदमिदं सदा ॥20.1॥

śṛṇu kevalamatyantaṃ rahasyaṃ paramādbhutam ।
iti guhyataraṃ sadyo mokṣapradamidaṃ sadā ॥20.1॥

20.1 Ribhu:- Listen to this the one and the only, intensive, secretive and the supremely wondrous, most mysterious and the ever instantly liberation conferring.

Verse 20.2

सुलभं ब्रह्मविज्ञानं सुलभं शुभमुत्तमम् ।
सुलभं ब्रह्मनिष्ठानां सुलभं सर्वबोधकम् ॥20.2॥

sulabhaṃ brahmavijñānaṃ sulabhaṃ śubhamuttamam ।
sulabhaṃ brahmaniṣṭhānāṃ sulabhaṃ sarvabodhakam ॥20.2॥

20.2 Easy is the knowledge of Brahman; easy, auspicious and the best. It is easy for those revelling in Brahman; it is easy and bestows total knowledge of everything.

Verse 20.3

सुलभं कृतकृत्यानां सुलभं स्वयमात्मनः ।
सुलभं कारणाभावं सुलभं ब्रह्मणि स्थितम् ॥20.3॥

sulabhaṃ kṛtakṛtyānāṃ sulabhaṃ svayamātmanaḥ ।

sulabhaṃ kāraṇābhāvaṃ sulabhaṃ brahmaṇi sthitam ***॥20.3॥***

20.3 It is easy for those accomplished ones who have fulfilled their duties, easy for those abiding in themselves. It is easy and causeless, easy for those abiding in Brahman.

Verse 20.4

सुलभं चित्तहीनानां स्वयं तच्च स्वयं स्वयम् ।
स्वयं संसारहीनानां चित्तं संसारमुच्यते ॥20.4॥

sulabhaṃ cittahīnānāṃ svayaṃ tacca svayaṃ svayam ।

svayaṃ saṃsārahīnānāṃ cittaṃ saṃsāramucyate ***॥20.4॥***

20.4 It is easy for those who are bereft of thought, for those who are 'That' themselves by virtue of themselves, for those who are devoid of the transmigratory cycle. Thought is said to be the recurrent cycle of life.

Verse 20.5

सृष्ट्वैदं न संसारः ब्रह्मैवेदं मनो न च ।
ब्रह्मैवेदं भयं नास्ति ब्रह्मैवेदं न किञ्चन ॥20.5॥

sṛṣṭvaidaṃ na saṃsāraḥ brahmaivedaṃ mano na ca ।
brahmaivedaṃ bhayaṃ nāsti brahmaivedaṃ na kiñcana ***॥20.5॥***

20.5 This world is not created. It is only Brahman. It is not the mind. It is indeed Brahman. There is no fear. It is Brahman alone, nothing else.

Verse 20.6

ब्रह्मैवेदमसत्सर्वं ब्रह्मैवेदं परायणम् ।
ब्रह्मैवेदं शरीराणां ब्रह्मैवेदं तृणं न च ॥20.6॥

brahmaivedamasat sarvaṃ brahmaivedaṃ parāyaṇam ।
brahmaivedaṃ śarīrāṇāṃ brahmaivedaṃ tṛṇaṃ na ca ***॥20.6॥***

20.6 All this unreal is indeed Brahman. This support is Brahman alone. These bodies are only Brahman. This is Brahman alone. There is not a blade of grass apart.

Verse 20.7

ब्रह्मैवास्मि न चान्योऽस्मि ब्रह्मैवेदं जगन्न च ।
ब्रह्मैवेदं वियन्नास्ति ब्रह्मैवेदं क्रिया न च ॥20.7॥

brahmaivāsmi na cānyo'smi brahmaivedaṃ jaganna ca ।
brahmaivedaṃ viyannāsti brahmaivedaṃ kriyā na ca ***॥20.7॥***

20.7 Brahman alone am I, not anything else. This is Brahman, not the world. This is Brahman, not space. This is Brahman, not activities.

Verse 20.8

ब्रह्मैवेदं महात्मानं ब्रह्मैवेदं प्रियं सदा ।
ब्रह्मैवेदं जगन्नान्तो ब्रह्मैवाहं भयं न हि ॥20.8॥

brahmaivedaṃ mahātmānaṃ brahmaivedaṃ priyaṃ sadā ।

brahmaivedaṃ jagannānto brahmaivāhaṃ bhayaṃ na hi ***॥20.8॥***

20.8 Brahman alone are these great ones. This adorable is ever Brahman. This boundless universe is Brahman alone. Brahman alone am I. There is no fear.

Verse 20.9

ब्रह्मैवाहं सदाचित्तं ब्रह्मैवाहमिदं न हि ।
ब्रह्मैवाहं तु यन्मिथ्या ब्रह्मैवाहमियं भ्रमा ॥20.9॥

brahmaivāhaṃ sadācittaṃ brahmaivāhamidaṃ na hi ।

brahmaivāhaṃ tu yanmithyā brahmaivāhamiyaṃ bhramā ***॥20.9॥***

20.9 Brahman alone am I and ever the mind. Brahman alone am I, not 'this'. Brahman alone am I and verily the illusory. Brahman alone am I and this delusion.

Verse 20.10

ब्रह्मैव सर्वसिद्धान्तो ब्रह्मैव मनसास्पदम् ।
ब्रह्मैव सर्वभवनं ब्रह्मैव मुनिमण्डलम् ॥20.10॥

brahmaiva sarvasiddhānto brahmaiva manasāspadam ।

brahmaiva sarvabhavanaṃ brahmaiva munimaṇḍalam ***॥20.10॥***

20.10 Brahman alone is all settled theories. Brahman alone is the seat of mind. Brahman alone is all the homes. Brahman alone is the assemblage of sages.

Verse 20.11

ब्रह्मैवाहं तु नास्त्यन्यद्ब्रह्मैव गुरुपूजनम् ।
ब्रह्मैव नान्यत्किञ्चित्तु ब्रह्मैव सकलं सदा ॥20.11॥

brahmaivāhaṃ tu nāstyanyad brahmaiva gurupūjanam ।
brahmaiva nānyat kiñcittu brahmaiva sakalaṃ sadā ***॥20.11॥***

20.11 Brahman alone am I, not another. Brahman alone is worship of the Guru. Brahman is not even a trifle of something other. Brahman is all ever.

Verse 20.12

ब्रह्मैव त्रिगुणाकारं ब्रह्मैव हरिरूपकम् ।
ब्रह्मणोऽन्यत्पदं नास्ति ब्रह्मणोऽन्यत्क्षणं न मे ॥20.12॥

brahmaiva triguṇākāraṃ brahmaiva harirūpakam ।
brahmaṇo'nyat padaṃ nāsti brahmaṇo'nyat kṣaṇaṃ na me
॥20.12॥

20.12 Brahman alone is of the form of the triad of qualities. Brahman alone is of the form of Hari. Other than Brahman there is no state. There is not a moment other than Brahman for me.

Verse 20.13

ब्रह्मैवाहं नान्यवार्ता ब्रह्मैवाहं न च श्रुतम् ।
ब्रह्मैवाहं समं नास्ति सर्वं ब्रह्मैव केवलम् ॥20.13॥

brahmaivāhaṃ nānyavārtā brahmaivāhaṃ na ca śrutam ।

brahmaivāhaṃ samaṃ nāsti sarvaṃ brahmaiva kevalam ***॥20.13॥***

20.13 Brahman alone am I, not another word. Brahman alone am I, nothing else that is heard. Brahman alone am I without par. All is indeed Brahman alone.

Verse 20.14

ब्रह्मैवाहं न मे भोगो ब्रह्मैवाहं न मे पृथक् ।
ब्रह्मैवाहं सतं नास्ति ब्रह्मैव ब्रह्मरूपकः ॥20.14॥

brahmaivāhaṃ na me bhogo brahmaivāhaṃ na me pṛthak ।

brahmaivāhaṃ sataṃ nāsti brahmaiva brahmarūpakaḥ ***॥20.14॥***

20.14 Brahman alone am I. I have no enjoyments. Brahman alone am I. I have no separateness. Brahman alone am I; there are no great ones. Brahman alone is of the form of Brahman.

Verse 20.15

ब्रह्मैव सर्वदा भाति ब्रह्मैव सुखमुत्तमम् ।
ब्रह्मैव नानाकारत्वाद्ब्रह्मैवाहं प्रियं महत् ॥20.15॥

brahmaiva sarvadā bhāti brahmaiva sukhamuttamam ।

brahmaiva nānākāratvāt brahmaivāhaṃ priyaṃ mahat ***॥20.15॥***

20.15 Brahman alone is the, ever-resplendent. Brahman alone is the paramount happiness. Brahman alone is of diverse forms. Brahman alone am I the great love.

Verse 20.16

ब्रह्मैव ब्रह्मणः पूज्यं ब्रह्मैव ब्रह्मणो गुरुः ।
ब्रह्मैव ब्रह्ममाता तु ब्रह्मैवाहं पिता सुतः ॥20.16॥

brahmaiva brahmaṇaḥ pūjyaṃ brahmaiva brahmaṇo guruḥ ।

brahmaiva brahmamātā tu brahmaivāhaṃ pitā sutaḥ ***॥20.16॥***

20.16 Brahman alone is adorable by Brahman. Brahman alone is the Guru of Brahman. Brahman alone is the mother of Brahman. Brahman alone is I, father and son.

Verse 20.17

ब्रह्मैव ब्रह्म देवं च ब्रह्मैव ब्रह्म तज्जयः ।
ब्रह्मैव ध्यानरूपात्मा ब्रह्मैव ब्रह्मणो गुणः ॥20.17॥

brahmaiva brahma devaṃ ca brahmaiva brahma tajjayaḥ ।

brahmaiva dhyānarūpātmā brahmaiva brahmaṇo guṇaḥ ***॥20.17॥***

20.17 Brahman alone is the Lord Brahma. Brahman alone is Brahman and its victory. Brahman alone is of the form of meditation. Brahman alone is the quality of Brahman.

Verse 20.18

आत्मैव सर्वनित्यात्मा आत्मनोऽन्यन्न किञ्चन ।
आत्मैव सततं ह्यात्मा आत्मैव गुरुरात्मनः ॥20.18॥

ātmaiva sarvanityātmā ātmano'nyanna kiñcana ।

ātmaiva satataṃ hyātmā ātmaiva gururātmanaḥ ***॥20.18॥***

20.18 The Self is indeed the ever-present Self. Apart from the Self there is not even an iota. The Self indeed is the Self, always. The Self indeed is the Guru of the Self.

Verse 20.19

आत्मज्योतिरहम्भूतमात्मैवास्ति सदा स्वयम् ।
स्वयं तत्त्वमसि ब्रह्म स्वयं भामि प्रकाशकः ॥20.19॥

ātmajyotirahaṃbhūtamātmaivāsti sadā svayam ।

svayaṃ tattvamasi brahma svayaṃ bhāmi prakāśakaḥ ***॥20.19॥***

20.19 The light of the Self is the individual I. The Self is indeed ever by itself. I am verily Brahman indicated by 'That thou art'. Being the luminator, I shine by myself.

Verse 20.20

स्वयं जीवत्वसंशान्तिः स्वयमीश्वररूपवान् ।
स्वयं ब्रह्म परं ब्रह्म स्वयं केवलमव्ययम् ॥20.20॥

svayaṃ jīvatvasaṃśāntiḥ svayamīśvararūpavān ।
svayaṃ brahma paraṃ brahma svayaṃ kevalamavyayam
॥20.20॥

20.20 I am myself the peacefulness of the individual. I myself am the form of Isvara. I am myself Brahman, the supreme Brahman. I alone am, the inexhaustible.

Verse 20.21

स्वयं नाशं च सिद्धान्तं स्वयमात्मा प्रकाशकः ।
स्वयं प्रकाशरूपात्मा स्वयमत्यन्तनिर्मलः ॥20.21॥

svayaṃ nāśaṃ ca siddhāntaṃ svayamātmā prakāśakaḥ ।
svayaṃ prakāśarūpātmā svayamatyantanirmalaḥ ***॥20.21॥***

20.21 I am myself the ruination and the theory. I am myself the Self, the illuminator. I am myself the radiant form. I am myself the extremely blemishless.

Verse 20.22

स्वयमेव हि नित्यात्मा स्वयं शुद्धः प्रियाप्रियः ।
स्वयमेव स्वयं छन्दः स्वयं देहादिवर्जितः ॥20.22॥

svayameva hi nityātmā svayaṃ śuddhaḥ priyāpriyaḥ ।

svayameva svayaṃ chandaḥ svayaṃ dehādivarjitaḥ ***॥20.22॥***

20.22 I am myself the eternal Self, indeed. I am myself the pure, the desirable and the undesirable. I am myself the metrical form. I am myself devoid of the body and such.

Verse 20.23

स्वयं दोषविहीनात्मा स्वयमाकाशवत्स्थितः ।
अयं चेदं च नास्त्येव अयं भेदविवर्जितः ॥20.23॥

svayaṃ doṣavihīnātmā svayamākāśavat sthitaḥ ।

ayaṃ cedaṃ ca nāstyeva ayaṃ bhedavivarjitaḥ ***॥20.23॥***

20.23 I am myself the flawless Self. I am myself seated as the space. There are no 'this' or 'this one'. There are no differences such as 'this'.

Verse 20.24

ब्रह्मैव चित्तवद्भाति ब्रह्मैव शिववत् सदा ।
ब्रह्मैव बुद्धिवद्भाति ब्रह्मैव शिववत् सदा ॥20.24॥

brahmaiva cittavadbhāti brahmaiva śivavat sadā ।

brahmaiva buddhivadbhāti brahmaiva śivavat sadā ***॥20.24॥***

20.24 Brahman alone shines as the mind. Brahman alone is always like Siva. Brahman alone shines as the intellect. Brahman alone is always like Siva.

Verse 20.25

ब्रह्मैव शशवद्भाति ब्रह्मैव स्थूलवत्स्वयम् ।
ब्रह्मैव सततं नान्यत्ब्रह्मैव गुरुरात्मनः ॥20.25॥

brahmaiva śaśavadbhāti brahmaiva sthūlavat svayam ।

brahmaiva satataṃ nānyat brahmaiva gururātmanaḥ ***॥20.25॥***

20.25 Brahman alone shines like the moon. Verily Brahman itself is the gross; Brahman alone ever, not another. Brahman alone is its Guru.

Verse 20.26

आत्मज्योतिरहं भूतमहं नास्ति सदा स्वयम् ।
स्वयमेव परं ब्रह्म स्वयमेव चिदव्ययः ॥20.26॥

ātmajyotirahaṃ bhūtamahaṃ nāsti sadā svayam ।

svayameva paraṃ brahma svayameva cidavyayaḥ ***॥20.26॥***

20.26 I am the light of the Self. I am naught. I am myself ever. I am myself the supreme Brahman. I am myself the inexhaustible consciousness.

Verse 20.27

स्वयमेव स्वयं ज्योतिः स्वयं सर्वत्र भासते ।
स्वयं ब्रह्म स्वयं देहः स्वयं पूर्णः परः पुमान् ॥20.27॥

svayameva svayaṃ jyotiḥ svayaṃ sarvatra bhāsate ।
svayaṃ brahma svayaṃ dehaḥ svayaṃ pūrṇaḥ paraḥ pumān
॥20.27॥

20.27 I am myself the Self-Light shining everywhere. I am myself Brahman, myself the body, myself the wholesome, the transcendent person.

Verse 20.28

स्वयं तत्त्वमसि ब्रह्म स्वयं भाति प्रकाशकः ।
स्वयं जीवत्वसंशान्तः स्वयमीश्वररूपवान् ॥20.28॥

svayaṃ tattvamasi brahma svayaṃ bhāti prakāśakaḥ ।
svayaṃ jīvatvasaṃśāntaḥ svayamīśvararūpavān ***॥20.28॥***

20.28 I am myself Brahman, the import of 'That thou art'; myself the self-shining illuminator. I am myself the subsidence of individuality. I am myself of the nature of Isvara.

Verse 20.29

स्वयमेव परं ब्रह्म स्वयं केवलमव्ययः ।
स्वयं राद्धान्तसिद्धान्तः स्वयमात्मा प्रकाशकः ॥20.29॥

svayameva paraṃ brahma svayaṃ kevalamavyayaḥ ।
svayaṃ rāddhāntasiddhāntaḥ svayamātmā prakāśakaḥ ***॥20.29॥***

20.29 I am myself the supreme Brahman. I myself am the inexhaustible solitude. I am the theory and thesis. I am myself the illuminating Self.

Verse 20.30

स्वयं प्रकाशरूपात्मा स्वयमत्यन्तनिर्मलः ।
स्वयमेव हि नित्यात्मा स्वयं शुद्धः प्रियाप्रियः ॥20.30॥

svayaṃ prakāśarūpātmā svayamatyantanirmalaḥ ।
svayameva hi nityātmā svayaṃ śuddhaḥ priyāpriyaḥ ***॥20.30॥***

20.30 I am myself of the resplendent form. I am myself the completely blemishless. I am myself the eternal Self, indeed. I am myself the pure, the lovable and the unlovable.

Verse 20.31

स्वयमेव स्वयं स्वस्थः स्वयं देहविवर्जितः ।
स्वयं दोषविहीनात्मा स्वयमाकाशवत्स्थितः ॥20.31॥

svayameva svayaṃ svasthaḥ svayaṃ dehavivarjitaḥ ।
svayaṃ doṣavihīnātmā svayamākāśavat sthitaḥ ***॥20.31॥***

20.31 I am myself the self-abiding; myself divested of the body; myself the Self devoid of faults; myself abiding as the space.

Verse 20.32

अखण्डः परिपूर्णोऽहमखण्डरसपूरणः ।
अखण्डानन्द एवाहमपरिच्छिन्नविग्रहः ॥20.32॥

akhaṇḍaḥ paripūrṇo'hamakhaṇḍarasapūraṇaḥ ।
akhaṇḍānanda evāhamaparicchinnavigrahaḥ ***॥20.32॥***

20.32 I am undivided and whole; filled with essence and unpartitioned. I am, indeed, the indivisible bliss and the embodiment of the limitless.

Verse 20.33

इति निश्चित्य पूर्णात्मा ब्रह्मैव न पृथक्स्वयम् ।
अहमेव हि नित्यात्मा अहमेव हि शाश्वतः ॥20.33॥

iti niścitya pūrṇātmā brahmaiva na pṛthak svayam ।
ahameva hi nityātmā ahameva hi śāśvataḥ ***॥20.33॥***

20.33 Being of this certitude, I am the perfect Self. Brahman alone am I, not different. I alone am the eternal Self indeed. I am the permanent.

Verse 20.34

अहमेव हि तद्ब्रह्म ब्रह्मैवाहं जगत्प्रभुः ।
ब्रह्मैवाहं निराभासो ब्रह्मैवाहं निरामयः ॥20.34॥

ahameva hi tadbrahma brahmaivāhaṃ jagatprabhuḥ ।
brahmaivāhaṃ nirābhāso brahmaivāhaṃ nirāmayaḥ ***॥20.34॥***

20.34 I am indeed Brahman, 'That'. Brahman indeed am I, Lord of the universe. Brahman indeed am I without reflection. Brahman indeed am I, the afflictionless.

Verse 20.35

ब्रह्मैवाहं चिदाकाशो ब्रह्मैवाहं निरन्तरः ।
ब्रह्मैवाहं महानन्दो ब्रह्मैवाहं सदात्मवान् ॥20.35॥

brahmaivāhaṃ cidākāśo brahmaivāhaṃ nirantaraḥ ।

brahmaivāhaṃ mahānando brahmaivāhaṃ sadātmavān ***॥20.35॥***

20.35 Brahman indeed am I, the space of consciousness. Brahman indeed am I, the gapless. Brahman indeed am I, the great joy. Brahman indeed am I, the Self, ever.

Verse 20.36

ब्रह्मैवाहमनन्तात्मा ब्रह्मैवाहं सुखं परम् ।
ब्रह्मैवाहं महामौनी सर्ववृत्तान्तवर्जितः ॥20.36॥

brahmaivāhamanantātmā brahmaivāhaṃ sukhaṃ param ।

brahmaivāhaṃ mahāmaunī sarvavṛttāntavarjitaḥ ***॥20.36॥***

20.36 Brahman indeed am I, the endless Self. Brahman indeed am I, the bliss supreme. Brahman indeed am I the supremely silent and divested of all stories.

Verse 20.37

ब्रह्मैवाहमिदं मिथ्या ब्रह्मैवाहं जगन्न हि ।
ब्रह्मैवाहं न देहोऽस्मि ब्रह्मैवाहं महाद्वयः ॥20.37॥

brahmaivāhamidaṃ mithyā brahmaivāhaṃ jaganna hi ।

brahmaivāhaṃ na deho'smi brahmaivāhaṃ mahādvayaḥ ***॥20.37॥***

20.37 Brahman indeed am I; 'this' is unreal. Brahman indeed am I; the world is naught. Brahman indeed am I, the body I am not. Brahman indeed am I, the great nondual.

Verse 20.38

ब्रह्मैव चित्तवद्भाति ब्रह्मैव शिववत्सदा ।
ब्रह्मैव बुद्धिवद्भाति ब्रह्मैव फलवत्स्वयम् ॥20.38॥

brahmaiva cittavadbhāti brahmaiva śivavat sadā ।

brahmaiva buddhivadbhāti brahmaiva phalavat svayam ***॥20.38॥***

20.38 Brahman alone shines as mind. Brahman alone is Siva, ever. Brahman alone shines as intellect. Brahman, indeed, is the fruit by itself.

Verse 20.39

ब्रह्मैव मूर्तिवद्भाति तद्ब्रह्मासि न संशयः ।
ब्रह्मैव कालवद्भाति ब्रह्मैव सकलादिवत् ॥20.39॥

brahmaiva mūrtivadbhāti tadbrahmāsi na saṃśayaḥ ।

brahmaiva kālavadbhāti brahmaiva sakalādivat ***॥20.39॥***

20.39 Brahman alone always shines as the form. That itself is Brahman; of this there can be no doubt. Brahman alone shines as time. Brahman alone takes the form of everything.

Verse 20.40

ब्रह्मैव भूतिवद्भाति ब्रह्मैव जडवत्स्वयम् ।
ब्रह्मैवौङ्कारवत्सर्वं ब्रह्मैवौङ्काररूपवत् ॥20.40॥

brahmaiva bhūtivadbhāti brahmaiva jaḍavat svayam ।

brahmaivauṃkāravat sarvaṃ brahmaivauṃkārarūpavat ***॥20.40॥***

20.40 Brahman alone shines as the sentient. Brahman alone shines by itself like the insentient. Brahman alone is everything as Om. Brahman alone is of the form of Om.

Verse 20.41

ब्रह्मैव नादवद्ब्रह्म नास्ति भेदो न चाद्वयम् ।
सत्यं सत्यं पुनः सत्यं ब्रह्मणोऽन्यन्न किञ्चन ॥20.41॥

brahmaiva nādavadbrahma nāsti bhedo na cādvayam ।

satyaṃ satyaṃ punaḥ satyaṃ brahmaṇo'nyanna kiñcana ***॥20.41॥***

20.41 Sound-Brahman is Brahman alone. There is no difference or no nondual. It is the truth. There is not an iota apart from Brahman.

Verse 20.42

ब्रह्मैव सर्वमात्मैव ब्रह्मणोऽन्यन्न किञ्चन ।
सर्वं मिथ्या जगन्मिथ्या दृश्यत्वाद्घटवत् सदा ॥20.42॥

brahmaiva sarvamātmaiva brahmaṇo'nyanna kiñcana ।

sarvaṃ mithyā jaganmithyā dṛśyatvādghaṭavat sadā ***॥20.42॥***

20.42 Brahman indeed is all, verily the Self. There is not a trace apart from Brahman. Everything is unreal, the world is unreal. Being appearance, it is like the pot and such.

Verse 20.43

ब्रह्मैवाहं न सन्देहश्चिन्मात्रत्वादहं सदा ।
ब्रह्मैव शुद्धरूपत्वाद्दृग्रूपत्वात्स्वयं महत् ॥20.43॥

brahmaivāhaṃ na sandehaścinmātratvādahaṃ sadā ।

brahmaiva śuddharūpatvāt dṛgrūpatvāt svayaṃ mahat ***॥20.43॥***

20.43 Brahman indeed am I; there is no doubt of this. Being consciousness I ever am. Brahman indeed, being of the nature of the pure and the seer, is itself the greatest.

Verse 20.44

अहमेव परं ब्रह्म अहमेव परात्परः ।
अहमेव मनोतीत अहमेव जगत्परः ॥20.44॥

ahameva paraṃ brahma ahameva parāt paraḥ ।

ahameva manotīta ahameva jagatparaḥ ***॥20.44॥***

20.44 I alone am the supreme Brahman. I alone am the beyond the beyond. I alone am the one beyond the mind. I alone am the world-transcending.

Verse 20.45

अहमेव हि नित्यात्मा अहं मिथ्या स्वभावतः ।
आनन्दोऽहं निराधारो ब्रह्मैव न च किञ्चन ॥20.45॥

ahameva hi nityātmā ahaṃ mithyā svabhāvataḥ ।

ānando'haṃ nirādhāro brahmaiva na ca kiñcana ***॥20.45॥***

20.45 I alone am the eternal Self. I am of the illusory nature. Bliss am I, without support. Brahman alone is, nothing else.

Verse 20.46

नान्यत्किञ्चिदहं ब्रह्म नान्यत्किञ्चिच्चिदव्ययः ।
आत्मनोऽन्यत्परं तुच्छमात्मनोऽन्यदहं नहि ॥20.46॥

nānyat kiñcidahaṃ brahma nānyat kiñciccidavyayaḥ ।

ātmano'nyat paraṃ tucchamātmano'nyadahaṃ nahi ***॥20.46॥***

20.46 I am Brahman, nothing else; naught else but the undiminishing awareness. Anything other than the Self is despicable. Other than the Self, there is no 'I'.

Verse 20.47

आत्मनोऽन्यन्न मे देहः आत्मैवाहं न मे मलम् ।
आत्मन्येवात्मना चित्तमात्मैवाहं न तत्पृथक् ॥20.47॥

ātmano'nyanna me dehaḥ ātmaivāhaṃ na me malam ।

ātmanyevātmanā cittamātmaivāhaṃ na tat pṛthak ***॥20.47॥***

20.47 Other than the Self, I have no body. The Self alone am I. I have no impurities. My mind is only established in the Self. I am only the Self. It is not separate.

Verse 20.48

आत्मैवाहमहं शून्यमात्मैवाहं सदा न मे ।
आत्मैवाहं गुणो नास्ति आत्मैव न पृथक्कचित् ॥20.48॥

ātmaivāhamahaṃ śūnyamātmaivāhaṃ sadā na me ।

ātmaivāhaṃ guṇo nāsti ātmaiva na pṛthak kvacit ***॥20.48॥***

20.48 I am the Self alone. I am the void. The Self alone am I; nothing is mine. The Self alone is; there are no qualities. The Self alone is; there is nothing separate.

Verse 20.49

अत्यन्ताभाव एव त्वं अत्यन्ताभावमीदृशम् ।
अत्यन्ताभाव एवेदमत्यन्ताभावमण्वपि ॥20.49॥

atyantābhāva eva tvaṃ atyantābhāvamīdṛśam ।

atyantābhāva evedamatyantābhāvamaṇvapi ***॥20.49॥***

20.49 You are totally nonexistent. All these are, likewise, completely nonexistent. All of this is totally nonexistent. Even an iota is absolutely nonexistent.

Verse 20.50

आत्मैवाहं परं ब्रह्म सर्वं मिथ्या जगत्त्रयम् ।
अहमेव परं ब्रह्म अहमेव परो गुरुः ॥20.50॥

ātmaivāhaṃ paraṃ brahma sarvaṃ mithyā jagattrayam ।

ahameva paraṃ brahma ahameva paro guruḥ ***॥20.50॥***

20.50 The Self alone am I, the supreme Brahman. All of the three worlds are illusory. I am indeed the supreme Brahman. I am indeed the supreme Guru.

Verse 20.51

जीवभावं सदासत्यं शिवसद्भावमीदृशम् ।
विष्णुवद्भावनाभ्रान्तिः सर्वं शशविषाणवत् ॥20.51॥

jīvabhāvaṃ sadāsatyaṃ śivasadbhāvamīdṛśam ।

viṣṇuvadbhāvanābhrāntiḥ sarvaṃ śaśaviṣāṇavat ***॥20.51॥***

20.51 The idea of the individual is ever unreal. The notion of Siva is likewise. The concept of Vishnu is illusory. Everything is like the horns of the hare.

Verse 20.52

अहमेव सदा पूर्णं अहमेव निरन्तरम् ।
नित्यतृप्तो निराकारो ब्रह्मैवाहं न संशयः ॥20.52॥

ahameva sadā pūrṇaṃ ahameva nirantaram ।
nityatṛpto nirākāro brahmaivāhaṃ na saṃśayaḥ ***॥20.52॥***

20.52 I am indeed ever perfect. I am indeed intersticeless. Ever-satisfied and formless, I am Brahman indeed. There is no doubt of this'.

Verse 20.53

अहमेव परानन्द अहमेव क्षणान्तिकः ।
अहमेव त्वमेवाहं त्वं चाहं नास्ति नास्ति हि ॥20.53॥

ahameva parānanda ahameva kṣaṇāntikaḥ ।
ahameva tvamevāhaṃ tvaṃ cāhaṃ nāsti nāsti hi ***॥20.53॥***

20.53 I am indeed the supreme bliss. I am indeed of a momentary existence. I alone am. I am you only. You and I are nonexistent, verily nonexistent.

Verse 20.54

वाचामगोचरोऽहं वै वाङ्मनो नास्ति कल्पितम् ।
अहं ब्रह्मैव सर्वात्मा अहं ब्रह्मैव निर्मलः ॥20.54॥

vācāmagocaro'haṃ vai vāṅmano nāsti kalpitam ।
ahaṃ brahmaiva sarvātmā ahaṃ brahmaiva nirmalaḥ ***॥20.54॥***

20.54 I am indeed inaccessible to speech; not formulated by speech or mind. I am indeed Brahman, the Self of all. I am Brahman indeed, the blemishless.

Verse 20.55

अहं ब्रह्मैव चिन्मात्रं अहं ब्रह्मैव नित्यशः ।
इदं च सर्वदा नास्ति अहमेव सदा स्थिरः ॥20.55॥

ahaṃ brahmaiva cinmātraṃ ahaṃ brahmaiva nityaśaḥ ।

idaṃ ca sarvadā nāsti ahameva sadā sthiraḥ ***॥20.55॥***

20.55 I am indeed Brahman, consciousness alone. I am indeed Brahman, the perpetual. 'This' is ever unreal. I am indeed ever stable.

Verse 20.56

इदं सुखमहं ब्रह्म इदं सुखमहं जडम् ।
इदं ब्रह्म न सन्देहः सत्यं सत्यं पुनः पुनः ॥20.56॥

idaṃ sukhamahaṃ brahma idaṃ sukhamahaṃ jaḍam ।

idaṃ brahma na sandehaḥ satyaṃ satyaṃ punaḥ punaḥ ***॥20.56॥***

20.56 This is joy. I am Brahman. This is joy. I am insentient. 'This' is Brahman - of this there is no doubt. This is the truth; this is the truth - again and again.

Verse 20.57

इत्यात्मवैभवं प्रोक्तं सर्वलोकेषु दुर्लभम् ।
सकृच्छ्रवणमात्रेण ब्रह्मैव भवति स्वयम् ॥20.57॥

ityātmavaibhavaṃ proktaṃ sarvalokeṣu durlabham ।

sakṛcchravaṇamātreṇa brahmaiva bhavati svayam ***॥20.57॥***

20.57 The glory of the Self has been thus enunciated. It is rare to come by in all the worlds. The rare one just by hearing this becomes Brahman oneself.

Verse 20.58

शान्तिदान्तिपरमा भवतान्ताः स्वान्तभान्तमनिशं शशिकान्तम् ।
अन्तकान्तकमहो कलयन्तो वेदमौलिवचनैः किल शान्ताः
॥20.58॥

śāntidāntiparamā bhavatāntāḥ
svāntabhāntamaniśaṃ śaśikāntam ।
antakāntakamaho kalayantaḥ
vedamaulivacanaiḥ kila śāntāḥ ॥20.58॥

20.58 Those who are burdened by worldly existence; whose support is in peace and self-restraint; who revel in the glory of moon-adorned Lord of death ever shining within, attain quiescence by the words of the Upanishads, the crown of the Vedas.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे आत्मवैभवप्रकरणं नाम विंशोऽध्यायः ॥

॥ iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde
ātmavaibhavaprakaraṇaṃ nāma viṃśo'dhyāyaḥ ॥

Thus concludes chapter twenty, a dialogue between Ribhu and Nidagha, entitled "The topic of the Glory of the Self" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.21 Transcending the Entire World

21. सर्वप्रपञ्चहेयत्वप्रकरणवर्णनं नाम एकविंशोऽध्यायः ।

sarvaprapañcaheyatvaprakaraṇavarṇanaṃ nāma ekaviṃśo'dhyāyaḥ

Description of the Topic of the Expendability of the Whole World

Verse 21.1

ऋभुः - Ribhu

महारहस्यं वक्ष्यामि वेदान्तेषु च गोपितम् ।
यस्य श्रवणमात्रेण ब्रह्मैव भवति स्वयम् ॥21.1॥

mahārahasyaṃ vakṣyāmi vedānteṣu ca gopitam ।

yasya śravaṇamātreṇa brahmaiva bhavati svayam ॥21.1॥

21.1 Ribhu:- I shall tell you a great secret which is more confidential than the Vedas, by the listening of which one becomes Brahman oneself.

Verse 21.2

सच्चिदानन्दमात्रोऽहं सर्वं सच्चिन्मयं ततम् ।
तदेव ब्रह्म सम्पश्यत्ब्रह्मैव भवति स्वयम् ॥21.2॥

saccidānandamātro'haṃ sarvaṃ saccinmayaṃ tatam ।

tadeva brahma sampaśyatbrahmaiva bhavati svayam ॥21.2॥

21.2 I am just Being-Consciousness-Bliss. All is impregnated with Existence-Awareness. By the cognition of That only as Brahman, one becomes Brahman oneself.

Verse 21.3

अहं ब्रह्म इदं ब्रह्म नाना ब्रह्म न संशयः ।
सत्यं ब्रह्म सदा ब्रह्माप्यहं ब्रह्मैव केवलम् ॥21.3॥

ahaṃ brahma idaṃ brahma nānā brahma na saṃśayaḥ ।
satyaṃ brahma sadā brahmāpyahaṃ brahmaiva kevalam ***॥21.3॥***

21.3 I am Brahman. This is Brahman. Plurality is Brahman. There is no doubt about this. Truth is Brahman, ever Brahman. I too am Brahman alone.

Verse 21.4

गुरुर्ब्रह्म गुणो ब्रह्म सर्वं ब्रह्मपरोऽस्म्यहम् ।
नान्तं ब्रह्म अहं ब्रह्म सर्वं ब्रह्मापरोऽस्म्यहम् ॥21.4॥

gururbrahma guṇo brahma sarvaṃ brahmaparo'smyaham ।
nāntaṃ brahma ahaṃ brahma sarvaṃ brahmāparo'smyaham
॥21.4॥

21.4 The Guru is Brahman. Quality is Brahman. All is the supreme Brahman, that I am. The endless is Brahman. I am Brahman. All is the supreme Brahman, that I am.

Verse 21.5

वेदवेद्यं परं ब्रह्म विद्या ब्रह्म विशेषतः ।
आत्मा ब्रह्म अहं ब्रह्म आद्यन्तं ब्रह्म सोऽस्म्यहम् ॥21.5॥

vedavedyaṃ paraṃ brahma vidyā brahma viśeṣataḥ ।
ātmā brahma ahaṃ brahma ādyantaṃ brahma so'smyaham
॥21.5॥

21.5 The supreme Brahman is to be cognized through the Vedas. Brahman is especially known through knowledge. The Self is Brahman. I am Brahman. The beginning and the end is Brahman. I am He.

Verse 21.6

सत्यं ब्रह्म सदा ब्रह्म अन्यन्नास्ति सदा परम् ।
अहं ब्रह्म त्वहं नास्ति अहङ्कारपरं नहि ॥21.6॥

satyaṃ brahma sadā brahma anyannāsti sadā param ।
ahaṃ brahma tvahaṃ nāsti ahaṅkāraparaṃ nahi ***॥21.6॥***

21.6 Truth is Brahman, ever Brahman, nothing different; ever the supreme. I am Brahman. I am non-existent; not bound by egoity.

Verse 21.7

अहं ब्रह्म इदं नास्ति अयमात्मा महान्सदा ।
वेदान्तवेद्यो ब्रह्मात्मा अपरं शशशृङ्गवत् ॥21.7॥

ahaṃ brahma idaṃ nāsti ayamātmā mahānsadā ।
vedāntavedyo brahmātmā aparaṃ śaśaśṛṅgavat ॥21.7॥

21.7 I am Brahman. This is non-existent. This Self is ever the great. Brahman-Self is to be realized through the Vedas. The trivial is like the horns of a hare.

Verse 21.8

भूतं नास्ति भविष्यं न ब्रह्मैव स्थिरतां गतः ।
चिन्मयोऽहं जडं तुच्छं चिन्मात्रं देहनाशनम् ॥21.8॥

bhūtaṃ nāsti bhaviṣyaṃ na brahmaiva sthiratāṃ gataḥ ।
cinmayo'haṃ jaḍaṃ tucchaṃ cinmātraṃ dehanāśanam ॥21.8॥

21.8 There is no past, no future. Brahman stays constant. I am consciousness. The insentient is insignificant. The destruction of the body is only consciousness.

Verse 21.9

चित्तं किञ्चित्क्वचिच्चापि चित्तं हरोऽहमात्मकः ।
सत्यं ज्ञानमनन्तं यन्नानृतं जडदुःखकम् ॥21.9॥

cittaṃ kiñcitkvaciccāpi cittaṃ haro'hamātmakaḥ ।
satyaṃ jñānamanantaṃ yannānṛtaṃ jaḍaduḥkhakam ॥21.9॥

21.9 Wherever there be the mind even in the least, I, of the Self, annihilate the mind. That which is truth, knowledge and infinity is not falsehood, insentience or painful.

Verse 21.10

आत्मा सत्यमनन्तात्मा देहमेव न संशयः ।
वार्ताप्यसच्छ्रुतं तन्न अहमेव महोमहः ॥21.10॥

ātmā satyamanantātmā dehameva na saṃśayaḥ ।

vārtāpyasacchrutaṃ tanna ahameva mahomahaḥ ॥21.10॥

21.10 The Self is truth and infinite. The Self is body only – of this there is no doubt. Whatever news is heard that is all unreal. I alone am the light of lights.

Verse 21.11

एकसङ्ख्याप्यसद्ब्रह्म सत्यमेव सदाऽप्यहम् ।
सर्वमेवमसत्यं च उत्पन्नत्वात्परात्सदा ॥21.11॥

ekasaṅkhyāpyasadbrahma satyameva sadā'pyaham ।

sarvamevamasatyaṃ ca utpannatvātparātsadā ॥21.11॥

21.11 Even the numeration one is unreal. Brahman alone is real, ever I am. Indeed everything is unreal, being an emanation from the Supreme always.

Verse 21.12

सर्वावयवहीनोऽपि नित्यत्वात्परमो ह्यहम् ।
सर्वं दृश्यं न मे किञ्चित्चिन्मयत्वाद्वदाम्यहम् ॥21.12॥

sarvāvayavahīno'pi nityatvātparamo hyaham ।

sarvaṃ dṛśyaṃ na me kiñcitcinmayatvādvadāmyaham ॥21.12॥

21.12 Though devoid of all limbs, being eternal, I am the Supreme alone. All that is seen is naught for me in the least. I say this because I am consciousness.

Verse 21.13

आग्रहं च न मे किञ्चित्त्विन्मयत्वाद्वदाम्यहम् ।
इदमित्यपि निर्देशो न क्वचिन्न क्वचित्सदा ॥21.13॥

āgrahaṃ ca na me kiñcitcinmayatvādvadāmyaham ।
idamityapi nirdeśo na kvacinna kvacitsadā ***॥21.13॥***

21.13 I have no anger whatsoever. I say this because I am consciousness. There is nothing whatsoever to be denoted as 'this' – nothing at all.

Verse 21.14

निर्गुणब्रह्म एवाहं सुगुरोरुपदेशतः ।
विज्ञानं सगुणो ब्रह्म अहं विज्ञानविग्रहः ॥21.14॥

nirguṇabrahma evāhaṃ sugurorupadeśataḥ ।
vijñānaṃ saguṇo brahma ahaṃ vijñānavigrahaḥ ***॥21.14॥***

21.14 I am the attributeless Brahman, being taught by the wise Guru. Relative knowledge is Brahman with attributes. I am knowledge personified.

Verse 21.15

निर्गुणोऽस्मि निरंशोऽस्मि भवोऽस्मि भरणोऽस्म्यहम् ।
देवोऽस्मि द्रव्यपूर्णोऽस्मि शुद्धोऽस्मि रहितोऽस्म्यहम् ॥21.15॥

nirguṇo'smi niraṃśo'smi bhavo'smi bharaṇo'smyaham ।
devo'smi dravyapūrṇo'smi śuddho'smi rahito'smyaham ***॥21.15॥***

21.15 I am attributeless. I am partless. I am the existent. I am the sustainer. I am god. I abound in material wealth. I am pure. I am devoid of anything.

Verse 21.16

रसोऽस्मि रसहीनोऽस्मि तुर्योऽस्मि शुभभावनः ।
कामोऽस्मि कार्यहीनोऽस्मि नित्यनिर्मलविग्रहः ॥21.16॥

raso'smi rasahīno'smi turyo'smi śubhabhāvanaḥ ।

kāmo'smi kāryahīno'smi nityanirmalavigrahaḥ ॥21.16॥

21.16 I am the essence. I am devoid of essence. I am the fourth state. I am the auspicious thought. I am desire. I am devoid of action. I am the eternal and pure form.

Verse 21.17

आचारफलहीनोऽस्मि अहं ब्रह्मास्मि केवलम् ।
इदं सर्वं परं ब्रह्म अयमात्मा न विस्मयः ॥21.17॥

ācāraphalahīno'smi ahaṃ brahmāsmi kevalam ।

idaṃ sarvaṃ paraṃ brahma ayamātmā na vismayaḥ ॥21.17॥

21.17 I am devoid of the fruits of rituals. I am Brahman alone. All this is the supreme Brahman. This is the Self. There is no wonder in this.

Verse 21.18

पूर्णापूर्णस्वरूपात्मा नित्यं सर्वात्मविग्रहः ।
परमानन्दतत्त्वात्मा परिच्छिन्नं न हि क्वचित् ॥21.18॥

pūrṇāpūrṇasvarūpātmā nityaṃ sarvātmavigrahaḥ ।

paramānandatattvātmā paricchinnaṃ na hi kvacit ॥21.18॥

21.18 The nature of the Self is complete and incomplete; ever the embodiment of the Self of all. The nature of the Self is paramount Bliss without any limitations whatsoever.

Verse 21.19

एकात्मा निर्मलाकार अहमेवेति भावय ।
अहम्भावनया युक्त अहम्भावेन संयुतः ॥21.19॥

ekātmā nirmalākāra ahameveti bhāvaya ।

ahambhāvanayā yukta ahambhāvena saṃyutaḥ ***॥21.19॥***

21.19 "I am the Self alone that is unitary and of taintless nature"; contemplate thus associated with I am-ness, combined with 'I am' feeling.

Verse 21.20

शान्तं भावय सर्वात्मा शाम्यतत्त्वं मनोमलः ।
देहोऽहमिति सन्त्यज्य ब्रह्माहमिति निश्चिनु ॥21.20॥

śāntaṃ bhāvaya sarvātmā śāmyatattvaṃ manomalaḥ ।

deho'hamiti santyajya brahmāhamiti niścinu ***॥21.20॥***

21.20 See the Self of all as peace. The idea of peace is an impurity of the mind. Renouncing 'I am the body' thought, be of the conviction 'I am Brahman'.

Verse 21.21

ब्रह्मैवाहं ब्रह्ममात्रं ब्रह्मणोऽन्यन्न किञ्चन ।
इदं नाहमिदं नाहमिदं नाहं सदा स्मर ॥21.21॥

brahmaivāhaṃ brahmamātraṃ brahmaṇo'nyanna kiñcana ।

idaṃ nāhamidaṃ nāhamidaṃ nāhaṃ sadā smara ***॥21.21॥***

21.21 I am indeed Brahman, just Brahman and nothing in the least other than Brahman. "I am not this, I am not this, I am not this" – remember thus ever.

Verse 21.22

अहं सोऽहमहं सोऽहमहं ब्रह्मेति भावय ।
चिदहं चिदहं ब्रह्म चिदहं चिदहं वद ॥21.22॥

ahaṃ so'hamahaṃ so'hamahaṃ brahmeti bhāvaya ।

cidahaṃ cidahaṃ brahma cidahaṃ cidahaṃ vada ***॥21.22॥***

21.22 "I am He. I am He. I am Brahman" – contemplate thus. "Consciousness am I, Consciousness am I, Brahman. Consciousness am I, Consciousness am I" – proclaim thus.

Verse 21.23

नेदं नेदं सदा नेदं न त्वं नाहं च भावय ।
सर्वं ब्रह्म न सन्देहः सर्वं वेदं न किञ्चन ॥21.23॥

nedaṃ nedaṃ sadā nedaṃ na tvaṃ nāhaṃ ca bhāvaya ।

sarvaṃ brahma na sandehaḥ sarvaṃ vedaṃ na kiñcana ***॥21.23॥***

21.23 "Not this, not this, ever this is not. Neither you, nor I" – meditate thus. All is Brahman – there is no doubt of this. All knowledge is naught.

Verse 21.24

सर्वं शब्दार्थभवनं सर्वलोकभयन्न च ।
सर्वतीर्थं न सत्यं हि सर्वदेवालयं न हि ॥21.24॥

sarvaṃ śabdārthabhavanaṃ sarvalokabhayanna ca ।

sarvatīrthaṃ na satyaṃ hi sarvadevālayaṃ na hi ***॥21.24॥***

21.24 Everything is a fabricated structure of words and meanings. The fear of all worlds is naught. All the holy waters are not true; neither are all the temples.

Verse 21.25

सर्वचैतन्यमात्रत्वात् सर्वं नाम सदा न हि ।
सर्वरूपं परित्यज्य सर्वं ब्रह्मेति निश्चिनु ॥21.25॥

sarvacaitanyamātratvāt sarvaṃ nāma sadā na hi ।

sarvarūpaṃ parityajya sarvaṃ brahmeti niścinu ॥21.25॥

21.25 All being consciousness, the name all never exists. Forsaking all forms be of the certitude 'all is Brahman'.

Verse 21.26

ब्रह्मैव सर्वं तत्सत्यं प्रपञ्चं प्रकृतिर्नहि ।
प्राकृतं स्मरणं त्यज्य ब्रह्मस्मरणमाहर ॥21.26॥

brahmaiva sarvaṃ tatsatyaṃ prapañcaṃ prakṛtirnahi ।

prākṛtaṃ smaraṇaṃ tyajya brahmasmaraṇamāhara ॥21.26॥

21.26 Brahman is all and its reality. The world and its phenomena do not exist. Renounce the remembrance of the phenomenal and take hold of the recollection of Brahman.

Verse 21.27

ततस्तदपि सन्त्यज्य निजरूपे स्थिरो भव ।
स्थिररूपं परित्यज्य आत्ममात्रं भवत्यसौ ॥21.27॥

tatastadapi santyajya nijarūpe sthiro bhava ।

sthirarūpaṃ parityajya ātmamātraṃ bhavatyasau ॥21.27॥

21.27 Thereafter forsaking even that be established in your own state. Renouncing the stable state be the Self alone.

Verse 21.28

त्यागत्वमपि सन्त्यज्य भेदमात्रं सदा त्यज ।
स्वयं निजं समावृत्य स्वयमेव स्वयं भज ॥21.28॥

tyāgatvamapi santyajya bhedamātraṃ sadā tyaja ।

svayaṃ nijaṃ samāvṛtya svayameva svayaṃ bhaja ***॥21.28॥***

21.28 Renouncing even the renunciation, ever forsake the idea of differentiation. Being enveloped by yourself, attain yourself by yourself.

Verse 21.29

इदमित्यङ्गुलीदृष्टमिदमस्तमचेतनम् ।
इदं वाक्यं च वाक्येन वाचाऽपि परिवेदनम् ॥21.29॥

idamityaṅgulīdṛṣṭamidamastamacetanam ।

idaṃ vākyaṃ ca vākyena vācā'pi parivedanam ***॥21.29॥***

21.29 What the finger points out as ‘this’ is only lifeless being dead. This saying is to be perceived through (sacred) writings and utterances.

Verse 21.30

सर्वभावं न सन्देहः सर्वं नास्ति न संशयः ।
सर्वं तुच्छं न सन्देहः सर्वं माया न संशयः ॥21.30॥

sarvabhāvaṃ na sandehaḥ sarvaṃ nāsti na saṃśayaḥ ।

sarvaṃ tucchaṃ na sandehaḥ sarvaṃ māyā na saṃśayaḥ ***॥21.30॥***

21.30 ‘All’ is thought. There is no doubt of this. ‘All’ is naught. There is no doubt of this. ‘All’ is trifling. There is no doubt of this. ‘All’ is illusion. There is no doubt of this.

Verse 21.31

त्वं ब्रह्माहं न सन्देहो ब्रह्मैवेदं न संशयः ।
सर्वं चित्तं न सन्देहः सर्वं ब्रह्म न संशयः ॥21.31॥

tvaṃ brahmāhaṃ na sandeho brahmaivedaṃ na saṃśayaḥ ।
sarvaṃ cittaṃ na sandehaḥ sarvaṃ brahma na saṃśayaḥ ***॥21.31॥***

21.31 You are Brahman, the 'I'. There is no doubt of this. This is Brahman indeed. There is no doubt of this. All is mind. There is no doubt of this. All is Brahman. There is no uncertainty in this.

Verse 21.32

ब्रह्मान्यद्भाति चेन्मिथ्या सर्वं मिथ्या परावरा ।
न देहं पञ्चभूतं वा न चित्तं भ्रान्तिमात्रकम् ॥21.32॥

brahmānyadbhāti cenmithyā sarvaṃ mithyā parāvarā ।
na dehaṃ pañcabhūtaṃ vā na cittaṃ bhrāntimātrakam ***॥21.32॥***

21.32 As it shines apart from Brahman, it is illusion. All is illusion from top to bottom. There is neither body nor the five elements nor the mind, being only illusory.

Verse 21.33

न च बुद्धीन्द्रियाभावो न मुक्तिर्ब्रह्ममात्रकम् ।
निमिषं च न शङ्कापि न सङ्कल्पं तदस्ति चेत् ॥21.33॥

na ca buddhīndriyābhāvo na muktirbrahmamātrakam ।
nimiṣaṃ ca na śaṅkāpi na saṅkalpaṃ tadasti cet ***॥21.33॥***

21.33 Nor there is the existence of the intellect or the senses. Nor there is liberation, being just Brahman. There can

be not a moment of uncertainty, because of which thought is naught.

Verse 21.34

अहङ्कारमसद्विद्धि अभिमानं तदस्ति चेत् ।
न चित्तस्मरणं तच्चेन्न सन्देहो जरा यदि ॥21.34॥

ahaṅkāramasadviddhi abhimānaṃ tadasti cet ।

na cittasmaraṇaṃ taccenna sandeho jarā yadi ***॥21.34॥***

21.34 Know that egoity is unreal; that being so conceit is naught. Nor there is thought or remembrance and therefore no ageing. There is no doubt of this.

Verse 21.35

प्राणो ... दीयते शास्ति घ्राणो यदिह गन्धकम् ।
चक्षुर्यदिह भूतस्य श्रोत्रं श्रवणभावनम् ॥21.35॥

prāṇo ... dīyate śāsti ghrāṇo yadiha gandhakam ।

cakṣuryadiha bhūtasya śrotraṃ śravaṇabhāvanam ***॥21.35॥***

21.35 If vital air is there, there is life. The sense of smell being, smell there is. If there be eyes, there are beings. Ears being, hearing exists.

Verse 21.36

त्वगस्ति चेत्स्पर्शसत्ता जिह्वा चेद्रससङ्ग्रहः ।
जीवोऽस्ति चेज्जीवनं च पादश्चेत्पादचारणम् ॥21.36॥

tvagasti cetsparśasattā jihvā cedrasasaṅgrahaḥ ।

jīvo'sti cejjīvanaṃ ca pādaścetpādacāraṇam ***॥21.36॥***

21.36 If skin exists, there is the presence of touch. If tongue exists, there is the ability to taste. If there is individual, there is life. If there are feet, there is walking.

Verse 21.37

हस्तौ यदि क्रियासत्ता स्रष्टा चेत्सृष्टिसम्भवः ।
रक्ष्यं चेद्रक्षको विष्णुर्भक्ष्यं चेद्भक्षकः शिवः ॥21.37॥

hastau yadi kriyāsattā sraṣṭā cetsṛṣṭisambhavaḥ ।

rakṣyaṃ cedrakṣako viṣṇurbhakṣyaṃ cedbhakṣakaḥ śivaḥ ***॥21.37॥***

21.37 If there are hands, there is action. If there is a creator, there is the possibility of creation. If there is something to be protected, there is the protector Vishnu. If there is something to be devoured, there is the devourer, Siva.

Verse 21.38

सर्वं ब्रह्म न सन्देहः सर्वं ब्रह्मैव केवलम् ।
पूज्यं चेत्पूजनं चास्ति भास्यं चेद्भासकः शिवः ॥21.38॥

sarvaṃ brahma na sandehaḥ sarvaṃ brahmaiva kevalam ।

pūjyaṃ cetpūjanaṃ cāsti bhāsyaṃ cedbhāsakaḥ śivaḥ ***॥21.38॥***

21.38 All is Brahman. There is no doubt of this. All is indeed Brahman alone. If there is something to be

worshipped then there is worship. If there is something to be illumined, there is the illuminator Siva.

Verse 21.39

सर्वं मिथ्या न सन्देहः सर्वं चिन्मात्रमेव हि ।
अस्ति चेत्कारणं सत्यं कार्यं चैव भविष्यति ॥21.39॥

sarvaṃ mithyā na sandehaḥ sarvaṃ cinmātrameva hi ।

asti cetkāraṇaṃ satyaṃ kāryaṃ caiva bhaviṣyati ***॥21.39॥***

21.39 All is illusory. There is no doubt of this. All is only consciousness indeed. If the existence of cause is real, the effect will also occur.

Verse 21.40

नास्ति चेन्नास्ति हीनोऽहं ब्रह्मैवाहं परायणम् ।
अत्यन्तदुःखमेतद्धि अत्यन्तसुखमव्ययम् ॥21.40॥

nāsti cennāsti hīno'haṃ brahmaivāhaṃ parāyaṇam ।

atyantaduḥkhametaddhi atyantasukhamavyayam ***॥21.40॥***

21.40 If nonexistence be, I am without nonexistence. Brahman alone am I, the refuge. All this is only endless sorrow. The undiminishing is unending bliss.

Verse 21.41

अत्यन्तं जन्ममात्रं च अत्यन्तं रणसम्भवम् ।
अत्यन्तं मलिनं सर्वमत्यन्तं निर्मलं परम् ॥21.41॥

atyantaṃ janmamātraṃ ca atyantaṃ raṇasambhavam ।

atyantaṃ malinaṃ sarvamatyantaṃ nirmalaṃ param ***॥21.41॥***

21.41 Life is endless and non-stop struggle. Everything is total impurity. The beyond is endless purity.

Verse 21.42

अत्यन्तं कल्पनं दुष्टं अत्यन्तं निर्मलं त्वहम् ।
अत्यन्तं सर्वदा दोषमत्यन्तं सर्वदा गुणम् ॥21.42॥

atyantaṃ kalpanaṃ duṣṭaṃ atyantaṃ nirmalaṃ tvaham ।

atyantaṃ sarvadā doṣamatyantaṃ sarvadā guṇam ***॥21.42॥***

21.42 Exceedingly evil is imagination. I am totally pure. Blemish is ever endless. Goodness is ever endless.

Verse 21.43

अत्यन्तं सर्वदा शुभ्रमत्यन्तं सर्वदा मलम् ।
अत्यन्तं सर्वदा चाहमत्यन्तं सर्वदा इदम् ॥21.43॥

atyantaṃ sarvadā śubhramatyantaṃ sarvadā malam ।

atyantaṃ sarvadā cāhamatyantaṃ sarvadā idam ***॥21.43॥***

21.43 Fairness is ever endless. Impurity is ever endless. I am ever endless. This is ever endless.

Verse 21.44

अत्यन्तं सर्वदा ब्रह्म अत्यन्तं सर्वदा जगत् ।
एतावदुक्तमभयमहं भेदं न किञ्चन ॥21.44॥

atyantaṃ sarvadā brahma atyantaṃ sarvadā jagat ।

etāvaduktamabhayamahaṃ bhedaṃ na kiñcana ***॥21.44॥***

21.44 Brahman is ever endless. The world is ever endless. There is no fear by what has been uttered so far. There is not the slightest difference as 'I'.

Verse 21.45

सदसद्वापि नास्त्येव सदसद्वापि वाक्यकम् ।
नास्ति नास्ति न सन्देहो ब्रह्मैवाहं न संशयः ॥21.45॥

sadasadvāpi nāstyeva sadasadvāpi vākyakam ।

nāsti nāsti na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥21.45॥***

21.45 Real and unreal too are naught. Sentences (that are) considered as real and unreal too are nonexistent. They are nonexistent. There is no doubt of this – Brahman alone am I. There is no doubt of this.

Verse 21.46

कारणं कार्यरूपं वा सर्वं नास्ति न संशयः ।
कर्ता भोक्ता क्रिया वापि न भोज्यं भोगतृप्तता ॥21.46॥

kāraṇaṃ kāryarūpaṃ vā sarvaṃ nāsti na saṃśayaḥ ।

kartā bhoktā kriyā vāpi na bhojyaṃ bhogatṛptatā ***॥21.46॥***

21.46 Cause and effect are all nonexistent. There is no doubt of this. So it is with doer, enjoyer and action; there is

nothing to be enjoyed nor there is any contentment of enjoyment.

Verse 21.47

सर्वं ब्रह्म न सन्देहः सर्वशब्दो न वास्तवम् ।
भूतं भविष्यं वार्तं तु कार्यं वा नास्ति सर्वदा ॥21.47॥

sarvaṃ brahma na sandehaḥ sarvaśabdo na vāstavam ।

bhūtaṃ bhaviṣyaṃ vārtaṃ tu kāryaṃ vā nāsti sarvadā ॥21.47॥

21.47 All is Brahman. Of this there can be no doubt. The term ‘all’ is not true. Past, future and present, and activity are ever nonexistent.

Verse 21.48

सदसद्भेद्यभेदं वा न गुणा गुणभागिनः ।
निर्मलं वा मलं वापि नास्ति नास्ति न किञ्चन ॥21.48॥

sadasadbhedyabhedaṃ vā na guṇā guṇabhāginaḥ ।

nirmalaṃ vā malaṃ vāpi nāsti nāsti na kiñcana ॥21.48॥

21.48 Real, unreal, distinguished and distinction; qualities or the differentiation of qualities – none of these exist. Purity and impurity are naught, even in the least nonexistent.

Verse 21.49

भाष्यं वा भाषणं वाऽपि नास्ति नास्ति न किञ्चन ।
प्रबलं दुर्बलं वापि अहं च त्वं च वा क्वचित् ॥21.49॥

bhāṣyaṃ vā bhāṣaṇaṃ vā'pi nāsti nāsti na kiñcana ।

prabalaṃ durbalaṃ vāpi ahaṃ ca tvaṃ ca vā kvacit ॥21.49॥

21.49 Speech or that which to speak even, are naught; not in the least existent. Great strength or utmost weakness, I or you are nowhere existent.

Verse 21.50

ग्राह्यं च ग्राहकं वापि उपेक्ष्यं नात्मनः क्वचित् ।
तीर्थं वा स्नानरूपं वा देवो वा देवपूजनम् ॥21.50॥

grāhyaṃ ca grāhakaṃ vāpi upekṣyaṃ nātmanaḥ kvacit ।

tīrthaṃ vā snānarūpaṃ vā devo vā devapūjanam ॥21.50॥

21.50 That which is grasped, that which grasps, that which is to be ignored none of these have anything in the least to do with the Self. So it is with holy waters, any form of ablution, deity or the worship thereof.

Verse 21.51

जन्म वा मरणं हेतुर्नास्ति नास्ति न किञ्चन ।
सत्यं वा सत्यरूपं वा नास्ति नास्ति न किञ्चन ॥21.51॥

janma vā maraṇaṃ heturnāsti nāsti na kiñcana ।

satyaṃ vā satyarūpaṃ vā nāsti nāsti na kiñcana ॥21.51॥

21.51 There is no cause whatsoever for life or death. Truth or any form of it does not in the least exist, not at all.

Verse 21.52

मातरः पितरो वापि देहो वा नास्ति किञ्चन ।
दृग्रूपं दृश्यरूपं वा नास्ति नास्तीह किञ्चन ॥21.52॥

mātaraḥ pitaro vāpi deho vā nāsti kiñcana ।
dṛgrūpaṃ dṛśyarūpaṃ vā nāsti nāstīha kiñcana ॥21.52॥

21.52 Mother, father or body do not exist in the least. There is nothing whatsoever here of any form of the seer or the seen.

Verse 21.53

मायाकार्यं च माया वा नास्ति नास्तीह किञ्चन ।
ज्ञानं वा ज्ञानभेदो वा नास्ति नास्तीह किञ्चन ॥21.53॥

māyākāryaṃ ca māyā vā nāsti nāstīha kiñcana ।
jñānaṃ vā jñānabhedo vā nāsti nāstīha kiñcana ॥21.53॥

21.53 There is nothing here whatsoever in the least of illusory activity or illusion. There is nothing here whatsoever of knowledge or the variety of knowledge.

Verse 21.54

सर्वप्रपञ्चहेयत्वं प्रोक्तं प्रकरणं च ते ।
यः शृणोति सकृद्वापि आत्माकारं प्रपद्यते ॥21.54॥

sarvaprapañcaheyatvaṃ proktaṃ prakaraṇaṃ ca te ।
yaḥ śṛṇoti sakṛdvāpi ātmākāraṃ prapadyate ॥21.54॥

21.54 The topic of the rejection of the whole world has been thus enunciated to you. The rare one who hears this even once attains the nature of the Self.

Verse 21.55

स्कन्दः - Skanda

माया सा त्रिगुणा गणाधिपगुरोरेणाङ्कचूडामणेः
पादाम्भोजसमर्चनेन विलयं यात्येव नास्त्यन्यथा ।
विद्या हृद्यतमा सुविद्युदिव सा भात्येव हृत्पङ्कजे
यस्यानल्पतपोभिरुग्रकरुणाद्दृक्तस्य मुक्तिः स्थिरा ॥21.55॥

māyā sā triguṇā gaṇādhipagurореṇāṅkacūḍāmaṇeḥ
pādāmbhojasamarcanena vilayaṃ yātyeva nāstyanyathā ।
vidyā hṛdyatamā suvidyudiva sā bhātyeva hṛtpaṅkaje
yasyānalpatapobhirugrakaruṇādṛktasya muktiḥ sthirā ॥21.55॥

21.55 Skanda:- The dissolution of maya with the threefold qualities results by the propitiation of the Lord's lotus feet who wears the crescent-moon as crest jewel and who is the father of Ganesa, the chief of hosts, but not by another means.

That heart-blossoming Knowledge, like a burst of lightning and with a glance of utmost compassion, illumines the heart-lotus of the one whose penance is no small one. Such a one's emancipation is lasting.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे सर्वप्रपञ्चहेयत्वप्रकरणवर्णनं नाम एकविंशोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde sarvaprapañcaheyatvaprakaraṇavarṇanaṃ nāma ekaviṃśo'dhyāyaḥ //

Thus concludes chapter twenty one, a dialogue between Ribhu and Nidagha, titled “Description of the topic of the expendability of the whole world” in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.22 Beyond Name and Form

22. नामरूपनिषेधप्रकरणं नाम द्वाविंशोऽध्यायः ।

nāmarūpaniṣedhaprakaraṇaṃ nāma dvāviṃśo'dhyāyaḥ

Abandonment of Name and Form

Verse 22.1

ऋभुः - Ribhu

वक्ष्ये ब्रह्ममयं सर्वं नास्ति सर्वं जगन्मृषा ।
अहं ब्रह्म न मे चिन्ता अहं ब्रह्म न मे जडम् ॥22.1॥

vakṣye brahmamayaṃ sarvaṃ nāsti sarvaṃ jaganmṛṣā ।
ahaṃ brahma na me cintā ahaṃ brahma na me jaḍam ॥22.1॥

22.1 Ribhu:- I say, all is full of Brahman. All is naught. The world is unreal. I am Brahman; I have no worry. I am Brahman. I have no insentience.

Verse 22.2

अहं ब्रह्म न मे दोषः अहं ब्रह्म न मे फलम् ।
अहं ब्रह्म न मे वार्ता अहं ब्रह्म न मे द्वयम् ॥22.2॥

ahaṃ brahma na me doṣaḥ ahaṃ brahma na me phalam ।
ahaṃ brahma na me vārtā ahaṃ brahma na me dvayam ॥22.2॥

22.2 I am Brahman; I have no defects. I am Brahman; I have no fruit. I am Brahman; I have no news. I am Brahman; I have no second.

Verse 22.3

अहं ब्रह्म न मे नित्यमहं ब्रह्म न मे गतिः ।
अहं ब्रह्म न मे माता अहं ब्रह्म न मे पिता ॥22.3॥

ahaṃ brahma na me nityamahaṃ brahma na me gatiḥ ।

ahaṃ brahma na me mātā ahaṃ brahma na me pitā ***॥22.3॥***

22.3 I am Brahman; I have no permanence. I am Brahman; I have no goal. I am Brahman; I have no mother. I am Brahman. I have no father.

Verse 22.4

अहं ब्रह्म न मे सोऽयमहं वैश्वानरो न हि ।
अहं ब्रह्म चिदाकाशमहं ब्रह्म न संशयः ॥22.4॥

ahaṃ brahma na me so'yamahaṃ vaiśvānaro na hi ।

ahaṃ brahma cidākāśamahaṃ brahma na saṃśayaḥ ***॥22.4॥***

22.4 I am Brahman. 'He is this' - there is none for me. I am not Vaisvanara, the digestive fire. I am Brahman, the space of consciousness. I am Brahman - there is no doubt of this.

Verses 22.5-7

सर्वान्तरोऽहं पूर्णात्मा सर्वान्तरमनोऽन्तरः ।
अहमेव शरीरान्तरहमेव स्थिरः सदा ॥22.5॥

एवं विज्ञानवान्मुक्त एवं ज्ञानं सुदुर्लभम् ।
अनेकशतसाहस्त्रेष्वेक एव विवेकवान् ॥22.6॥

तस्य दर्शनमात्रेण पितरस्तृप्तिमागताः ।
ज्ञानिनो दर्शनं पुण्यं सर्वतीर्थावगाहनम् ॥22.7॥

sarvāntaro'haṃ pūrṇātmā sarvāntaramano'ntaraḥ ।
ahameva śarīrāntarahameva sthiraḥ sadā ***॥22.5॥***

evaṃ vijñānavānmukta evaṃ jñānaṃ sudurlabham ।
anekaśatasāhastreṣveka eva vivekavān ***॥22.6॥***

tasya darśanamātreṇa pitarastṛptimāgatāḥ ।
jñānino darśanaṃ puṇyaṃ sarvatīrthāvagāhanam ***॥22.7॥***

22.5 I am the interior of all; the perfect Self; the interior of all and the innermost of the mind. I am indeed the end of the body. I am indeed the firm, ever.

One who knows thus is the liberated. This knowledge is hard to attain. Only one in hundreds of thousands has such discrimination.

Just by seeing him, the ancestors attain contentment. The

holy-sight of such wise one is meritorious and is equal to bathing in all the holy waters.

Verse 22.8

ज्ञानिनः चार्चनेनैव जीवन्मुक्तो भवेन्नरः ।
ज्ञानिनो भोजने दाने सद्यो मुक्तो भवेन्नरः ॥22.8॥

jñāninaḥ cārcanenaiva jīvanmukto bhavennaraḥ ।

jñānino bhojane dāne sadyo mukto bhavennaraḥ ***॥22.8॥***

22.8 By worshipping the wise ones, a person becomes liberated while alive. By offering food and gifts to such sages, a person becomes instantly liberated.

Verses 22.9-12

अहं ब्रह्म न सन्देहः अहमेव गुरुः परः ।
अहं शान्तोऽस्मि शुद्धोऽस्मि अहमेव गुणान्तरः ॥22.9॥

गुणातीतो जनातीतः परातीतो मनः परः ।
परतः परतोऽतीतो बुद्ध्यातीतो रसात्परः ॥22.10॥

भावातीतो मनातीतो वेदातीतो विदः परः ।
शरीरादेश्च परतो जाग्रत्स्वप्नसुषुप्तितः ॥22.11॥

अव्यक्तात्परतोऽतीत इत्येवं ज्ञाननिश्चयः ।
क्वचिदेतत्परित्यज्य सर्वं सन्त्यज्य मूकवत् ॥22.12॥

ahaṃ brahma na sandehaḥ ahameva guruḥ paraḥ ।
ahaṃ śānto'smi śuddho'smi ahameva guṇāntaraḥ ***॥22.9॥***

guṇātīto janātītaḥ parātīto manaḥ paraḥ ।
parataḥ parato'tīto buddhyātīto rasātparaḥ ***॥22.10॥***

bhāvātīto manātīto vedātīto vidaḥ paraḥ ।
śarīrādeśca parato jāgratsvapnasuṣuptitaḥ ***॥22.11॥***

avyaktātparato'tīta ityevaṃ jñānaniścayaḥ ।
kvacidetatparityajya sarvaṃ santyajya mūkavat ***॥22.12॥***

22.9 I am Brahman. There is no doubt of this. I am indeed the highest Guru. I am tranquil. I am pure. I am indeed

different from the qualities; transcending the qualities; transcending the humanity; transcending the supreme; transcending the mind; transcending feeling; transcending the mind; transcending the Vedas; surpassing the learned; surpassing the body and such, and the states of waking, dream and deep sleep; surpassing the unmanifest and transcendent - such alone is the certitude of knowledge. Renouncing by and by and leaving everything one should be like a mute.

Verses 22.13-14

तूष्णीं ब्रह्म परं ब्रह्म शाश्वतब्रह्मवान्स्वयम् ।
ज्ञानिनो महिमा किञ्चिदणुमात्रमपि स्फुटम् ॥22.13॥

हरिणापि हरेणापि ब्रह्मणापि सुरैरपि ।
न शक्यते वर्णयितुं कल्पकोटिशतैरपि ॥22.14॥

tūṣṇīṃ brahma paraṃ brahma śāśvatabrahmavānsvayam ।
jñānino mahimā kiñcidaṇumātramapi sphuṭam ॥22.13॥

hariṇāpi hareṇāpi brahmaṇāpi surairapi ।
na śakyate varṇayituṃ kalpakoṭiśatairapi ॥22.14॥

22.13 The quiescent Brahman, the supreme Brahman, the eternal Brahman is oneself. Even an atom of glory of such a Jnani is distinctly clear. Even Hari or Hara or Brahma or the celestials cannot describe it even in hundreds of crores of Kalpas of time.

Verses 22.15-16

अहं ब्रह्मेति विज्ञानं त्रिषु लोकेषु दुर्लभम् ।
विवेकिनं महात्मानं ब्रह्ममात्रेणावस्थितम् ॥22.15॥

द्रष्टुं च भाषितुं वापि दुर्लभं पादसेवनम् ।
कदाचित्पादतीर्थेन स्नातश्चेद्ब्रह्म एव सः ॥22.16॥

ahaṃ brahmeti vijñānaṃ triṣu lokeṣu durlabham ।
vivekinaṃ mahātmānaṃ brahmamātreṇāvasthitam ॥22.15॥

draṣṭuṃ ca bhāṣituṃ vāpi durlabhaṃ pādasevanam ।
kadācitpādatīrthena snātaścedbrahma eva saḥ ॥22.16॥

22.15 The knowledge 'I am Brahman' is hard to find in the three worlds. It is hard to serve the feet, or converse with or even to just have a look at such great ones of right discrimination abiding in Brahman alone. If by chance one has a bath in the waters sanctified by the touch of such ones, one becomes Brahman oneself.

Verse 22.17

सर्वं मिथ्या न सन्देहः सर्वं ब्रह्मैव केवलम् ।
एतत्प्रकरणं प्रोक्तं सर्वसिद्धान्तसङ्ग्रहः ॥22.17॥

sarvaṃ mithyā na sandehaḥ sarvaṃ brahmaiva kevalam ।
etatprakaraṇaṃ proktaṃ sarvasiddhāntasaṅgrahaḥ ॥22.17॥

22.17 All is illusory. Of this there is no doubt. All is, indeed, Brahman alone. This topic is said to be the summary of all schools of philosophy.

Verse 22.18

दुर्लभं यः पठेद्भक्त्या ब्रह्म सम्पद्यते नरः ।
वक्ष्ये ब्रह्ममयं सर्वं नान्यत्सर्वं जगन्मृषा ॥22.18॥

durlabhaṃ yaḥ paṭhedbhaktyā brahma sampadyate naraḥ ।
vakṣye brahmamayaṃ sarvaṃ nānyatsarvaṃ jaganmṛṣā ***॥22.18॥***

22.18 The person who attains Brahman by the study of this with earnest devotion is a rare one. I say to you, all is Brahman, not something else. All the world is a myth.

Verses 22.19-20

ब्रह्मैव जगदाकारं ब्रह्मैव परमं पदम् ।
अहमेव परं ब्रह्म अहमित्यपि वर्जितः ॥22.19॥

सर्ववर्जितचिन्मात्रं सर्ववर्जितचेतनः ।
सर्ववर्जितशान्तात्मा सर्वमङ्गलविग्रहः ॥22.20॥

brahmaiva jagadākāraṃ brahmaiva paramaṃ padam ।
ahameva paraṃ brahma ahamityapi varjitaḥ ***॥22.19॥***

sarvavarjitacinmātraṃ sarvavarjitacetanaḥ ।
sarvavarjitaśāntātmā sarvamaṅgalavigrahaḥ ***॥22.20॥***

22.19 Brahman alone is of the form of the world. Brahman alone is the supreme state. I alone am the supreme Brahman, devoid of even this 'I', the consciousness purged of everything; the awareness bereft of everything; the peaceful Self denuded of everything; the personification of auspiciousness

Verse 22.21

अहं ब्रह्म परं ब्रह्म असन्नेदं न मे न मे ।
न मे भूतं भविष्यच्च न मे वर्णं न संशयः ॥22.21॥

ahaṃ brahma paraṃ brahma asannedaṃ na me na me ।
na me bhūtaṃ bhaviṣyacca na me varṇaṃ na saṃśayaḥ ॥22.21॥

22.21 I am Brahman, the supreme Brahman. 'This' is not real, not mine, not mine. The past or future are not for me. No castes for me. There is no doubt of this

Verse 22.22

ब्रह्मैवाहं न मे तुच्छं अहं ब्रह्म परं तपः ।
ब्रह्मरूपमिदं सर्वं ब्रह्मरूपमनामयम् ॥22.22॥

brahmaivāhaṃ na me tucchaṃ ahaṃ brahma paraṃ tapaḥ ।
brahmarūpamidaṃ sarvaṃ brahmarūpamanāmayam ॥22.22॥

22.22 Brahman alone am I. The paltry is not for me. I am Brahman, the paramount penance. All this is of the form of Brahman, of the nature of painless Brahman.

Verse 22.23

ब्रह्मैव भाति भेदेन ब्रह्मैव न परः परः ।
आत्मैव द्वैतवद्भाति आत्मैव परमं पदम् ॥22.23॥

brahmaiva bhāti bhedena brahmaiva na paraḥ paraḥ ।
ātmaiva dvaitavadbhāti ātmaiva paramaṃ padam ॥22.23॥

22.23 Brahman alone shines among differences. Brahman alone; not another. It is the supreme. The Self alone manifests as the duality. The Self alone is the supreme state.

Verse 22.24

ब्रह्मैवं भेदरहितं भेदमेव महद्भयम् ।
आत्मैवाहं निर्मलोऽहमात्मैव भुवनत्रयम् ॥22.24॥

brahmaivaṃ bhedarahitaṃ bhedameva mahadbhayam ।
ātmaivāhaṃ nirmalo'hamātmaiva bhuvanatrayam ***॥22.24॥***

22.24 Brahman indeed is without distinction. Differentiation is the worst fear. The Self alone am I. I am blemishless. The Self alone is the three worlds.

Verse 22.25

आत्मैव नान्यत्सर्वत्र सर्वं ब्रह्मैव नान्यकः ।
अहमेव सदा भामि ब्रह्मैवास्मि परोऽस्म्यहम् ॥22.25॥

ātmaiva nānyatsarvatra sarvaṃ brahmaiva nānyakaḥ ।
ahameva sadā bhāmi brahmaivāsmi paro'smyaham ***॥22.25॥***

22.25 The Self alone is everywhere, not another. All is Brahman and none else. I alone shine ever. Brahman alone am I. The supreme am I.

Verse 22.26

निर्मलोऽस्मि परं ब्रह्म कार्याकार्यविवर्जितः ।
सदा शुद्धैकरूपोऽस्मि सदा चैतन्यमात्रकः ॥22.26॥

nirmalo'smi paraṃ brahma kāryākāryavivarjitaḥ ।
sadā śuddhaikarūpo'smi sadā caitanyamātrakaḥ ***॥22.26॥***

22.26 I am the supreme Brahman without impurities and bereft of activity and inactivity. I am ever of the pure and singular form; ever the consciousness alone.

Verse 22.27

निश्चयोऽस्मि परं ब्रह्म सत्योऽस्मि सकलोऽस्म्यहम् ।
अक्षरोऽस्मि परं ब्रह्म शिवोऽस्मि शिखरोऽस्म्यहम् ॥22.27॥

niścayo'smi paraṃ brahma satyo'smi sakalo'smyaham ।
akṣaro'smi paraṃ brahma śivo'smi śikharo'smyaham ***॥22.27॥***

22.27 I am the supreme Brahman, the certainty. I am truth. I am everything. I am the imperishable, supreme Brahman. I am Siva. I am the pinnacle.

Verse 22.28

समरूपोऽस्मि शान्तोऽस्मि तत्परोऽस्मि चिदव्ययः ।
सदा ब्रह्म हि नित्योऽस्मि सदा चिन्मात्रलक्षणः ॥22.28॥

samarūpo'smi śānto'smi tatparo'smi cidavyayaḥ ।
sadā brahma hi nityo'smi sadā cinmātralakṣaṇaḥ ***॥22.28॥***

22.28 I am uniform. I am peaceful. I manifest as 'that', the undiminishing consciousness. I am eternal and ever Brahman indeed; ever with the character of just consciousness.

Verse 22.29

सदाऽखण्डैकरूपोऽस्मि सदामानविवर्जितः ।
सदा शुद्धैकरूपोऽस्मि सदा चैतन्यमात्रकः ॥22.29॥

sadā'khaṇḍaikarūpo'smi sadāmānavivarjitaḥ ।

sadā śuddhaikarūpo'smi sadā caitanyamātrakaḥ ***॥22.29॥***

22.29 Ever of the undivided nature am I; ever devoid of measure. Ever of the pure and singular form am I; ever the consciousness alone.

Verse 22.30

सदा सन्मानरूपोऽस्मि सदा सत्ताप्रकाशकः ।
सदा सिद्धान्तरूपोऽस्मि सदा पावनमङ्गलः ॥22.30॥

sadā sanmānarūpo'smi sadā sattāprakāśakaḥ ।

sadā siddhāntarūpo'smi sadā pāvanamaṅgalaḥ ***॥22.30॥***

22.30 Ever of the nature of true measure am I; ever the illuminator of existence. Ever of the form of philosophy am I; ever pious and auspicious.

Verse 22.31

एवं निश्चितवान्मुक्तः एवं नित्यपरो वरः ।
एवं भावनया युक्तः परं ब्रह्मैव सर्वदा ॥22.31॥

evaṃ niścitavānmuktaḥ evaṃ nityaparo varaḥ ।

evaṃ bhāvanayā yuktaḥ paraṃ brahmaiva sarvadā ***॥22.31॥***

22.31 One who is convinced thus is the liberated. One who is ever like this is the choicest. One who is with this attitude, is indeed the supreme Brahman, ever.

Verse 22.32

एवं ब्रह्मात्मवांज्ञानी ब्रह्माहमिति निश्चयः ।
स एव पुरुषो लोके ब्रह्माहमिति निश्चितः ॥22.32॥

evaṃ brahmātmavāṃjñānī brahmāhamiti niścayaḥ ।

sa eva puruṣo loke brahmāhamiti niścitaḥ ॥22.32॥

22.32 One who has the conviction 'I am Brahman' alone is the wise one, whose Self is Brahman. He alone is the man in this world who is settled, as 'I am Brahman'.

Verse 22.33

स एव पुरुषो ज्ञानी जीवन्मुक्तः स आत्मवान् ।
ब्रह्मैवाहं महानात्मा सच्चिदानन्दविग्रहः ॥22.33॥

sa eva puruṣo jñānī jīvanmuktaḥ sa ātmavān ।

brahmaivāhaṃ mahānātmā saccidānandavigrahaḥ ॥22.33॥

22.33 He alone is the man, the sage; the one who is liberated while alive, the Self. Brahman alone am I, the great Self, the embodiment of Being-Consciousness-Bliss.

Verse 22.34

नाहं जीवो न मे भेदो नाहं चिन्ता न मे मनः ।
नाहं मांसं न मेऽस्थीनि नाहङ्कारकलेवरः ॥22.34॥

nāhaṃ jīvo na me bhedo nāhaṃ cintā na me manaḥ ।

nāhaṃ māṃsaṃ na me'sthīni nāhaṅkārakalevaraḥ ॥22.34॥

22.34 I am not the individual. I have no differences. I am not thought nor do I have any mind. I am not flesh nor do I have bones nor am I the body with ego.

Verse 22.35

न प्रमाता न मेयं वा नाहं सर्वं परोऽस्म्यहम् ।
सर्वविज्ञानरूपोऽस्मि नाहं सर्वं कदाचन ॥22.35॥

na pramātā na meyaṃ vā nāhaṃ sarvaṃ paro'smyaham ।
sarvavijñānarūpo'smi nāhaṃ sarvaṃ kadācana ***॥22.35॥***

22.35 I am not the one who measures. I am not that which is measured. I am not all. I am the supreme. I am of the form of complete knowledge. I am not all at any time.

Verse 22.36

नाहं मृतो जन्मनान्यो न चिन्मात्रोऽस्मि नास्म्यहम् ।
न वाच्योऽहं न मुक्तोऽहं न बुद्धोऽहं कदाचन ॥22.36॥

nāhaṃ mṛto janmanānyo na cinmātro'smi nāsmyaham ।
na vācyo'haṃ na mukto'haṃ na buddho'haṃ kadācana ***॥22.36॥***

22.36 I am not the dead. I have not another life. I am not just consciousness. I am not. I am not that which is spoken of. I am not the liberated. I am not the enlightened, ever.

Verse 22.37

न शून्योऽहं न मूढोऽहं न सर्वोऽहं परोऽस्म्यहम् ।
सर्वदा ब्रह्ममात्रोऽहं न रसोऽहं सदाशिवः ॥22.37॥

na śūnyo'haṃ na mūḍho'haṃ na sarvo'haṃ paro'smyaham ।
sarvadā brahmamātro'haṃ na raso'haṃ sadāśivaḥ ***॥22.37॥***

22.37 I am not void. I am not a fool. I am not all. I am transcendent. Ever Brahman alone am I. I am not the essence, Sadasiva.

Verse 22.38

न घ्राणोऽहं न गन्धोऽहं न चिह्नोऽयं न मे प्रियः ।
नाहं जीवो रसो नाहं वरुणो न च गोलकः ॥22.38॥

na ghrāṇo'haṃ na gandho'haṃ na cihno'yaṃ na me priyaḥ ।
nāhaṃ jīvo raso nāhaṃ varuṇo na ca golakaḥ ***॥22.38॥***

22.38 I am not the nose, nor am I the scent. I am not the symbol. I have none who is dear. I am not an individual. I am not the essence; nor am I Varuna (god of rain and water) or the planets.

Verse 22.39

ब्रह्मैवाहं न सन्देहो नामरूपं न किञ्चन ।
न श्रोत्रोऽहं न शब्दोऽहं न दिशोऽहं न साक्षिकः ॥22.39॥

brahmaivāhaṃ na sandeho nāmarūpaṃ na kiñcana ।
na śrotro'haṃ na śabdo'haṃ na diśo'haṃ na sākṣikaḥ ***॥22.39॥***

22.39 Brahman alone am I. There is no doubt of this. I have no name and form in the least. I am not the ears. I am not the sound. I am not the cardinal directions or the witness.

Verse 22.40

नाहं न त्वं न च स्वर्गो नाहं वायुर्न साक्षिकः ।
पायुर्नाहं विसर्गो न न मृत्युर्न च साक्षिकः ॥22.40॥

nāhaṃ na tvaṃ na ca svargo nāhaṃ vāyurna sākṣikaḥ ।
pāyurnāhaṃ visargo na na mṛtyurna ca sākṣikaḥ ***॥22.40॥***

22.40 Neither am I nor are you, nor is the heaven. I am neither the air nor the witness. I am neither the organ of excretion nor the excretion; neither death nor the witness.

Verse 22.41

गुह्यं नाहं न चानन्दो न प्रजापतिदेवता ।
सर्वं ब्रह्म न सन्देहः सर्वं ब्रह्मैव केवलम् ॥22.41॥

guhyaṃ nāhaṃ na cānando na prajāpatidevatā ।
sarvaṃ brahma na sandehaḥ sarvaṃ brahmaiva kevalam
॥22.41॥

22.41 I am not the genitals nor the pleasure thereof. I am not the god Prajapati. All is Brahman. There is no doubt of this. All is indeed Brahman.

Verse 22.42

नाहं मनो न सङ्कल्पो न चन्द्रो न च साक्षिकः ।
नाहं बुद्धीन्द्रियो ब्रह्मा नाहं निश्चयरूपवान् ॥22.42॥

nāhaṃ mano na saṅkalpo na candro na ca sākṣikaḥ ।

nāhaṃ buddhīndriyo brahmā nāhaṃ niścayarūpavān ***॥22.42॥***

22.42 I am not the mind or the thought; nor am I the moon or the witness. I am not the sense of intellect or Brahma. I am not of a definite form.

Verse 22.43

नाहङ्कारमहं रुद्रो नाभिमानो न साक्षिकः ।
चित्तं नाहं वासुदेवो धारणा नायमीश्वरः ॥22.43॥

nāhaṅkāramahaṃ rudro nābhimāno na sākṣikaḥ ।

cittaṃ nāhaṃ vāsudevo dhāraṇā nāyamīśvaraḥ ***॥22.43॥***

22.43 I am not the ego or Rudra; neither am I the conceit or the witness. I am not the mind. I am neither Vasudeva, the supporter, nor am I this Isvara.

Verse 22.44

नाहं विश्वो न जाग्रद्वा स्थूलदेहो न मे क्वचित् ।
न प्रातिभासिको जीवो न चाहं व्यावहारिकः ॥22.44॥

nāhaṃ viśvo na jāgradvā sthūladeho na me kvacit ।

na prātibhāsiko jīvo na cāhaṃ vyāvahārikaḥ ***॥22.44॥***

22.44 I am not the waking consciousness (Visva) or the waking state. I have no gross body anywhere. I am not, the individual reflection nor am I of the transaction.

Verse 22.45

न पारमार्थिको देवो नाहमन्नमयो जडः ।
न प्राणमयकोशोऽहं न मनोमयकोशवान् ॥22.45॥

na pāramārthiko devo nāhamannamayo jaḍaḥ ।

na prāṇamayakośo'haṃ na manomayakośavān ***॥22.45॥***

22.45 I am not the Lord in the highest sense. I am not the inert sheath of food. I am not the sheath of vital air. I am not the sheath of mind.

Verse 22.46

न विज्ञानमयः कोशो नानन्दमयकोशवान् ।
ब्रह्मैवाहं न सन्देहो नामरूपे न किञ्चन ॥22.46॥

na vijñānamayaḥ kośo nānandamayakośavān ।

brahmaivāhaṃ na sandeho nāmarūpe na kiñcana ***॥22.46॥***

22.46 I am not the sheath of intellect. I am not the sheath of bliss. Brahman alone am I. There is no doubt of this. I have no name and form at all.

Verse 22.47

एतावदुक्त्वा सकलं नामरूपद्वयात्मकम् ।
सर्वं क्षणेन विस्मृत्य काष्ठलोष्टादिवत्त्यजेत् ॥22.47॥

etāvaduktvā sakalaṃ nāmarūpadvayātmakam ।

sarvaṃ kṣaṇena vismṛtya kāṣṭhaloṣṭādivattyajet ***॥22.47॥***

22.47 Whatever has been uttered so far in terms of name and form, all of it should be forgotten in a trice and cast aside like a scrap of wood or junk metal.

Verses 22.48-49

एतत्सर्वमसन्नित्यं सदा वन्ध्याकुमारवत् ।
शशशृङ्गवदेवेदं नरशृङ्गवदेवतत् ॥22.48॥

आकाशपुष्पसदृशं यथा मरुमरीचिका ।
गन्धर्वनगरं यद्वदिन्द्रजालवदेव हि ॥22.49॥

etatsarvamasannityaṃ sadā vandhyākumāravat ।
śaśaśṛṅgavadevedaṃ naraśṛṅgavadevatat ॥22.48॥

ākāśapuṣpasadṛśaṃ yathā marumarīcikā ।
gandharvanagaraṃ yadvadindrajālavadeva hi ॥22.49॥

22.48 All of this is ever unreal; always like the son of a barren woman. This is nothing but the horn of a hare. That is just like the horn of a man; like a flower of the sky; just like a mirage; like the imaginary city and just like wizardry.

Verse 22.50

असत्यमेव सततं पञ्चरूपकमिष्यते ।
शिष्योपदेशकालो हि द्वैतं न परमार्थतः ॥22.50॥

asatyameva satataṃ pañcarūpakamiṣyate ।
śiṣyopadeśakālo hi dvaitaṃ na paramārthataḥ ॥22.50॥

22.50 Whatever is regarded in the form of the pentad of elements is only unreal always. Duality plays role only at the time of initiating the disciple. It has no true significance.

Verse 22.51

माता मृते रोदनाय द्रव्यं दत्वाऽऽह्वयेज्जनान् ।
तेषां रोदनमात्रं यत्केवलं द्रव्यपञ्चकम् ॥22.51॥

mātā mṛte rodanāya dravyaṃ datvā"hvayejjanān ।

teṣāṃ rodanamātraṃ yatkevalaṃ dravyapañcakam ***॥22.51॥***

22.51 When the mother is dead, people are hired for crying (therefore it is only acting, not real). The pentad of elements too is like their wailing (unreal).

Verse 22.52

तदद्वैतं मया प्रोक्तं सर्वं विस्मृत्य कुड्यवत् ।
अहं ब्रह्मेति निश्चित्य अहमेवेति भावय ॥22.52॥

tadadvaitaṃ mayā proktaṃ sarvaṃ vismṛtya kuḍyavat ।

ahaṃ brahmeti niścitya ahameveti bhāvaya ***॥22.52॥***

22.52 This is the nonduality enunciated by me. Forsaking everything, remain like a wall. Be of the firmness 'I am Brahman'. Be of the disposition 'I alone am'.

Verse 22.53

अहमेव सुखं चेति अहमेव न चापरः ।
अहं चिन्मात्रमेवेति ब्रह्मैवेति विनिश्चिनु ॥22.53॥

ahameva sukhaṃ ceti ahameva na cāparaḥ ।

ahaṃ cinmātrameveti brahmaiveti viniścinu ***॥22.53॥***

22.53 I alone am Bliss. I alone am, nothing else. I am consciousness alone, Brahman alone - be of such certainty.

Verse 22.54

अहं निर्मलशुद्धेति अहं जीवविलक्षणः ।
अहं ब्रह्मैव सर्वात्मा अहमित्यवभासकः ॥22.54॥

ahaṃ nirmalaśuddheti ahaṃ jīvavilakṣaṇaḥ ।

ahaṃ brahmaiva sarvātmā ahamityavabhāsakaḥ ***॥22.54॥***

22.54 I am blemishless, pure. I am different from the individual soul. I am Brahman only, the Self of all, resplendent as 'I'.

Verse 22.55

अहमेव हि चिन्मात्रमहमेव हि निर्गुणः ।
सर्वान्तर्याम्यहं ब्रह्म चिन्मात्रोऽहं सदाशिवः ॥22.55॥

ahameva hi cinmātramahameva hi nirguṇaḥ ।

sarvāntaryāmyahaṃ brahma cinmātro'haṃ sadāśivaḥ ***॥22.55॥***

22.55 I alone am, just consciousness. I alone am the attributeless. I am Brahman, the indweller of all. Just consciousness alone am I, the ever auspicious.

Verse 22.56

नित्यमङ्गलरूपात्मा नित्यमोक्षमयः पुमान् ।
एवं निश्चित्य सततं स्वात्मानं स्वयमास्थितः ॥22.56॥

nityamaṅgalarūpātmā nityamokṣamayaḥ pumān ।

evaṃ niścitya satataṃ svātmānaṃ svayamāsthitaḥ ***॥22.56॥***

22.56 I am of the form of the eternal auspiciousness, the person who is ever the all-full liberation. Being of this certitude always, ever abide in yourself, by yourself.

Verse 22.57

ब्रह्मैवाहं न सन्देहो नामरूपे न किञ्चन ।
एतद्रूपप्रकरणं सर्ववेदेषु दुर्लभम् ।
यः शृणोति सकृद्वापि ब्रह्मैव भवति स्वयम् ॥22.57॥

brahmaivāhaṃ na sandeho nāmarūpe na kiñcana ।
etadrūpaprakaraṇaṃ sarvavedeṣu durlabham ।
yaḥ śṛṇoti sakṛdvāpi brahmaiva bhavati svayam ***॥22.57॥***

22.57 Brahman alone am I. There is no doubt of this. Name and form are nowhere in the least. This form of topic is hard to be found in all the Vedas. The rare one who hears this even once, indeed himself becomes Brahman.

Verse 22.58

तं वेदादिवचोभिरीडितमहायागैश्च भोगैर्व्रतै-
र्दानैश्चानशनैर्यमादिनियमैस्तं विद्विषन्ते द्विजाः ।
तस्यानङ्गरिपोरतीव सुमहाहृद्यं हि लिङ्गार्चनं
तेनैवाशु विनाश्य मोहमखिलं ज्ञानं ददातीश्वरः ॥22.58॥

taṃ vedādivacobhirīḍitamahāyāgaiśca bhogairvratai-
rdānaiścānaśanairyamādiniyamaistaṃ vidviṣante dvijāḥ ।
tasyānaṅgariporatīva sumahāhṛdyaṃ hi liṅgārcanaṃ
tenaivāśu vināśya mohamakhilaṃ jñānaṃ dadātīśvaraḥ ***॥22.58॥***

22.58 The twice-born wise realize Him through the glorifying utterances of the Vedas and other texts, by performing great sacrificial rituals and by consuming only the food sanctified thus; by observing sacred vows; by charity; by fasting; by practising the yogic methods such as yama etc. To

that foe of ananga, the love-god, worship of His Linga is the most pleasing to His heart. By that alone, Isvara readily bestows the knowledge that destroys all delusion.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे नामरूपनिषेधप्रकरणं नाम द्वाविंशोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde nāmarūpaniṣedhaprakaraṇaṃ nāma dvāviṃśo'dhyāyaḥ //

Thus concludes chapter twenty two, a dialogue between Ribhu and Nidagha, entitled 'Topic of the abandonment of name and form' in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.23 The Secret Teaching

23. रहस्योपदेशप्रकरणं नाम त्रयोविंशोऽध्यायः ।

rahasyopadeśaprakaraṇaṃ nāma trayoviṃśo'dhyāyaḥ

The Topic of Secret Instruction

Verse 23.1

ऋभुः - Ribhu

निदाघ शृणु वक्ष्यामि सर्वलोकेषु दुर्लभम् ।
इदं ब्रह्म परं ब्रह्म सच्चिदानन्द एव हि ॥23.1॥

nidāgha śṛṇu vakṣyāmi sarvalokeṣu durlabham ।

*idaṃ brahma paraṃ brahma saccidānanda eva hi **॥23.1॥***

23.1 Ribhu:- Listen O Nidagha! I shall explain to you that which is hard to obtain in all the worlds: This is Brahman. The supreme is Brahman; it is only Being-Consciousness-Bliss.

Verse 23.2

नानाविधजनं लोकं नाना कारणकार्यकम् ।
ब्रह्मैवान्यदसत्सर्वं सच्चिदानन्द एव हि ॥23.2॥

nānāvidhajanaṃ lokaṃ nānā kāraṇakāryakam ।

*brahmaivānyadasatsarvaṃ saccidānanda eva hi **॥23.2॥***

23.2 The diverse peoples of the world, the diversity due to cause and effect - anything other than Brahman is all unreal; it is only Being-Consciousness-Bliss.

Verse 23.3

अहं ब्रह्म सदा ब्रह्म अस्मि ब्रह्माहमेव हि ।
कालो ब्रह्म क्षणो ब्रह्म अहं ब्रह्म न संशयः ॥23.3॥

ahaṃ brahma sadā brahma asmi brahmāhameva hi ।

kālo brahma kṣaṇo brahma ahaṃ brahma na saṃśayaḥ ***॥23.3॥***

23.3 I am Brahman, always Brahman. I am indeed Brahman alone. Time is Brahman. A moment is Brahman. I am Brahman. There is no doubt about this.

Verse 23.4

वेदो ब्रह्म परं ब्रह्म सत्यं ब्रह्म परात्परः ।
हंसो ब्रह्म हरिर्ब्रह्म शिवो ब्रह्म चिदव्ययः ॥23.4॥

vedo brahma paraṃ brahma satyaṃ brahma parātparaḥ ।

haṃso brahma harirbrahma śivo brahma cidavyayaḥ ***॥23.4॥***

23.4 The Veda is Brahman. The supreme is Brahman. Truth is Brahman, the higher than the highest. Hamsa is Brahman. Hari is Brahman. Siva is Brahman, the undiminishing consciousness.

Verse 23.5

सर्वोपनिषदो ब्रह्म साम्यं ब्रह्म समोऽस्म्यहम् ।
अजो ब्रह्म रसो ब्रह्म वियद्ब्रह्म परात्परः ॥23.5॥

sarvopaniṣado brahma sāmyaṃ brahma samo'smyaham ।

ajo brahma raso brahma viyadbrahma parātparaḥ ***॥23.5॥***

23.5 All the Upanishads are Brahman. Homogeneity is Brahman. I am uniform. The unborn is Brahman. The

essence is Brahman. Sky is Brahman which is beyond the beyond.

Verse 23.6

त्रुटिर्ब्रह्म मनो ब्रह्म व्यष्टिर्ब्रह्म सदामुदः ।
इदं ब्रह्म परं ब्रह्म तत्त्वं ब्रह्म सदा जपः ॥23.6॥

truṭirbrahma mano brahma vyaṣṭirbrahma sadāmudaḥ ।

idaṃ brahma paraṃ brahma tattvaṃ brahma sadā japaḥ ***॥23.6॥***

23.6 A tiny moment is Brahman. Mind is Brahman. The single is Brahman, ever joyous. This is Brahman, the highest Brahman. Knowledge is Brahman, ever the sacred repetition.

Verse 23.7

अकारो ब्रह्म एवाहमुकारोऽहं न संशयः ।
मकारब्रह्ममात्रोऽहं मन्त्रब्रह्ममनुः परम् ॥23.7॥

akāro brahma evāhamukāro'haṃ na saṃśayaḥ ।

makārabrahmamātro'haṃ mantrabrahmamanuḥ param ***॥23.7॥***

23.7 I am indeed Brahman, the letter 'a'. The letter 'u' am I. There is no doubt of this. The letter 'm' am I, Brahman indeed, the mantra (Aum), Brahman mantra supreme.

Verse 23.8

शिकारब्रह्ममात्रोऽहं वाकारं ब्रह्म केवलम् ।
यकारं ब्रह्म नित्यं च पञ्चाक्षरमहं परम् ॥23.8॥

śikārabrahmamātro'haṃ vākāraṃ brahma kevalam ।
yakāraṃ brahma nityaṃ ca pañcākṣaramahaṃ param ***॥23.8॥***

23.8 I alone am the Brahman syllable 'si'; the Brahman syllable 'vaa' only, and the syllable 'ya', ever. I am the five-syllabled panchakshara supreme.

Verse 23.9

रेचकं ब्रह्म सद्ब्रह्म पूरकं ब्रह्म सर्वतः ।
कुम्भकं ब्रह्म सर्वोऽहं धारणं ब्रह्म सर्वतः ॥23.9॥

recakaṃ brahma sadbrahma pūrakaṃ brahma sarvataḥ ।
kumbhakaṃ brahma sarvo'haṃ dhāraṇaṃ brahma sarvataḥ
॥23.9॥

23.9 Exhalation is Brahman, Being is Brahman. Inhalation is Brahman always. Kumbhaka is Brahman, I, am the all. Comprehensive retention is Brahman always.

Verse 23.10

ब्रह्मैव नान्यत्तत्सर्वं सच्चिदानन्द एव हि ।
एवं च निश्चितो मुक्तः सद्य एव न संशयः ॥23.10॥

brahmaiva nānyattatsarvaṃ saccidānanda eva hi ।

evaṃ ca niścito muktaḥ sadya eva na saṃśayaḥ ***॥23.10॥***

23.10 Brahman alone is, nothing else. All that is Being-Consciousness-Bliss. One who is convinced thus is instantly liberated indeed. There is no doubt of this.

Verses 23.11-12

केचिदेव महामूढाः द्वैतमेवं वदन्ति हि ।
न सम्भाष्याः सदानर्हा नमस्कारे न योग्यता ॥23.11॥

मूढा मूढतरास्तुच्छास्तथा मूढतमाः परे ।
एते न सन्ति मे नित्यं अहंविज्ञानमात्रतः ॥23.12॥

kecideva mahāmūḍhāḥ dvaitamevaṃ vadanti hi ।

na sambhāṣyāḥ sadānarhā namaskāre na yogyatā ***॥23.11॥***

mūḍhā mūḍhatarāstucchāstathā mūḍhatamāḥ pare ।

ete na santi me nityaṃ ahaṃvijñānamātrataḥ ***॥23.12॥***

23.11 Some idiots talk only about duality alone. They are unfit to converse with and do not deserve to be regarded.

They are fools, super buffoons, worst fellows even, yea, great clowns supreme. None of their lot for me. I am just knowledge.

Verse 23.13

सर्वं चिन्मात्ररूपत्वादानन्दत्वान्न मे भयम् ।
अहमित्यपि नास्त्येव परमित्यपि न क्वचित् ॥23.13॥

sarvaṃ cinmātrarūpatvādānandatvānna me bhayam ।
ahamityapi nāstyeva paramityapi na kvacit ***॥23.13॥***

23.13 Everything being only consciousness and bliss. I have no fear. Indeed, even 'I am' naught and there is no such thing as the highest.

Verse 23.14

ब्रह्मैव नान्यत्तत्सर्वं सच्चिदानन्द एव हि ।
कालातीतं सुखातीतं सर्वातीतमतीतकम् ॥23.14॥

brahmaiva nānyattatsarvaṃ saccidānanda eva hi ।
kālātītaṃ sukhātītaṃ sarvātītamatītakam ***॥23.14॥***

23.14 Brahman alone is and nothing else. All that is but Being-Consciousness-Bliss transcending time, transcending joy, the all-transcending and beyond.

Verse 23.15

नित्यातीतमनित्यानाममितं ब्रह्म केवलम् ।
ब्रह्मैव नान्यद्यत्सर्वं सच्चिदानन्दमात्रकम् ॥23.15॥

nityātītamanityānāmamitaṃ brahma kevalam ।
brahmaiva nānyadyatsarvaṃ saccidānandamātrakam ***॥23.15॥***

23.15 Transcending the eternal and the impermanent Brahman, the unlimited alone is. Brahman alone is, but

nothing else. Whatever there is, is just Being-Consciousness-Bliss.

Verse 23.16

द्वैतसत्यत्वबुद्धिश्च द्वैतबुद्ध्या न तत्स्मर ।
सर्वं ब्रह्मैव नान्योऽस्ति सर्वं ब्रह्मैव केवलम् ॥23.16॥

dvaitasatyatvabuddhiśca dvaitabuddhyā na tatsmara ।

sarvaṃ brahmaiva nānyo'sti sarvaṃ brahmaiva kevalam ॥23.16॥

23.16 The intellectual conviction that duality is real and the dualistic mentality - do not remember them. All is indeed Brahman; there is nothing separate. All is indeed Brahman alone.

Verses 23.17-18

बुद्ध्यातीतं मनोऽतीतं वेदातीतमतः परम् ।
आत्मातीतं जनातीतं जीवातीतं च निर्गुणम् ॥23.17॥

काष्ठातीतं कलातीतं नाट्यातीतं परं सुखम् ।
ब्रह्ममात्रेण सम्पश्यन्ब्रह्ममात्रपरो भव ॥23.18॥

buddhyātītaṃ mano'tītaṃ vedātītamataḥ param ।

ātmātītaṃ janātītaṃ jīvātītaṃ ca nirguṇam ॥23.17॥

kāṣṭhātītaṃ kalātītaṃ nāṭyātītaṃ paraṃ sukham ।

brahmamātreṇa sampaśyanbrahmamātraparo bhava ॥23.18॥

23.17 Transcending intellect, transcending mind, transcending the Vedas, higher than this; transcending

oneself, transcending humanity, transcending the beings and attributeless; transcending inertness (of wood), transcending parts, transcending dance, the highest joy - perceive all as Brahman and be of Brahman alone.

Verse 23.19

ब्रह्ममात्रपरो नित्यं चिन्मात्रोऽहं न संशयः ।
ज्योतिरानन्दमात्रोऽहं निजानन्दात्ममात्रकः ॥23.19॥

brahmamātraparo nityaṃ cinmātro'haṃ na saṃśayaḥ ।

jyotirānandamātro'haṃ nijānandātmamātrakaḥ ***॥23.19॥***

23.19 Be of Brahman, ever. Just Consciousness am I; there is no doubt of this. I am only the joyous light, the bliss of my own Self alone.

Verse 23.20

शून्यानन्दात्ममात्रोऽहं चिन्मात्रोऽहमिति स्मर ।
सत्तामात्रोऽहमेवात्र सदा कालगुणान्तरः ॥23.20॥

śūnyānandātmamātro'haṃ cinmātro'hamiti smara ।

sattāmātro'hamevātra sadā kālaguṇāntaraḥ ***॥23.20॥***

23.20 I am the Self that is just the blissful void. Remember that I am Consciousness alone. I am just Being here; ever distinct from time and attribute.

Verse 23.21

नित्यसन्मात्ररूपोऽहं शुद्धानन्दात्ममात्रकम् ।
प्रपञ्चहीनरूपोऽहं सच्चिदानन्दमात्रकः ॥23.21॥

nityasanmātrarūpo'haṃ śuddhānandātmamātrakam ।

prapañcahīnarūpo'haṃ saccidānandamātrakaḥ ***॥23.21॥***

23.21 I am of the form of the eternal Being, just the Self that is pure bliss. I am of the form that is worldless; just Being-Consciousness-Bliss.

Verse 23.22

निश्चयानन्दमात्रोऽहं केवलानन्दमात्रकः ।
परमानन्दमात्रोऽहं पूर्णानन्दोऽहमेव हि ॥23.22॥

niścayānandamātro'haṃ kevalānandamātrakaḥ ।

paramānandamātro'haṃ pūrṇānando'hameva hi ***॥23.22॥***

23.22 I am just the bliss of conviction. I am just the bliss of unitariness. I am just the highest bliss. Indeed, the total bliss am I.

Verse 23.23

द्वैतस्यमात्रसिद्धोऽहं साम्राज्यपदलक्षणम् ।
इत्येवं निश्चयं कुर्वन्सदा त्रिषु यथासुखम् ॥23.23॥

dvaitasyamātrasiddho'haṃ sāmrājyapadalakṣaṇam ।

ityevaṃ niścayaṃ kurvansadā triṣu yathāsukham ***॥23.23॥***

23.23 I am versed in the extent of duality. I am of the character of the sovereign state. Achieving this conviction, be as you please in all the triads.

Verses 23.24-26

दृढनिश्चयरूपात्मा दृढनिश्चयसन्मयः ।
दृढनिश्चयशान्तात्मा दृढनिश्चयमानसः ॥23.24॥

दृढनिश्चयपूर्णात्मा दृढनिश्चयनिर्मलः ।
दृढनिश्चयजीवात्मा दृढनिश्चयमङ्गलः ॥23.25॥

दृढनिश्चयजीवात्मा संशयं नाशमेष्यति ।
दृढनिश्चयमेवात्र ब्रह्मज्ञानस्य लक्षणम् ॥23.26॥

dṛḍhaniścayarūpātmā dṛḍhaniścayasanmayaḥ ।
dṛḍhaniścayaśāntātmā dṛḍhaniścayamānasaḥ ***॥23.24॥***

dṛḍhaniścayapūrṇātmā dṛḍhaniścayanirmalaḥ ।
dṛḍhaniścayajīvātmā dṛḍhaniścayamaṅgalaḥ ***॥23.25॥***

dṛḍhaniścayajīvātmā saṃśayaṃ nāśameṣyati ।
dṛḍhaniścayamevātra brahmajñānasya lakṣaṇam ***॥23.26॥***

23.24 Being the Self of the nature of firm conviction filled with the Reality of firm conviction, being the peaceful Self of firm conviction, with a mind of firm conviction, being the all-full Self of firm conviction, being blemishless with firm conviction, being the individual Self of firm conviction, being the auspicious one of firm conviction, being the individual Self of firm conviction - all doubts are destroyed thus. Firm conviction alone is the hallmark of the knowledge of Brahman here.

Verse 23.27

दृढनिश्चयमेवात्र वाक्यज्ञानस्य लक्षणम् ।
दृढनिश्चयमेवात्र कारणं मोक्षसम्पदः ॥23.27॥

dṛḍhaniścayamevātra vākyajñānasya lakṣaṇam ।

dṛḍhaniścayamevātra kāraṇaṃ mokṣasampadaḥ ***॥23.27॥***

23.27 Firm conviction alone is the criterion of verbal knowledge. Firm conviction alone is the cause for the wealth of liberation here.

Verse 23.28

एवमेव सदा कार्यं ब्रह्मैवाहमिति स्थिरम् ।
ब्रह्मैवाहं न सन्देहः सच्चिदानन्द एव हि ॥23.28॥

evameva sadā kāryaṃ brahmaivāhamiti sthiram ।

brahmaivāhaṃ na sandehaḥ saccidānanda eva hi ***॥23.28॥***

23.28 The abidance that Brahman alone am I should be the practice always - Brahman alone am I. There is no doubt of this. Being-Consciousness-Bliss alone am I.

Verse 23.29

आत्मानन्दस्वरूपोऽहं नान्यदस्तीति भावय ।
ततस्तदपि सन्त्यज्य एक एव स्थिरो भव ॥23.29॥

ātmānandasvarūpo'haṃ nānyadastīti bhāvaya ।

tatastadapi santyajya eka eva sthiro bhava ***॥23.29॥***

23.29 'I am of the nature of Self that is Bliss. Nothing else exists' - feel thus. Then renouncing even that abide as the one alone.

Verse 23.30

ततस्तदपि सन्त्यज्य निर्गुणो भव सर्वदा ।
निर्गुणत्वं च सन्त्यज्य वाचातीतो भवेत्ततः ॥23.30॥

tatastadapi santyajya nirguṇo bhava sarvadā ।
nirguṇatvaṃ ca santyajya vācātīto bhavettataḥ ***॥23.30॥***

23.30 Thereupon, forsaking even that ever remain attributeless. Renouncing even the attributelessness, thereafter, one should transcend speech.

Verse 23.31

वाचातीतं च सन्त्यज्य चिन्मात्रत्वपरो भव ।
आत्मातीतं च सन्त्यज्य ब्रह्ममात्रपरो भव ॥23.31॥

vācātītaṃ ca santyajya cinmātratvaparo bhava ।
ātmātītaṃ ca santyajya brahmamātraparo bhava ***॥23.31॥***

23.31 Renouncing even the transcendence of speech rest as just being consciousness alone. Renouncing even the transcendence of the Self, have succor in just Brahman.

Verse 23.32

चिन्मात्रत्वञ्च सन्त्यज्य सर्वतूष्णीम्परो भव ।
सर्वतूष्णीम्च सन्त्यज्य महातूष्णीम्परो भव ॥23.32॥

cinmātratvañca santyajya sarvatūṣṇīmparo bhava ।
sarvatūṣṇīmca santyajya mahātūṣṇīmparo bhava ***॥23.32॥***

23.32 Renouncing being just consciousness too, be supported by complete quiescence. Renouncing the complete quiescence also, be of the great quiescence.

Verse 23.33

महातूष्णीञ्च सन्त्यज्य चित्ततूष्णीं समाश्रय ।
चित्ततूष्णीञ्च सन्त्यज्य जीवतूष्णीं समाहर ॥23.33॥

mahātūṣṇīñca santyajya cittatūṣṇīṃ samāśraya ।

cittatūṣṇīñca santyajya jīvatūṣṇīṃ samāhara ***॥23.33॥***

23.33 Renouncing the great quiescence too take refuge in quiescence of mind. Renouncing the quiescence of mind too, take up the quiescence of jiva.

Verse 23.34

जीवतूष्णीम्परित्यज्य जीवशून्यपरो भव ।
शून्यत्यागम्परित्यज्य यथा तिष्ठ तथासि भो ॥23.34॥

jīvatūṣṇīmparityajya jīvaśūnyaparo bhava ।

śūnyatyāgamparityajya yathā tiṣṭha tathāsi bho ***॥23.34॥***

23.34 Renouncing the quiescence of jiva rest in the void of jiva. Renouncing the rejection of the void, be as you are.

Verse 23.35

तिष्ठत्वमपि सन्त्यज्य अवाङ्मानसगोचरः ।
ततः परं न वक्तव्यं ततः पश्येन्न किञ्चन ॥23.35॥

tiṣṭhatvamapi santyajya avāṅmānasagocaraḥ ।

tataḥ paraṃ na vaktavyaṃ tataḥ paśyenna kiñcana ***॥23.35॥***

23.35 Renouncing even the abidance, go beyond speech and mind. Thereafter there is nothing to say nor there is anything to perceive.

Verse 23.36

नो चेत्सर्वपरित्यागो ब्रह्मैवाहमितीरय ।
सदा स्मरन्सदा चिन्त्यं सदा भावय निर्गुणम् ॥23.36॥

no cetsarvaparityāgo brahmaivāhamitīraya ।

sadā smaransadā cintyaṃ sadā bhāvaya nirguṇam ***॥23.36॥***

23.36 Or else, renounce everything. 'Brahman alone am I' - proclaim thus. Remember always. Reflect always. Ever meditate upon the attributeless.

Verse 23.37

सदा तिष्ठस्व तत्त्वज्ञ सदा ज्ञानी सदा परः ।
सदानन्दः सदातीतः सदादोषविवर्जितः ॥23.37॥

sadā tiṣṭhasva tattvajña sadā jñānī sadā paraḥ ।

sadānandaḥ sadātītaḥ sadādoṣavivarjitaḥ ***॥23.37॥***

23.37 Ever abide as the knower of the Truth, ever the wise one, ever the supreme. Ever blissful, ever transcendent, ever faultless,

Verse 23.38

सदा शान्तः सदा तृप्तः सदा ज्योतिः सदा रसः ।
सदा नित्यः सदा शुद्धः सदा बुद्धः सदा लयः ॥23.38॥

sadā śāntaḥ sadā tṛptaḥ sadā jyotiḥ sadā rasaḥ ।

sadā nityaḥ sadā śuddhaḥ sadā buddhaḥ sadā layaḥ ***॥23.38॥***

23.38 ever serene, ever contented, ever effulgent, ever the quintessence, ever the eternal, ever pure, ever enlightened, ever merged,

Verse 23.39

सदा ब्रह्म सदा मोदः सदानन्दः सदा परः ।
सदा स्वयं सदा शून्यः सदा मौनी सदा शिवः ॥23.39॥

sadā brahma sadā modaḥ sadānandaḥ sadā paraḥ ।

sadā svayaṃ sadā śūnyaḥ sadā maunī sadā śivaḥ ***॥23.39॥***

23.39 ever Brahman, ever joyous, ever blissful, ever the supreme, ever oneself, ever the void, ever calm, ever auspicious,

Verse 23.40

सदा सर्वं सदा मित्रः सदा स्नानं सदा जपः ।
सदा सर्वं च विस्मृत्य सदा मौनं परित्यज ॥23.40॥

sadā sarvaṃ sadā mitraḥ sadā snānaṃ sadā japaḥ ।

sadā sarvaṃ ca vismṛtya sadā maunaṃ parityaja ***॥23.40॥***

23.40 ever everything, ever the friend, ever the ablution, ever the sacred repetition, ever forgetting everything, ever renouncing (the vow of) silence,

Verse 23.41

देहाभिमानं सन्त्यज्य चित्तसत्तां परित्यज ।
आत्मैवाहं स्वयं चाहं इत्येवं सर्वदा भव ॥23.41॥

dehābhimānaṃ santyajya cittasattāṃ parityaja ।

ātmaivāhaṃ svayaṃ cāhaṃ ityevaṃ sarvadā bhava ***॥23.41॥***

23.41 renouncing affinity to body, renouncing mental realities - always be thus alone - I am the Self, I am myself.

Verse 23.42

एवं स्थिते त्वं मुक्तोऽसि न तु कार्या विचारणा ।
ब्रह्मैव सर्वं यत्किञ्चित्सच्चिदानन्द एव हि ॥23.42॥

evaṃ sthite tvaṃ mukto'si na tu kāryā vicāraṇā ।

brahmaiva sarvaṃ yatkiñcitsaccidānanda eva hi ***॥23.42॥***

23.42 Abiding thus, you will be liberated without having to do anything. What little there is, is all Brahman only, just Being-Consciousness-Bliss.

Verse 23.43

अहं ब्रह्म इदं ब्रह्म त्वं ब्रह्मासि निरन्तरः ।
प्रज्ञानं ब्रह्म एवासि त्वं ब्रह्मासि न संशयः ॥23.43॥

ahaṃ brahma idaṃ brahma tvaṃ brahmāsi nirantaraḥ ।

prajñānaṃ brahma evāsi tvaṃ brahmāsi na saṃśayaḥ ***॥23.43॥***

I am Brahman. This is Brahman. You are Brahman without a break. You are that which is revealed by Prajñānam Brahma (Awareness is Brahman). You are only Brahman. There is no doubt of this.

Verse 23.44

दृढनिश्चयमेव त्वं कुरु कल्याणमात्मनः ।
मनसो भूषणं ब्रह्म मनसो भूषणं परः ॥23.44॥

dṛḍhaniścayameva tvaṃ kuru kalyāṇamātmanaḥ ।

manaso bhūṣaṇaṃ brahma manaso bhūṣaṇaṃ paraḥ ***॥23.44॥***

23.44 Achieving firm certitude thus, bring blessedness to yourself. Brahman is the ornament of the mind, it is the supreme ornament of the mind.

Verse 23.45

मनसो भूषणं कर्ता ब्रह्मैवाहमवेक्षतः ।
ब्रह्मैव सच्चिदानन्दः सच्चिदानन्दविग्रहः ॥23.45॥

manaso bhūṣaṇaṃ kartā brahmaivāhamavekṣataḥ ।

brahmaiva saccidānandaḥ saccidānandavigrahaḥ ***॥23.45॥***

23.45 The doer is the ornament of the mind. I am indeed Brahman that watches everything. Brahman alone is Being-

Consciousness-Bliss; the embodiment of Being-Consciousness-Bliss.

Verse 23.46

सच्चिदानन्दमखिलं सच्चिदानन्द एव हि ।
सच्चिदानन्दजीवात्मा सच्चिदानन्दविग्रहः ॥23.46॥

saccidānandamakhilaṃ saccidānanda eva hi ।

saccidānandajīvātmā saccidānandavigrahaḥ ***॥23.46॥***

23.46 Being-Consciousness-Bliss is everything. Being-Consciousness-Bliss alone is. The individual is Being-Consciousness-Bliss, the embodiment of Being-Consciousness-Bliss.

Verse 23.47

सच्चिदानन्दमद्वैतं सच्चिदानन्दशङ्करः ।
सच्चिदानन्दविज्ञानं सच्चिदानन्दभोजनः ॥23.47॥

saccidānandamadvaitaṃ saccidānandaśaṅkaraḥ ।

saccidānandavijñānaṃ saccidānandabhojanaḥ ***॥23.47॥***

23.47 Nonduality is Being-Consciousness-Bliss. The auspiciousness-bestowing Sankara is Being-Consciousness-Bliss. Knowledge is Being-Consciousness-Bliss. Enjoying is Being-Consciousness-Bliss.

Verse 23.48

सच्चिदानन्दपूर्णात्मा सच्चिदानन्दकारणः ।
सच्चिदानन्दलीलात्मा सच्चिदानन्दशेवधिः ॥23.48॥

saccidānandapūrṇātmā saccidānandakāraṇaḥ ।
saccidānandalīlātmā saccidānandaśevadhiḥ ***॥23.48॥***

23.48 The all-full self is Being-Consciousness-Bliss. The generative cause is Being-Consciousness-Bliss. The sport of Being-Consciousness-Bliss is the Self. Being-Consciousness-Bliss is the treasure.

Verse 23.49

सच्चिदानन्दसर्वाङ्गः सच्चिदानन्दचन्दनः ।
सच्चिदानन्दसिद्धान्तः सच्चिदानन्दवेदकः ॥23.49॥

saccidānandasarvāṅgaḥ saccidānandacandanaḥ ।
saccidānandasiddhāntaḥ saccidānandavedakaḥ ***॥23.49॥***

23.49 All the limbs are Being-Consciousness-Bliss. Being-Consciousness-Bliss is sandal-paste. Philosophical theory is Being-Consciousness-Bliss. The cause of the Vedas is Being-Consciousness-Bliss.

Verse 23.50

सच्चिदानन्दशास्त्रार्थः सच्चिदानन्दवाचकः ।
सच्चिदानन्दहोमश्च सच्चिदानन्दराज्यकः ॥23.50॥

saccidānandaśāstrārthaḥ saccidānandavācakaḥ ।

saccidānandahomaśca saccidānandarājyakaḥ ***॥23.50॥***

23.50 The import of the scriptures is Being-Consciousness-Bliss. The sacred text is Being-Consciousness-Bliss. The sacred oblation is Being-Consciousness-Bliss. The king is Being-Consciousness-Bliss.

Verses 23.51-52

सच्चिदानन्दपूर्णात्मा सच्चिदानन्दपूर्णकः ।
सच्चिदानन्दसन्मात्रं मूढेषु पठितं च यत् ॥23.51॥

शुद्धं मूढेषु यद्दत्तं सुबद्धं मार्गचारिणा ।
विषयासक्तचित्तेषु न सम्भाष्यं विवेकिना ॥23.52॥

saccidānandapūrṇātmā saccidānandapūrṇakaḥ ।

saccidānandasanmātraṃ mūḍheṣu paṭhitaṃ ca yat ***॥23.51॥***

śuddhaṃ mūḍheṣu yaddattaṃ subaddhaṃ mārgacāriṇā ।

viṣayāsaktacitteṣu na sambhāṣyaṃ vivekinā ***॥23.52॥***

23.51 The all-full Being-Consciousness-Bliss is the Self. That which fulfills is Being-Consciousness-Bliss. Being-Consciousness-Bliss is reality only, even if read by dullards.

Even if this be imparted to fools, it can remain only pure. For those on the path (of knowledge) this stands appropriate. People of discrimination should not interact with those indulging in sense objects.

Verse 23.53

सकृच्छ्रवणमात्रेण ब्रह्मैव भवति स्वयम् ।
इच्छा चेद्यदि नारीणां मुखं ब्राह्मण एव हि ॥23.53॥

sakṛcchravaṇamātreṇa brahmaiva bhavati svayam ।

icchā cedyadi nārīṇāṃ mukhaṃ brāhmaṇa eva hi ***॥23.53॥***

23.53 The rare one who hears this but once becomes oneself Brahman. If a woman aspires to learn this, it can be so through the mouth of a Brahmin.

Verse 23.54

सर्वं चैतन्यमात्रत्वात्स्त्रीभेदं च न विद्यते ।
वेदशास्त्रेण युक्तोऽपि ज्ञानाभावाद्विजोऽद्विजः ॥23.54॥

sarvaṃ caitanyamātratvātstrībhedaṃ ca na vidyate ।

vedaśāstreṇa yukto'pi jñānābhāvāddvijo'dvijaḥ ***॥23.54॥***

23.54 All being Consciousness, differences such as females is not recognized. A twice-born Brahmin without knowledge is not a Brahmin even if endowed with the study of the Vedas.

Verse 23.55

ब्रह्मैव तन्तुना तेन बद्धास्ते मुक्तिचिन्तकाः ।
सर्वमुक्तं भगवता रहस्यं शङ्करेण हि ॥23.55॥

brahmaiva tantunā tena baddhāste mukticintakāḥ ।
sarvamuktaṃ bhagavatā rahasyaṃ śaṅkareṇa hi ***॥23.55॥***

23.55 Brahman alone is the sacred thread that binds those who aspire after liberation. This entire secret has been told by none other than Sankara.

Verse 23.56

सोमापीडपदाम्बुजार्चनफलैर्भुक्त्यै भवान्मानसं
नान्यद्योगपथा श्रुतिश्रवणतः किं कर्मभिर्भूयते ।
युक्त्या शिक्षितमानसानुभवतोऽप्यश्माप्यसङ्गो वचां
किं ग्राह्यं भवतीन्द्रियार्थरहितानन्दैकसान्द्रः शिवः ॥23.56॥

somāpīḍapadāmbujārcanaphalairbhuktyai bhavānmānasaṃ
nānyadyogapathā śrutiśravaṇataḥ kiṃ karmabhirbhūyate ।
yuktyā śikṣitamānasānubhavato'pyaśmāpyasaṅgo vacāṃ
kiṃ grāhyaṃ bhavatīndriyārtharahitānandaikasāndraḥ śivaḥ
॥23.56॥

23.56 The enjoyment of the fruits resulting from the worship of the lotus-feet of the moon-crowned Lord Siva is not possible by following diverse ways of yoga or listening to sacred texts, let alone pious activity. Whereas, even a rock can be inspired into such a spiritual path by grace, which is possible only through the inner experience resulting from a prudent training of the mind.

To the unattached one revelling in Siva, the mass of nonsensory, solitary bliss - what is there left to be received?

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे रहस्योपदेशप्रकरणं नाम त्रयोविंशोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde rahasyopadeśaprakaraṇaṃ nāma trayoviṃśo'dhyāyaḥ //

Thus concludes chapter twenty three, a dialogue between Ribhu and Nidagha, entitled "The Topic of secret instruction" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.24 I Am Brahman

24. अहं ब्रह्मप्रकरणनिरूपणं नाम चतुर्विंशोऽध्यायः ।

ahaṃ brahmaprakaraṇanirūpaṇaṃ nāma caturviṃśo'dhyāyaḥ

The Topic of Establishing 'I am Brahman'

Verse 24.1

ऋभुः - Ribhu

पुनः पुनः परं वक्ष्ये आत्मनोऽन्यदसत्स्वतः ।
असतो वचनं नास्ति सतो नास्ति सदा स्थिते ॥24.1॥

punaḥ punaḥ paraṃ vakṣye ātmano'nyadasat svataḥ ।

asato vacanaṃ nāsti sato nāsti sadā sthite ॥24.1॥

24.1 Ribhu:- I tell you again and again the most supreme; anything apart from the Self is unreal by itself. There is nothing to talk about unreal. The real being ever present, there is nothing to say about it.

Verse 24.2

ब्रह्माभ्यास परस्याहं वक्ष्ये निर्णयमात्मनः ।
तस्यापि सकृदेवाहं वक्ष्ये मङ्गलपूर्वकम् ॥24.2॥

brahmābhyāsa parasyāhaṃ vakṣye nirṇayamātmanaḥ ।

tasyāpi sakṛdevāhaṃ vakṣye maṅgalapūrvakam ॥24.2॥

24.2 I shall speak of the determination of the Self unto the aspirant eagerly practising the knowledge of Brahman; even

that at the immediate outset and with an auspicious inauguration shall I preach.

Verse 24.3

सर्वं ब्रह्माहमेवास्मि चिन्मात्रो नास्ति किञ्चन ।
अहमेव परं ब्रह्म अहमेव चिदात्मकम् ॥24.3॥

sarvaṃ brahmāhamevāsmi cinmātro nāsti kiñcana ।

ahameva paraṃ brahma ahameva cidātmakam ***॥24.3॥***

24.3 All is Brahman. I alone am consciousness and nothing else is in the least. I alone am the Consciousness Self.

Verse 24.4

अहं ममेति नास्त्येव अहं ज्ञानीति नास्ति च ।
शुद्धोऽहं ब्रह्मरूपोऽहमानन्दोऽहमजो नजः ॥24.4॥

ahaṃ mameti nāstyeva ahaṃ jñānīti nāsti ca ।

śuddho'haṃ brahmarūpo'hamānando'hamajo najaḥ ***॥24.4॥***

24.4 I and mine are verily nonexistent. There cannot be anything as ‘I am illumined’. I am pure. I am of the form of Brahman. I am bliss, unborn and ungenerated.

Verse 24.5

देवोऽहं दिव्यभानोऽहं तुर्योऽहं भवभाव्यहम् ।
अण्डजोऽहमशेषोऽहमन्तरादन्तरोऽस्म्यहम् ॥24.5॥

devo'haṃ divyabhāno'haṃ turyo'haṃ bhavabhāvyaham ।
aṇḍajo'hamaśeṣo'hamantarādantaro'smyaham ***॥24.5॥***

24.5 I am divine. I am divine resplendence. I am the fourth state. I am the present and the future. I am the egg-born. I am without remainder. I am the innermost of the interior.

Verse 24.6

अमरोऽहमजस्रोऽहमत्यन्तपरमोऽस्म्यहम् ।
परापरस्वरूपोऽहं नित्यानित्यरसोऽस्म्यहम् ॥24.6॥

amaro'hamajasro'hamatyantaparamo'smyaham ।
parāparasvarūpo'haṃ nityānityaraso'smyaham ***॥24.6॥***

24.6 I am immortal. I am eternal. I am totally the greatest. I am of the highest and lowest forms. I am the essence of the eternal and the ephemeral.

Verse 24.7

गुणागुणविहीनोऽहं तुर्यातुर्यरसोऽस्म्यहम् ।
शान्ताशान्तविहीनोऽहं ज्ञानाज्ञानरसोऽस्म्यहम् ॥24.7॥

guṇāguṇavihīno'haṃ turyāturyaraso'smyaham ।
śāntāśāntavihīno'haṃ jñānājñānaraso'smyaham ***॥24.7॥***

24.7 I am without qualities and absence of qualities. I am the essence of the fourth state and the absence of fourth state.

I am bereft of peace and the absence of peace. I am the essence of knowledge and ignorance.

Verse 24.8

कालाकालविहीनोऽहमात्मानात्मविवर्जितः ।
लब्धालब्धादिहीनोऽहं सर्वशून्योऽहमव्ययः ॥24.8॥

kālākālavihīno'hamātmānātmavivarjitaḥ ।

labdhālabdhādihīno'haṃ sarvaśūnyo'hamavyayaḥ ***॥24.8॥***

24.8 I am bereft of time and timelessness. I am devoid of Self and non-self. I am without any gain or unachieved and such. I am the all-round void and unconsumable.

Verse 24.9

अहमेवाहमेवाहमनन्तरनिरन्तरम् ।
शाश्वतोऽहमलक्ष्योऽहमात्मा न परिपूर्णतः ॥24.9॥

ahamevāhamevāhamanantaranirantaram ।

śāśvato'hamalakṣyo'hamātmā na paripūrṇataḥ ***॥24.9॥***

24.9 I am verily myself. I am indeed the beyond and without beyond. I am permanent. I am without a goal. I am the Self, not the all-full.

Verse 24.10

इत्यादिशब्दमुक्तोऽहं इत्याद्यं च न चास्म्यहम् ।
इत्यादिवाक्यमुक्तोऽहं सर्ववर्जितदुर्जयः ॥24.10॥

ityādiśabdamukto'haṃ ityādyaṃ ca na cāsmyaham ।
ityādivākyamukto'haṃ sarvavarjitadurjayaḥ ***॥24.10॥***

24.10 I am freed from the expression ‘et cetera’. Neither am I the ‘this is the first’. I am freed from the phrases such as ‘and so on’; bereft of all I am the invincible.

Verse 24.11

निरन्तरोऽहं भूतोऽहं भव्योऽहं भववर्जितः ।
लक्ष्यलक्षणहीनोऽहं कार्यहीनोऽहमाशुगः ॥24.11॥

nirantaro'haṃ bhūto'haṃ bhavyo'haṃ bhavavarjitaḥ ।
lakṣyalakṣaṇahīno'haṃ kāryahīno'hamāśugaḥ ***॥24.11॥***

24.11 I am gapless. I am the past. I am the present. I am without existence. I am without aim or attributes. Devoid of action, I am the quickly moving.

Verse 24.12

व्योमादिरूपहीनोऽहं व्योमरूपोऽहमच्युतः ।
अन्तरान्तरभावोऽहमन्तरान्तरवर्जितः ॥24.12॥

vyomādirūpahīno'haṃ vyomarūpo'hamacyutaḥ ।
antarāntarabhāvo'hamantarāntaravarjitaḥ ***॥24.12॥***

24.12 I am devoid of forms of space and such. I am of the form of space and the unswerving. I am the innermost awareness. I am devoid of the innermost.

Verse 24.13

सर्वसिद्धान्तरूपोऽहं सर्वदोषविवर्जितः ।
न कदाचन मुक्तोऽहं न बद्धोऽहं कदाचन ॥24.13॥

sarvasiddhāntarūpo'haṃ sarvadoṣavivarjitaḥ ।
na kadācana mukto'haṃ na baddho'haṃ kadācana ***॥24.13॥***

24.13 I am of the nature of all the philosophies and devoid of all defects. I am never the liberated. I am never the bound.

Verse 24.14

एवमेव सदा कृत्वा ब्रह्मैवाहमिति स्मर ।
एतावदेव मात्रं तु मुक्तो भवतु निश्चयः ॥24.14॥

evameva sadā kṛtvā brahmaivāhamiti smara ।
etāvadeva mātraṃ tu mukto bhavatu niścayaḥ ***॥24.14॥***

24.14 Acting only thus always remember 'I am indeed Brahman'. Even with this much you will be emancipated for sure.

Verse 24.15

चिन्मात्रोऽहं शिवोऽहं वै शुभमात्रमहं सदा ।
सदाकारोऽहं मुक्तोऽहं सदा वाचामगोचरः ॥24.15॥

cinmātro'haṃ śivo'haṃ vai śubhamātramahaṃ sadā ।
sadākāro'haṃ mukto'haṃ sadā vācāmagocaraḥ ***॥24.15॥***

24.15 I am just Consciousness. I am verily Siva. I am only blessedness ever. I am of the form of truth. I am liberated, ever unknown through speech.

Verse 24.16

सर्वदा परिपूर्णोऽहं वेदोपाधिविवर्जितः ।
चित्तकार्यविहीनोऽहं चित्तमस्तीति मे न हि ॥24.16॥

sarvadā paripūrṇo'haṃ vedopādhivivarjitaḥ ।

cittakāryavihīno'haṃ cittamastīti me na hi ***॥24.16॥***

24.16 I am ever the all-round perfection, devoid of the adjuncts of knowledge. I am devoid of the activity of mind. There is nothing such as mind for me.

Verse 24.17

यत्किञ्चिदपि नास्त्येव नास्त्येव प्रियभाषणम् ।
आत्मप्रियमनात्मा हि इदं मे वस्तुतो न हि ॥24.17॥

yat kiñcidapi nāstyeva nāstyeva priyabhāṣaṇam ।

ātmapriyamanātmā hi idaṃ me vastuto na hi ***॥24.17॥***

24.17 What little there is, is nonexistent. There is nothing as sweet speech. Something dear to the Self or non-self are in actuality nonexistent for me.

Verse 24.18

इदं दुःखमिदं सौख्यमिदं भाति अहं न हि ।
सर्ववर्जितरूपोऽहं सर्ववर्जितचेतनः ॥24.18॥

idaṃ duḥkhamidaṃ saukhyamidaṃ bhāti ahaṃ na hi ।

sarvavarjitarūpo'haṃ sarvavarjitacetanaḥ ***॥24.18॥***

24.18 ‘This sorrow, this pleasure, this shining am I’ – is naught. I am of the nature that is bereft of everything and the Consciousness that is devoid of everything.

Verse 24.19

अनिर्वाच्यमनिर्वाच्यं परं ब्रह्म रसोऽस्म्यहम् ।
अहं ब्रह्म न सन्देह अहमेव परात्परः ॥24.19॥

anirvācyamanirvācyaṃ paraṃ brahma raso'smyaham ।

ahaṃ brahma na sandeha ahameva parāt paraḥ ***॥24.19॥***

24.19 Indescribable am I, the indescribable. I am the supreme Brahman, the essence. I am Brahman. There is no doubt of this. I am indeed beyond the beyond.

Verse 24.20

अहं चैतन्यभूतात्मा देहो नास्ति कदाचन ।
लिङ्गदेहं च नास्त्येव कारणं देहमेव न ॥24.20॥

ahaṃ caitanyabhūtātmā deho nāsti kadācana ।

liṅgadehaṃ ca nāstyeva kāraṇaṃ dehameva na ***॥24.20॥***

24.20 I am the Self of the Conscious being; not the gross body ever, nor the subtle body nor the causal body.

Verse 24.21

अहं त्यक्त्वा परं चाहं अहं ब्रह्मस्वरूपतः ।
कामादिवर्जितोऽतीतः कालभेदपरात्परः ॥24.21॥

ahaṃ tyaktvā paraṃ cāhaṃ ahaṃ brahmasvarūpataḥ ।

kāmādivarjito'tītaḥ kālabhedaparātparaḥ ***॥24.21॥***

24.21 'I' renounced, I am the highest. I am of the nature of Brahman, bereft of lust, transcending differentiation of time and beyond the supreme.

Verse 24.22

ब्रह्मैवेदं न संवेद्यं नाहं भावं न चा नहि ।
सर्वसंशयसंशान्तो ब्रह्मैवाहमिति स्थितिः ॥24.22॥

brahmaivedaṃ na saṃvedyaṃ nāhaṃ bhāvaṃ na cā nahi ।

sarvasaṃśayasaṃśānto brahmaivāhamiti sthitiḥ ***॥24.22॥***

24.22 Brahman cannot be realized as ‘this’; nor as I-ness nor as any type of attitude. When all doubts are extinguished, that state is ‘I am Brahman’.

Verse 24.23

निश्चयं च न मे किञ्चिच्चिन्ताभावात्सदाऽक्षरः ।
चिदहं चिदहं ब्रह्म चिदहं चिदहं सदा ॥24.23॥

niścayaṃ ca na me kiñcit cintābhāvāt sadā'kṣaraḥ ।

cidahaṃ cidahaṃ brahma cidahaṃ cidahaṃ sadā ***॥24.23॥***

24.23 Certitude too I do not have in the least. Being thoughtless I am always the undecaying. Consciousness am I. Consciousness am I, Brahman. Consciousness am I, Consciousness am I, ever.

Verse 24.24

एवं भावनया युक्तस्त्यक्तशङ्कः सुखीभव ।
सर्वसङ्गं परित्यज्य आत्मैक्यैवं भवान्वहम् ॥24.24॥

evaṃ bhāvanayā yuktastyaktaśaṅkaḥ sukhībhava ।

sarvasaṅgaṃ parityajya ātmaikyaivaṃ bhavānvaham ***॥24.24॥***

24.24 Associated with such contemplation, leaving all doubt, be happy. Renouncing all association be unified with the Self always.

Verse 24.25

सङ्गं नाम प्रवक्ष्येऽहं ब्रह्माहमिति निश्चयः ।
सत्योऽहं परमात्माऽहं स्वयमेव स्वयं स्वयम् ॥24.25॥

saṅgaṃ nāma pravakṣye'haṃ brahmāhamiti niścayaḥ ।

satyo'haṃ paramātmā'haṃ svayameva svayaṃ svayam ***॥24.25॥***

24.25 I shall tell you what association means: The conviction 'I am Brahman; I am the truth; I am the supreme Self; I alone am myself, by myself',

Verse 24.26

नाहं देहो न च प्राणो न द्वन्द्वो न च निर्मलः ।
एष एव हि सत्सङ्गः एष एव हि निर्मलः ॥24.26॥

nāhaṃ deho na ca prāṇo na dvandvo na ca nirmalaḥ ।

eṣa eva hi satsaṅgaḥ eṣa eva hi nirmalaḥ ***॥24.26॥***

24.26 'I am not the body, nor the vital airs, nor the pairs of opposites, nor the blemishless too'. Such alone is the true association – satsanga. This alone is without blemish.

Verse 24.27

महत्सङ्गे महद्ब्रह्मभावनं परमं पदम् ।
अहं शान्तप्रभावोऽहं अहं ब्रह्म न संशयः ॥24.27॥

mahatsaṅge mahadbrahmabhāvanaṃ paramaṃ padam ।
ahaṃ śāntaprabhāvo'haṃ ahaṃ brahma na saṃśayaḥ ***॥24.27॥***

24.27 (Right) association is great. Meditation on Brahman is great. That is the lofty state. I am that in which all the potencies are pacified. I am Brahman. There is no doubt of this.

Verse 24.28

अहं त्यक्तस्वरूपोऽहं अहं चिन्तादिवर्जितः ।
एष एव हि सत्सङ्गः एष नित्यं भवानहम् ॥24.28॥

ahaṃ tyaktasvarūpo'haṃ ahaṃ cintādivarjitaḥ ।
eṣa eva hi satsaṅgaḥ eṣa nityaṃ bhavānaham ***॥24.28॥***

24.28 I am divested of my own form. I am divested of brooding etc. Such alone is the true association. Such alone is eternal. You are I.

Verse 24.29

सर्वसङ्कल्पहीनोऽहं सर्ववृत्तिविवर्जितः ।
अमृतोऽहमजो नित्यं मृतिभीतिरतीतिकः ॥24.29॥

sarvasaṅkalpahīno'haṃ sarvavṛttivivarjitaḥ ।

amṛto'hamajo nityaṃ mṛtibhītiratītikaḥ ***॥24.29॥***

24.29 I am divested of all thoughts and all types of brooding. I am immortal, unborn, eternal and beyond fear of death.

Verse 24.30

सर्वकल्याणरूपोऽहं सर्वदा प्रियरूपवान् ।
समलाङ्गो मलातीतः सर्वदाहं सदानुगः ॥24.30॥

sarvakalyāṇarūpo'haṃ sarvadā priyarūpavān ।

samalāṅgo malātītaḥ sarvadāhaṃ sadānugaḥ ***॥24.30॥***

24.30 I am of the form of all-round auspiciousness; always of an adorable nature. Though with tarnished body, I am beyond blemish. I am ever the follower (of Brahman) always.

Verse 24.31

अपरिच्छिन्नसन्मात्रं सत्यज्ञानस्वरूपवान् ।
नादान्तरोऽहं नादोऽहं नामरूपविवर्जितः ॥24.31॥

aparicchinnasanmātraṃ satyajñānasvarūpavān ।
nādāntaro'haṃ nādo'haṃ nāmarūpavivarjitaḥ ***॥24.31॥***

24.31 I am only unlimited Being, with the form of true knowledge. I am the interior of sound. I am sound, without name and form.

Verse 24.32

अत्यन्ताभिन्नहीनोऽहमादिमध्यान्तवर्जितः ।
एवं नित्यं दृढाभ्यास एवं स्वानुभवेन च ॥24.32॥

atyantābhinnahīno'hamādimadhyāntavarjitaḥ ।
evaṃ nityaṃ dṛḍhābhyāsa evaṃ svānubhavena ca ***॥24.32॥***

24.32 I am completely without nondifference, divested of beginning, middle or end. Always practise only this with intensity and attain personal experience.

Verse 24.33

एवमेव हि नित्यात्मभावनेन सुखी भव ।
एवमात्मा सुखं प्राप्तः पुनर्जन्म न सम्भवेत् ॥24.33॥

evameva hi nityātmabhāvanena sukhī bhava ।
evamātmā sukhaṃ prāptaḥ punarjanma na saṃbhavet ***॥24.33॥***

24.33 Only by such regular disposition in the Self, be happy. By the attainment of such happiness in the Self, rebirth does not occur.

Verse 24.34

सद्यो मुक्तो भवेद्ब्रह्माकारेण परितिष्ठति ।
आत्माकारमिदं विश्वमात्माकारमहं महत् ॥24.34॥

sadyo mukto bhavedbrahmākāreṇa paritiṣṭhati ।
ātmākāramidaṃ viśvamātmākāramahaṃ mahat ***॥24.34॥***

24.34 One becomes instantly liberated and firmly abides as the form of Brahman. This universe is of the form of the Self. I am of the great Self.

Verse 24.35

आत्मैव नान्यद्भूतं वा आत्मैव मन एव हि ।
आत्मैव चित्तवद्भाति आत्मैव स्मृतिवत्क्वचित् ॥24.35॥

ātmaiva nānyadbhūtaṃ vā ātmaiva mana eva hi ।
ātmaiva cittavadbhāti ātmaiva smṛtivat kvacit ***॥24.35॥***

24.35 The Self alone is, not another being. Mind is the Self alone. The Self alone shines as thought. The Self alone shines as a kind of memory.

Verse 24.36

आत्मैव वृत्तिवद्भाति आत्मैव क्रोधवत्सदा ।
आत्मैव श्रवणं तद्वदात्मैव मननं च तत् ॥24.36॥

ātmaiva vṛttivadbhāti ātmaiva krodhavat sadā
ātmaiva śravaṇaṃ tadvadātmaiva mananaṃ ca tat ***॥24.36॥***

24.36 The Self alone shines as thought; the Self alone ever as anger. Similarly, listening is the Self alone and so is reflection the Self only.

Verse 24.37

आत्मैवोपक्रमं नित्यमुपसंहारमात्मवत् ।
आत्मैवाभ्यां समं नित्यमात्मैवापूर्वताफलम् ॥24.37॥

ātmaivopakramaṃ nityamupasaṃhāramātmavat ।

ātmaivābhyāṃ samaṃ nityamātmaivāpūrvatāphalam ***॥24.37॥***

24.37 Commencement is the Self, ever. Conclusion is the Self alone. The Self alone shines ever as the equal. The Self alone is the unexpected fruit.

Verse 24.38

अर्थवादवदात्मा हि परमात्मोपपत्ति हि ।
इच्छा प्रारभ्यवद्ब्रह्म
इच्छामारभ्यवत्परः ॥24.38॥

arthavādavadātmā hi paramātmopapatti hi ।

icchā prārabhyavadbrahma icchāmārabhyavat paraḥ ***॥24.38॥***

24.38 The Self alone is like the praise. The supreme Self alone is the account. That which is embarked upon as wish is Brahman. That which is initiated as wish is the supreme.

Verse 24.39

परेच्छारब्धवद्ब्रह्मा इच्छाशक्तिश्चिदेव हि ।
अनिच्छाशक्तिरात्मैव परेच्छाशक्तिरव्ययः ॥24.39॥

parecchārabdhavadbrahmā icchāśaktiścideva hi ।

anicchāśaktirātmaiva parecchāśaktiravyayaḥ ***॥24.39॥***

24.39 The desire of the beyond is Brahman. The potency of desire is Consciousness alone. The power of desirelessness

is the Self only. The power of desire of the Beyond is undiminishing.

Verse 24.40

परमात्मैवाधिकारो विषयं परमात्मनः ।
सम्बन्धं परमात्मैव प्रयोजनं परात्मकम् ॥24.40॥

paramātmaivādhikāro viṣayaṃ paramātmanaḥ ।
saṃbandhaṃ paramātmaiva prayojanaṃ parātmakam ***॥24.40॥***

24.40 The supreme Self is the sovereign. The objects are of the supreme Self. The relationship is indeed the supreme Self. The purpose is the supreme Self.

Verse 24.41

ब्रह्मैव परमं सङ्गं कर्मजं ब्रह्म सङ्गमम् ।
ब्रह्मैव भ्रान्तिजं भाति द्वन्द्वं ब्रह्मैव नान्यतः ॥24.41॥

brahmaiva paramaṃ saṅgaṃ karmajaṃ brahma saṅgamam ।
brahmaiva bhrāntijaṃ bhāti dvandvaṃ brahmaiva nānyataḥ
॥24.41॥

24.41 Brahman alone is the supreme association. The fruits of action are associated with Brahman. Brahman alone shines as the product of delusion. Pairs of opposite are but Brahman, nothing else.

Verse 24.42

सर्वं ब्रह्मेति निश्चित्य सद्य एव विमोक्षदम् ।
सविकल्पसमाधिस्थं निर्विकल्पसमाधि हि ॥24.42॥

sarvaṃ brahmeti niścitya sadya eva vimokṣadam ।

savikalpasamādhisthaṃ nirvikalpasamādhi hi ***॥24.42॥***

24.42 'All is Brahman' – such certitude is the bestower of instant liberation. It abides as the quiescence associated with oscillation. Verily, it is the rippleless quiescence.

Verse 24.43

शब्दानुविद्धं ब्रह्मैव ब्रह्म दृश्यानुविद्धकम् ।
ब्रह्मैवादिसमाधिश्च तन्मध्यमसमाधिकम् ॥24.43॥

śabdānuviddhaṃ brahmaiva brahma dṛśyānuviddhakam ।

brahmaivādisamādhiśca tanmadhyamasamādhikam ***॥24.43॥***

24.43 (The samadhi) associated with sound is Brahman, only. Brahman is (the samadhi) associated with appearance. Brahman is indeed the primal quiescence. That is the intermediary quiescence.

Verse 24.44

ब्रह्मैव निश्चयं शून्यं तदुक्तमसमाधिकम् ।
देहाभिमानरहितं तद्वैराग्यसमाधिकम् ॥24.44॥

brahmaiva niścayaṃ śūnyaṃ taduktamasamādhikam ।

dehābhimānarahitaṃ tadvairāgyasamādhikam ***॥24.44॥***

24.44 Brahman alone is the Void for sure. That said, it is not able to be contemplated. The absence of body-conceit is the quiescence resulting from detachment.

Verse 24.45

एतद्भावनया शान्तं जीवन्मुक्तसमाधिकः ।
अत्यन्तं सर्वशान्तत्वं देहो मुक्तसमाधिकम् ॥24.45॥

etadbhāvanayā śāntaṃ jīvanmuktasamādhikaḥ ।

atyantaṃ sarvaśāntatvaṃ deho muktasamādhikam ***॥24.45॥***

24.45 Subsidence with such disposition is the quiescence of liberation while alive. Endless and all-round peacefulness is the quiescence of liberation from body.

Verse 24.46

एतदभ्यासिनां प्रोक्तं सर्वं चैतत्समन्वितम् ।
सर्वं विस्मृत्य विस्मृत्य त्यक्त्वा त्यक्त्वा पुनः पुनः ॥24.46॥

etadabhyāsināṃ proktaṃ sarvaṃ caitatsamanvitam ।

sarvaṃ vismṛtya vismṛtya tyaktvā tyaktvā punaḥ punaḥ ***॥24.46॥***

24.46 All of this is spoken for the practising aspirants, this all-comprehensive subject. Forget all, forget. Renounce, again and again renounce.

Verse 24.47

सर्ववृत्तिं च शून्येन स्थास्यामीति विमुच्य हि ।
न स्थास्यामीति विस्मृत्य भास्यामीति च विस्मर ॥24.47॥

sarvavṛttiṃ ca śūnyena sthāsyāmīti vimucya hi ।
na sthāsyāmīti vismṛtya bhāsyāmīti ca vismara ***॥24.47॥***

24.47 Void of all thought I abide, verily liberated, forgetting that I do not abide thus and also forgetting that I shine.

Verse 24.48

चैतन्योऽहमिति त्यक्त्वा सन्मात्रोऽहमिति त्यज ।
त्यजनं च परित्यज्य भावनं च परित्यज ॥24.48॥

caitanyo'hamiti tyaktvā sanmātro'hamiti tyaja ।
tyajanaṃ ca parityajya bhāvanaṃ ca parityaja ***॥24.48॥***

24.48 Leave out the attitude ‘Consciousness am I’. Forsake the disposition ‘only Being am I’, cast aside renunciation. Leave alone meditation.

Verse 24.49

सर्वं त्यक्त्वा मनः क्षिप्रं स्मरणं च परित्यज ।
स्मरणं किञ्चिदेवात्र महासंसारसागरम् ॥24.49॥

sarvaṃ tyaktvā manaḥ kṣipraṃ smaraṇaṃ ca parityaja ।
smaraṇaṃ kiñcidevātra mahāsaṃsārasāgaram ***॥24.49॥***

24.49 Relinquishing everything in mind, quickly, let go remembrance also. Even a speck of remembrance is like a great ocean of transmigration here.

Verse 24.50

स्मरणं किञ्चिदेवात्र महादुःखं भवेत्तदा ।
महादोषं भवं बन्धं चित्तजन्म शतं मनः ॥24.50॥

smaraṇaṃ kiñcidevātra mahāduḥkhaṃ bhavet tadā ।

mahādoṣaṃ bhavaṃ bandhaṃ cittajanma śataṃ manaḥ ***॥24.50॥***

24.50 Even a trace of remembrance becomes great grief here. Relative existence is the great defect and bondage. Mind means a hundred births.

Verse 24.51

प्रारब्धं हृदयग्रन्थि ब्रह्महत्यादि पातकम् ।
स्मरणं चैवमेवेह बन्धमोक्षस्य कारणम् ॥24.51॥

prārabdhaṃ hṛdayagranthi brahmahatyādi pātakam ।

smaraṇaṃ caivameveha bandhamokṣasya kāraṇam ***॥24.51॥***

24.51 The knot of heart is the accumulated Karma of horrendous sins such as killing a Brahmin etc. Only remembrance alone but naught else, is the cause of bondage and release here.

Verse 24.52

अहं ब्रह्मप्रकरणं सर्वदुःखविनाशकम् ।
सर्वप्रपञ्चशमनं सद्यो मोक्षप्रदं सदा ।
एतच्छ्रवणमात्रेण ब्रह्मैव भवति स्वयम् ॥24.52॥

ahaṃ brahmaprakaraṇaṃ sarvaduḥkhavināśakam ।
sarvaprapañcaśamanaṃ sadyo mokṣapradaṃ sadā ।
etacchravaṇamātreṇa brahmaiva bhavati svayam ***॥24.52॥***

24.52 This chapter of 'I am Brahman' destroys all sorrow; causes the subsidence of all worlds, confers instantaneous liberation, always. Just by listening to this one becomes Brahman oneself.

Verse 24.53

भक्त्या पद्मदलाक्षपूजितपदध्यानानुवृत्त्या मनः
स्वान्तानन्तपथप्रचारविधुरं मुक्त्यै भवेन्मानसम् ।
सङ्कल्पोज्झितमेतदल्पसुमहाशीलो दयाम्भोनिधौ
कश्चित्स्याच्छिवभक्तधुर्यसुमहाशान्तः शिवप्रेमतः ॥24.53॥

bhaktyā padmadalākṣapūjitapadadhyānānuvṛttyā manaḥ
svāntānantapathapracāravidhuraṃ muktyai bhavenmānasam ।
saṅkalpojjhitametadalpasumahāśīlo dayāmbhonidhau
kaścit syācchivabhaktadhuryasumahāśāntaḥ śivapremataḥ
॥24.53॥

24.53 By devotion and steady meditation on the feet (of Siva) worshipped by the lotus-eyed (Hari), the mind overcomes its own intrinsic nature of endless vacillation in a myriad ways and becomes emancipated. Such a one of great

virtues and abiding devotion, renouncing all the trivial thought, achieves exalted peace and experiences the Love of Siva, the ocean of compassion.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे अहं ब्रह्मप्रकरणनिरूपणं नाम चतुर्विंशोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde ahaṃ brahmaprakaraṇanirūpaṇaṃ nāma caturviṃśo'dhyāyaḥ //

Thus concludes chapter twenty four, a dialogue between Ribhu and Nidagha, entitled “The topic of establishing ‘I am Brahman’”, in the sixth amsa called Sankara in Sri Siva Rahasyam.

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Ch.25 Brahman as Every Form

25. ब्रह्मणस्सर्वरूपत्वनिरूपणप्रकरणं नाम पञ्चविंशोऽध्यायः ।

brahmaṇassarvarūpatvanirūpaṇaprakaraṇaṃ nāma pañcaviṃśo'dhyāyaḥ

The Topic Establishing Brahman as All Forms

Verse 25.1

ऋभुः - Ribhu:-

ṛbhuḥ -

वक्ष्ये प्रसिद्धमात्मानं सर्वलोकप्रकाशकम् ।
सर्वाकारं सदा सिद्धं सर्वत्र निबिडं महत् ॥25.1॥

vakṣye prasiddhamātmānaṃ sarvalokaprakāśakam
sarvākāraṃ sadā siddhaṃ sarvatra nibiḍaṃ mahat ***॥25.1॥***

25.1. Ribhu:- I shall speak of the Self which is well-known, the illuminator of all the worlds, of all forms, ever-ready, everywhere, solid and great.

Verse 25.2

तद्ब्रह्माहं न सन्देह इति निश्चित्य तिष्ठ भोः ।
चिदेवाहं चिदेवाहं चित्रं चेदहमेव हि ॥25.2 ॥
tadbrahmāhaṃ na sandeha iti niścitya tiṣṭha bhoḥ
cidevāhaṃ cidevāhaṃ citraṃ cedahameva hi ***॥25.2॥***

25.2. 'That Brahman am I, there is no doubt of this'- be rooted in this certitude, eh! Consciousness am I. Consciousness am I. Being the wonder, I alone am.

Verse 25.3

वाचावधिश्च देवोऽहं चिदेव मनसः परः ।
चिदेवाहं परं ब्रह्म चिदेव सकलं पदम् ॥25.3 ॥
vācāvadhiśca devo'haṃ cideva manasaḥ paraḥ
cidevāhaṃ paraṃ brahma cideva sakalaṃ padam ***॥25.3॥***

25.3. I am the God and limit of words. Consciousness alone is mind and the Beyond. Consciousness alone is the 'I', the supreme Brahman. Consciousness alone is the state of all.

Verse 25.4

स्थूलदेहं चिदेवेदं सूक्ष्मदेहं चिदेव हि ।
चिदेव करणं सोऽहं कायमेव चिदेव हि ॥25.4 ॥
sthūladehaṃ cidevedaṃ sūkṣmadehaṃ cideva hi
cideva karaṇaṃ so'haṃ kāyameva cideva hi ***॥25.4॥***

25.4. This gross body is Consciousness alone. The subtle body is only Consciousness indeed. Consciousness alone is the instrument. That I am. The body is indeed Consciousness only.

Verse 25.5

अखण्डाकारवृत्तिश्च उत्तमाधममध्यमाः ।
देहहीनश्चिदेवाहं सूक्ष्मदेहश्चिदेव हि ॥25.5 ॥
akhaṇḍākāravṛttiśca uttamādhamamadhyamāḥ
dehahīnaścidevāhaṃ sūkṣmadehaścideva hi **॥25.5॥**

25.5. The undivided mode of mind, the best, the intermediary, the lowest, the bodiless and I are Consciousness only. The subtle body is indeed Consciousness alone.

Verse 25.6

चिदेव कारणं सोऽहं बुद्धिहीनश्चिदेव हि ।
भावहीनश्चिदेवाहं दोषहीनश्चिदेव हि ॥25.6 ॥
cideva kāraṇaṃ so'haṃ buddhihīnaścideva hi
bhāvahīnaścidevāhaṃ doṣahīnaścideva hi **॥25.6॥**

25.6. Consciousness alone is cause. That I am. The dullard is Consciousness alone. I am only Consciousness devoid of any attitude. The blemishless is only Consciousness.

Verse 25.7

अस्तित्वं ब्रह्म नास्त्येव नास्ति ब्रह्मेति नास्ति हि ।
अस्ति नास्तीति नास्त्येव अहमेव चिदेव हि ॥25.7 ॥
astitvaṃ brahma nāstyeva nāsti brahmeti nāsti hi
asti nāstīti nāstyeva ahameva cideva hi **॥25.7॥**

25.7. 'Existence is Brahman' - is indeed naught. 'Brahman is nonexistent' - is verily naught. 'Being and nonbeing' are verily naught. I am indeed Consciousness alone.

Verse 25.8

सर्वं नास्त्येव नास्त्येव साकारं नास्ति नास्ति हि ।
यत्किञ्चिदपि नास्त्येव अहमेव चिदेव हि ॥25.8॥
sarvaṃ nāstyeva nāstyeva sākāraṃ nāsti nāsti hi
yatkiñcidapi nāstyeva ahameva cideva hi ***॥25.8॥***

25.8. All is indeed nonexistent, verily nonexistent. 'Being with form' - is nonexistent, indeed. What little there is, is nonexistent. I am indeed Consciousness only.

Verse 25.9

अन्वयव्यतिरेकं च आदिमध्यान्तदूषणम् ।
सर्वं चिन्मात्ररूपत्वादहमेव चिदेव हि ॥25.9॥
anvayavyatirekaṃ ca ādimadhyāntadūṣaṇam
sarvaṃ cinmātrarūpatvādahameva cideva hi ***॥25.9॥***

25.9. Harmony and opposition, and denunciation in the beginning, middle or end - all being only of the form of Consciousness, are only I, verily awareness alone.

Verse 25.10

सर्वापरं च सदसत् कार्यकारणकर्तृकम् ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.10॥
sarvāparaṃ ca sadasat kāryakāraṇakartṛkam
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.10॥***

25.10. All that is ordinary, real and unreal, cause, effect and agent - all are indeed nonexistent, simply nonexistent. Verily I alone am.

Verse 25.11

अशुद्धं शुद्धमद्वैतं द्वैतमेकमनेककम् ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.11॥
aśuddhaṃ śuddhamadvaitaṃ dvaitamekamanekakam
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.11॥***

25.11. Impurity, purity, nonduality, duality, the one and the many - all are indeed nonexistent, simply nonexistent. Verily, I alone am.

Verse 25.12

असत्यसत्यमद्वन्द्वं द्वन्द्वं च परतः परम् ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.12॥
asatyasatyamadvandvaṃ dvandvaṃ ca parataḥ param
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.12॥***

25.12. The unreal and the real, what are not pairs of opposites, what are pairs of opposites and that which is higher than the supreme - all are just nonexistent, simply nonexistent. Verily, I alone am.

Verse 25.13

भूतं भविष्यं वर्तं च मोहामोहौ समासमौ ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.13॥
bhūtaṃ bhaviṣyaṃ vartaṃ ca mohāmohau samāsamau
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.13॥***

25.13. The past, the future and the present, delusion and nondelusion, equality and inequality - all are just nonexistent, simply nonexistent. Verily, I alone am.

Verse 25.14

क्षणं लवं त्रुटिर्ब्रह्म त्वंपदं तत्पदं तथा ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.14 ॥
kṣaṇaṃ lavaṃ truṭirbrahma tvaṃpadaṃ tatpadaṃ tathā
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.14॥***

25.14. A moment, a trice and a wink of Brahman, the word 'you' and the word 'that' - all are just nonexistent, simply nonexistent. Verily, I alone am.

Verse 25.15

त्वंपदं तत्पदं वापि ऐक्यं च ह्यहमेव हि ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.15 ॥
tvaṃpadaṃ tatpadaṃ vāpi aikyaṃ ca hyahameva hi
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.15॥***

25.15. The word 'you' and even the word 'That', and their unification are indeed, I alone. All are indeed nonexistent, verily nonexistent. Indeed I alone am.

Verse 25.16

आनन्दं परमानन्दं सर्वानन्दं निजं महत् ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.16 ॥
ānandaṃ paramānandaṃ sarvānandaṃ nijaṃ mahat
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.16॥***

25.16. Bliss, supreme bliss, the complete bliss, the true and the great - all are indeed nonexistent, verily nonexistent. Indeed I alone am.

Verse 25.17

अहं ब्रह्म इदं ब्रह्म कं ब्रह्म ह्यक्षरं परम् ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.17 ॥
ahaṃ brahma idaṃ brahma kaṃ brahma hyakṣaraṃ param
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.17॥***

25.17. I am Brahman. This is Brahman, of Brahman is the transcendental syllable. All are indeed nonexistent, verily nonexistent. Indeed I alone am.

Verse 25.18

विष्णुरेव परं ब्रह्म शिवो ब्रह्माहमेव हि ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.18 ॥
viṣṇureva paraṃ brahma śivo brahmāhameva hi
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.18॥***

25.18. Vishnu alone is the supreme Brahman. Siva is Brahman - that I am. All are indeed nonexistent, verily nonexistent. Indeed I alone am.

Verse 25.19

श्रोत्रं ब्रह्म परं ब्रह्म शब्दं ब्रह्म पदं शुभम् ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.19 ॥
śrotraṃ brahma paraṃ brahma śabdaṃ brahma padaṃ śubham
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.19॥***

25.19. The ear is Brahman, the supreme Brahman. The sound is Brahman; the auspicious word. All are indeed nonexistent, verily nonexistent. Indeed I alone am.

Verse 25.20

स्पर्शो ब्रह्म पदं त्वक्च त्वक्च ब्रह्म परस्परम् ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.20 ॥

sparśo brahma padaṃ tvakca tvakca brahma parasparam
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.20॥***

25.20. 'Touch' is Brahman; the word is 'skin'. Skin and Brahman are together. All are indeed nonexistent, verily nonexistent. Indeed I alone am.

Verse 25.21

परं रूपं चक्षुभिः एव तत्रैव योज्यताम् ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.21 ॥

paraṃ rūpaṃ cakṣubhiḥ eva tatraiva yojyatām
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.21॥***

25.21. By the divine sight alone the supreme Brahman is to be realized. All are indeed nonexistent, verily nonexistent. Indeed I alone am.

Verse 25.22

ब्रह्मैव सर्वं सततं सच्चिदानन्दमात्रकम् ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.22 ॥

brahmaiva sarvaṃ satataṃ saccidānandamātrakam
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.22॥***

25.22. Brahman is everything, ever only Being-Consciousness-Bliss. All are indeed nonexistent, verily nonexistent. Indeed I alone am.

Verse 25.23

चिन्मयानन्दमात्रोऽहं इदं विश्वमिदं सदा ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.23 ॥
cinmayānandamātro'haṃ idaṃ viśvamidaṃ sadā
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.23॥***

25.23. I am just Bliss, full of Consciousness, this universe, ever this. All are indeed nonexistent, simply nonexistent. Verily, I alone am.

Verse 25.24

ब्रह्मैव सर्वं यत्किञ्चित् तद्ब्रह्माहं न संशयः ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.24 ॥
brahmaiva sarvaṃ yatkiñcit tadbrahmāhaṃ na saṃśayaḥ
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.24॥***

25.24. Whatever in the least there is, it is all Brahman indeed. That Brahman I am. There is no doubt of this. All are indeed nonexistent, simply nonexistent. Verily, I alone am.

Verse 25.25

वाचा यत् प्रोच्यते नाम मनसा मनुते तु यत् ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.25 ॥
vācā yat procyate nāma manasā manute tu yat
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam ***॥25.25॥***

25.25. Whatever name is uttered through speech and whatever thought of by the mind, all are indeed nonexistent, simply nonexistent. Verily, I alone am.

Verse 25.26

कारणे कल्पिते यद्यत् तूष्णीं वा स्थीयते सदा ।
शरीरेण तु यद् भुङ्क्ते इन्द्रियैर्यत्तु भाव्यते ।
सर्वं नास्त्येव नास्त्येव अहमेव हि केवलम् ॥25.26॥

kāraṇe kalpite yadyat tūṣṇīṃ vā sthīyate sadā
śarīreṇa tu yad bhuṅkte indriyairyattu bhāvyate
sarvaṃ nāstyeva nāstyeva ahameva hi kevalam **॥25.26॥**

25.26. Whatever is created by cause, whatever remains as quiescent always, whatever is enjoyed by the body, whatever imagined through the senses - all are indeed nonexistent, simply nonexistent. Verily, I alone am.

Verse 25.27

वेदे यत् कर्म वेदोक्तं शास्त्रं शास्त्रोक्तनिर्णयम् ।
गुरूपदेशसिद्धान्तं शुद्धाशुद्धविभासकम् ॥25.27॥

vede yat karma vedoktaṃ śāstraṃ śāstroktanirṇayam
gurūpadeśasiddhāntaṃ śuddhāśuddhavibhāsakam **॥25.27॥**

25.27. Whatever action is ordained in the Vedas as mandatory, whatever is outlined by the sastras as conclusive statements, whatever is instructed by the Guru as philosophy, whatever illuminates the pure and impure,

Verse 25.28

कामादिकलनं ब्रह्म देवादि कलनं पृथक् ।
जीवयुक्तेति कलनं विदेहो मुक्तिकल्पनम् ॥25.28 ॥
kāmādikalanaṃ brahma devādi kalanaṃ pṛthak
jīvayukteti kalanaṃ videho muktikalpanam ***॥25.28॥***

25.28. the notion of desire and such, the notion of Brahman and other gods as separate, the notion of those liberated while alive, the notion of those liberated from body,

Verse 25.29

ब्रह्म इत्यपि सङ्कल्पं ब्रह्मविद्वरकल्पनम् ।
वरीयानिति सङ्कल्पं वरिष्ठ इति कल्पनम् ॥25.29 ॥
brahma ityapi saṅkalpaṃ brahmavidvarakalpanam
varīyāniti saṅkalpaṃ variṣṭha iti kalpanam ***॥25.29॥***

25.29. the notion 'This is Brahman', the notion of the chosen ones among knowers of Brahman, the concept of the greater, the notion of the best,

Verse 25.30

ब्रह्माहमिति सङ्कल्पं चिदहं चेति कल्पनम् ।
महाविद्येति सङ्कल्पं महामायेति कल्पनम् ॥25.30 ॥
brahmāhamiti saṅkalpaṃ cidahaṃ ceti kalpanam
mahāvidyeti saṅkalpaṃ mahāmāyeti kalpanam ***॥25.30॥***

25.30. the determination 'I am Brahman', the ideation that 'I am Consciousness', the concept of 'great knowledge', the ideation of 'the great illusion',

Verse 25.31

महाशून्येति सङ्कल्पं महाचिन्तेति कल्पनम् ।
महालोकेति सङ्कल्पं महासत्येति कल्पनम् ॥25.31॥
mahāśūnyeti saṅkalpaṃ mahācinteti kalpanam
mahāloketi saṅkalpaṃ mahāsatyeti kalpanam ***॥25.31॥***

25.31. the concept of 'the great void', the ideation of 'the great thought', the concept of 'the great world', the ideation of 'the great truth',

Verse 25.32

महारूपेति सङ्कल्पं महारूपं च कल्पनम् ।
सर्वसङ्कल्पकं चित्तं सर्वसङ्कल्पकं मनः ॥25.32॥
mahārūpeti saṅkalpaṃ mahārūpaṃ ca kalpanam
sarvasaṅkalpakaṃ cittaṃ sarvasaṅkalpakaṃ manaḥ ***॥25.32॥***

25.32. the concept of 'the great form', the ideation of 'the great form', the mind-stuff that creates all concepts, the mind that creates all thought,

Verse 25.33

सर्वं नास्त्येव नास्त्येव सर्वं ब्रह्मैव केवलम् ।
सर्वं द्वैतं मनोरूपं सर्वं दुःखं मनोमयम् ॥25.33॥
sarvaṃ nāstyeva nāstyeva sarvaṃ brahmaiva kevalam
sarvaṃ dvaitaṃ manorūpaṃ sarvaṃ duḥkhaṃ manomayam
॥25.33॥

25.33. are all only nonexistent, indeed nonexistent. All are indeed Brahman only. All duality is of the form of mind. All sorrow is of the form of mind.

Verse 25.34

चिदेवाहं न सन्देहः चिदेवेदं जगत्त्रयम् ।
यत्किञ्चिद्भाषणं वापि यत्किञ्चिन्मनसो जपम् ।
यत्किञ्चिन्मानसं कर्म सर्वं ब्रह्मैव केवलम् ॥25.34॥

cidevāhaṃ na sandehaḥ cidevedaṃ jagattrayam
yatkiñcidbhāṣaṇaṃ vāpi yatkiñcinmanaso japam
yatkiñcinmānasaṃ karma sarvaṃ brahmaiva kevalam **॥25.34॥**

25.34. Consciousness alone am I. There is no doubt of this. This triad of worlds is consciousness alone. Whatever little speech there be, whatever little japa by the mind, whatever little action of the mind - all are Brahman alone.

Verse 25.35

सर्वं नास्तीति सन्मन्त्रं जीवब्रह्मस्वरूपकम् ।
ब्रह्मैव सर्वमित्येवं मन्त्रञ्चैवोत्तमोत्तमम् ॥25.35॥

sarvaṃ nāstīti sanmantraṃ jīvabrahmasvarūpakam
brahmaiva sarvamityevaṃ mantrañcaivottamottamam **॥25.35॥**

25.35. 'All is naught' is the true mantra. The individual is of the form of Brahman. 'Brahman is all this' is the best of all the great mantras.

Verse 25.36

अनुक्तमन्त्रं सन्मन्त्रं वृत्तिशून्यं परं महत् ।
सर्वं ब्रह्मेति सङ्कल्पं तदेव परमं पदम् ॥25.36 ॥
anuktamantraṃ sanmantraṃ vṛttiśūnyaṃ paraṃ mahat
sarvaṃ brahmeti saṅkalpaṃ tadeva paramaṃ padam ***॥25.36॥***

25.36. The unuttered mantra is the true mantra. Absence of thought is supreme and grand. The conviction "All is Brahman" - that is indeed the supreme state.

Verse 25.37

सर्वं ब्रह्मेति सङ्कल्पं महादेवेति कीर्तनम् ।
सर्वं ब्रह्मेति सङ्कल्पं शिवपूजासमं महत् ॥25.37 ॥
sarvaṃ brahmeti saṅkalpaṃ mahādeveti kīrtanam
sarvaṃ brahmeti saṅkalpaṃ śivapūjāsamaṃ mahat ***॥25.37॥***

25.37. The certitude that all is Brahman is the glorification of Mahadeva. The certitude that all is Brahman is equal to the great worship of Siva.

Verse 25.38

सर्वं ब्रह्मेत्यनुभवः सर्वाकारो न संशयः ।
सर्वं ब्रह्मेति सङ्कल्पं सर्वत्यागमितीरितम् ॥25.38 ॥
sarvaṃ brahmetyanubhavaḥ sarvākāro na saṃśayaḥ
sarvaṃ brahmeti saṅkalpaṃ sarvatyāgamitīritam ***॥25.38॥***

25.38. The experience that all is Brahman is the form of everything. There is no doubt of this. The conviction that all is Brahman is described as total renunciation.

Verse 25.39

सर्वं ब्रह्मेति सङ्कल्पं भावाभावविनाशनम् ।
सर्वं ब्रह्मेति सङ्कल्पं महादेवेति निश्चयः ॥25.39 ॥
sarvaṃ brahmeti saṅkalpaṃ bhāvābhāvavināśanam
sarvaṃ brahmeti saṅkalpaṃ mahādeveti niścayaḥ ***॥25.39॥***

25.39. The conviction that all is Brahman routs the presence and the absence of modes of mind. The determination that all is Brahman is verily Mahadeva for sure.

Verse 25.40

सर्वं ब्रह्मेति सङ्कल्पं कालसत्ताविनिर्मुक्तः ।
सर्वं ब्रह्मेति सङ्कल्पः देहसत्ता विमुक्तिकः ॥25.40 ॥
sarvaṃ brahmeti saṅkalpaṃ kālasattāvinirmuktaḥ
sarvaṃ brahmeti saṅkalpaḥ dehasattā vimuktikaḥ ***॥25.40॥***

25.40. The certitude that all is Brahman disentangles one from the reality of time. The conviction that all is Brahman sets one free from the reality of bodily existence.

Verse 25.41

सर्वं ब्रह्मेति सङ्कल्पः सच्चिदानन्दरूपकः ।
सर्वोऽहं ब्रह्ममात्रैव सर्वं ब्रह्मैव केवलम् ॥25.41 ॥
sarvaṃ brahmeti saṅkalpaḥ saccidānandarūpakaḥ
sarvo'haṃ brahmamātraiva sarvaṃ brahmaiva kevalam ***॥25.41॥***

25.41. The determination that all is Brahman is the embodiment of Existence-Knowledge-Bliss. I am everything, indeed, Brahman alone. All is indeed Brahman alone.

Verse 25.42

इदमित्येव यत्किञ्चित् तद्ब्रह्मैव न संशयः ।
भ्रान्तिश्च नरकं दुःखं स्वर्गभ्रान्तिरितीरिता ॥25.42॥
idamityeva yatkiñcit tadbrahmaiva na saṃśayaḥ
bhrāntiśca narakaṃ duḥkhaṃ svargabhrāntiritīritā ***॥25.42॥***

25.42. Whatever trifle of 'this' there is, that is Brahman only. There is no doubt of this. The woes of hell are apprehension. Heaven too is an illusion.

Verse 25.43

ब्रह्मा विष्णुरिति भ्रान्तिर्भ्रान्तिश्च शिवरूपकम् ।
विराट् स्वराट् तथा सम्राट् सूत्रात्मा भ्रान्तिरेव च ॥25.43॥
brahmā viṣṇuriti bhrāntirbhrāntiśca śivarūpakam
virāṭ svarāṭ tathā samrāṭ sūtrātmā bhrāntireva ca ***॥25.43॥***

25.43. Brahma and Vishnu are illusory. The form of Siva is illusory. The various lordships such as virat, svarat and samrat and the inner being connecting all - these too are only illusory.

Verse 25.44

देवाश्च देवकार्याणि सूर्याचन्द्रमसोर्गतिः ।
मुनयो मनवः सिद्धा भ्रान्तिरेव न संशयः ॥25.44॥
devāśca devakāryāṇi sūryācandramasorgatiḥ
munayo manavaḥ siddhā bhrāntireva na saṃśayaḥ ***॥25.44॥***

25.44. The gods and the actions of gods, the motions of the sun and the moon, the saintly munis, the progenitors

manus, the siddhas of extraordinary powers are only illusory. There is no doubt of this.

Verse 25.45

सर्वदेवासुरा भ्रान्तिस्तेषां युद्धादि जन्म च ।
विष्णोर्जन्मावताराणि चरितं शान्तिरेव हि ॥25.45॥

sarvadevāsurā bhrāntisteṣāṃ yuddhādi janma ca
viṣṇorjanmāvatārāṇi caritaṃ śāntireva hi ***॥25.45॥***

25.45. All the gods and demons are illusory and so also are their fights and births. The incarnations of Vishnu and the legends thereof are just illusory.

Verse 25.46

ब्रह्मणः सृष्टिकृत्यानि रुद्रस्य चरितानि च ।
सर्वभ्रान्तिसमायुक्तं भ्रान्त्या लोकाश्चतुर्दश ॥25.46॥

brahmaṇaḥ sṛṣṭikṛtyāni rudrasya caritāni ca
sarvabhrāntisamāyuktaṃ bhrāntyā lokāścaturdaśa ***॥25.46॥***

25.46. The creative deeds of Brahma, the stories of Rudra are fully illusory. The fourteen-fold worlds are due to illusion.

Verse 25.47

वर्णाश्रमविभागश्च भ्रान्तिरेव न संशयः ।
ब्रह्मविष्ण्वीशरुद्राणामुपासा भ्रान्तिरेव च ॥25.47॥
varṇāśramavibhāgaśca bhrāntireva na saṃśayaḥ
brahmaviṣṇvīśarudrāṇāmupāsā bhrāntireva ca ***॥25.47॥***

25.47. The categories of castes and orders of life are only illusion. There is no doubt of this. The propitiation of Brahma, Vishnu, Isa and Rudra is only illusion.

Verse 25.48

तत्रापि यन्त्रमन्त्राभ्यां भ्रान्तिरेव न संशयः ।
वाचामगोचरं ब्रह्म सर्वं ब्रह्ममयं च हि ॥25.48॥
tatrāpi yantramantrābhyāṃ bhrāntireva na saṃśayaḥ
vācāmagocaraṃ brahma sarvaṃ brahmamayaṃ ca hi ***॥25.48॥***

25.48. And again, the mystic designs and the sacred sounds are only illusion. There is no doubt of this. Brahman is incomprehensible by speech. And, all is full of Brahman.

Verse 25.49

सर्वं नास्त्येव नास्त्येव अहमेव चिदेव हि ।
एवं वद त्वं तिष्ठ त्वं सद्यो मुक्तो भविष्यसि ॥25.49॥
sarvaṃ nāstyeva nāstyeva ahameva cideva hi
evaṃ vada tvaṃ tiṣṭha tvaṃ sadyo mukto bhaviṣyasi ***॥25.49॥***

25.49. All is nonexistent only, indeed nonexistent. I am only Consciousness alone. Proclaim thus and abide firm. You shall be instantly liberated.

Verse 25.50

एतावदुक्तं यत्किञ्चित् तन्नास्त्येव न संशयः ।
एवं यदान्तरं क्षिप्रं ब्रह्मैव दृढनिश्चयम् ॥25.50 ॥

etāvaduktaṃ yatkiñcit tannāstyeva na saṃśayaḥ
evaṃ yadāntaraṃ kṣipraṃ brahmaiva dṛḍhaniścayam ***॥25.50॥***

25.50. Whatever in the least has been spoken so far, that is all only naught. There is no doubt of this. The moment it penetrates you, the firm certitude that 'Brahman alone is' results immediately.

Verse 25.51

दृढनिश्चयमेवात्र प्रथमं कारणं भवेत् ।
निश्चयः खल्वयं पश्चात् स्वयमेव भविष्यति ॥25.51 ॥

dṛḍhaniścayamevātra prathamaṃ kāraṇaṃ bhavet
niścayaḥ khalvayaṃ paścāt svayameva bhaviṣyati ***॥25.51॥***

25.51. Firm determination here becomes the prime cause. This determination later resolves into Oneself.

Verse 25.52

आर्तं यच्छिवपादतोऽन्यदितरं तज्जादिशब्दात्मकं
चेतोवृत्तिपरं पराप्रमुदितं षड्भावसिद्धं जगत् ।
भूताक्षादिमनोवचोभिरनघे सान्द्रे महेशे घने
सिन्धौ सैन्धवखण्डवज्जगदिदं लीयेत वृत्त्युज्झितम् ॥25.52 ॥

ārtaṃ yacchivapādato'nyaditaraṃ tajjādiśabdātmakaṃ
cetovṛttiparaṃ parāpramuditaṃ ṣaḍbhāvasiddhaṃ jagat
bhūtākṣādimanovacobhiranaghe sāndre maheśe ghane
sindhau saindhavakhaṇḍavajjagadidaṃ līyeta vṛttyujjhitam

॥25.52॥

25.52. For the yearning aspirant, the world which is referred to as the product of 'That', which is dependent upon conscious ideation and which is subject to the sextet of states of transmutation appearing supremely miserable, upon the abandonment of the conceptualization, it dissolves along with the elements, senses, mind and speech, and loses its identity in the blemishless solid mass of the Great God Mahesa, like the salt in the ocean.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे
ब्रह्मणस्सर्वरूपत्वनिरूपणप्रकरणं नाम पञ्चविंशोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde
brahmaṇassarvarūpatvanirūpaṇaprakaraṇaṃ nāma
pañcaviṃśo'dhyāyaḥ //

Thus concludes chapter twenty five entitled "The topic of determination of Brahman being all forms" in the sixth amsa called Sankara in Sri Siva Rahasyam.

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Ch.26 The Mind Filled with the Nectar of Knowledge

26. ज्ञानामृतमनोमयप्रकरणवर्णनं नाम षड्विंशोऽध्यायः ।

jñānāmṛtamanomayaprakaraṇavarṇanaṃ nāma ṣaḍviṃśo'dhyāyaḥ

Description of the Topic of the Mind Made of the Nectar of Knowledge

Verse 26.1

ऋभुः - Ribhu:-

ṛbhuḥ -

वक्ष्ये सच्चित्परानन्दं स्वभावं सर्वदा सुखम् ।
सर्ववेदपुराणानां सारात् सारतरं स्वयम् ॥26.1॥

vakṣye saccitparānandaṃ svabhāvaṃ sarvadā sukham /
sarvavedapurāṇānāṃ sārāt sārataraṃ svayam ***॥26.1॥***

26.1. Ribhu:- I shall explain the Existence-Consciousness-Supreme Bliss which is ever joy by its own virtue. It is by itself the core of the essence of all the Vedas and the Puranas.

Verse 26.2

न भेदं च द्वयं द्वन्द्वं न भेदं भेदवर्जितम् ।
इदमेव परं ब्रह्म ज्ञानाश्रयमनामयम् ॥26.2॥

na bhedaṃ ca dvayaṃ dvandvaṃ na bhedaṃ bhedavarjitam /
idameva paraṃ brahma jñānāśrayamanāmayam ***॥26.2॥***

26.2. There is no difference, duality or pairs of opposite characters; no difference and nothing devoid of differences. This alone is supreme Brahman, afflictionless and attainable by knowledge.

Verse 26.3

न क्वचिन्नात एवाहं नाक्षरं न परात्परम् ।
इदमेव परं ब्रह्म ज्ञानाश्रयमनामयम् ॥26.3॥

na kvacinnāta evāhaṃ nākṣaraṃ na parātparam /
idameva paraṃ brahma jñānāśrayamanāmayam ***॥26.3॥***

26.3. There is nowhere anything as 'This alone am I', nothing that is decayless, nothing beyond the beyond. This alone is supreme Brahman, afflictionless and attainable by knowledge.

Verse 26.4

न बहिर्नान्तरं नाहं न सङ्कल्पो न विग्रहः ।
इदमेव परं ब्रह्म ज्ञानाश्रयमनामयम् ॥26.4॥

na bahirnāntaraṃ nāhaṃ na saṅkalpo na vigrahaḥ /
idameva paraṃ brahma jñānāśrayamanāmayam ***॥26.4॥***

26.4. There is no outside, no inside, no 'I', no will or no form. This alone is supreme Brahman, afflictionless and attainable by knowledge.

Verse 26.5

न सत्यं च परित्यज्य न वार्ता नार्थदूषणम् ।
इदमेव परं ब्रह्म ज्ञानाश्रयमनामयम् ॥26.5॥

na satyaṃ ca parityajya na vārtā nārthadūṣaṇam /
idameva paraṃ brahma jñānāśrayamanāmayam ***॥26.5॥***

26.5. There is no truth, none who has renounced, no accounts, no corruption of values. This alone is supreme Brahman, afflictionless and attainable by knowledge.

Verse 26.6

न गुणो गुणिवाक्यं वा न मनोवृत्तिनिश्चयः ।
न जपं न परिच्छिन्नं न व्यापकमसत् फलम् ॥26.6॥

na guṇo guṇivākyaṃ vā na manovṛttiniścayaḥ /
na japaṃ na paricchinnaṃ na vyāpakamasat phalam ***॥26.6॥***

26.6. There is no quality, no qualified statement, no mental certitude, no japa, no limitation, nothing pervading and unreal fruits.

Verse 26.7

न गुरुर्न च शिष्यो वा न स्थिरं न शुभाशुभम् ।
नैकरूपं नान्यरूपं न मोक्षो न च बन्धकम् ॥26.7॥

na gururna ca śiṣyo vā na sthiraṃ na śubhāśubham /
naikarūpaṃ nānyarūpaṃ na mokṣo na ca bandhakam ***॥26.7॥***

26.7. There is no Guru, no disciple, nothing fixed, nothing auspicious or inauspicious, nothing uniform or of different form, no liberation and nothing that binds.

Verse 26.8

अहं पदार्थस्तत्पदं वा नेन्द्रियं विषयादिकम् ।
न संशयं न तुच्छं वा न निश्चयं न वा कृतम् ॥26.8॥

ahaṃ padārthastatpadaṃ vā nendriyaṃ viṣayādikam /
na saṃśayaṃ na tucchaṃ vā na niścayaṃ na vā kṛtam ***॥26.8॥***

26.8. There is no meaning for the word 'aham' or the word 'that', no senses nor the objects, no doubt, nothing trifling, no certitude nor anything made.

Verse 26.9

न शान्तिरूपमद्वैतं न चोर्ध्वं न च नीचकम् ।
न लक्षणं न दुःखाङ्गं न सुखं न च चञ्चलम् ॥26.9॥

na śāntirūpamadvaitaṃ na cordhvaṃ na ca nīcakam /
na lakṣaṇaṃ na duḥkhāṅgaṃ na sukhaṃ na ca cañcalam ***॥26.9॥***

26.9. There is nothing of the form of peace, no nonduality, nothing above nor below, no trait, no sorrowful body, no pleasure and nothing fickle.

Verse 26.10

न शरीरं न लिङ्गं वा न कारणमकारणम् ।
न दुःखं नान्तिकं नाहं न गूढं न परं पदम् ॥26.10॥

na śarīraṃ na liṅgaṃ vā na kāraṇamakāraṇam /
na duḥkhaṃ nāntikaṃ nāhaṃ na gūḍhaṃ na paraṃ padam
॥26.10॥

26.10. There is no body, no sign, neither cause nor the absence of cause, no sorrow, no Conclusion, no 'I', nothing mysterious and no transcendental state.

Verse 26.11

न सञ्चितं च नागामि न सत्यं च त्वमाहकम् ।
नाज्ञानं न च विज्ञानं न मूढो न च विज्ञवान् ॥26.11॥

na sañcitaṃ ca nāgāmi na satyaṃ ca tvamāhakam /
nājñānaṃ na ca vijñānaṃ na mūḍho na ca vijñavān ***॥26.11॥***

26.11. There is no Karma that is accumulated nor that is yet to be realized, no truth, no you or I, no ignorance, no knowledge, no dunce and no pundit.

Verse 26.12

न नीचं नरकं नान्तं न मुक्तिर्न च पावनम् ।
न तृष्णा न च विद्यात्वं नाहं तत्त्वं न देवता ॥26.12॥

na nīcaṃ narakaṃ nāntaṃ na muktirna ca pāvanam /
na tṛṣṇā na ca vidyātvaṃ nāhaṃ tattvaṃ na devatā ***॥26.12॥***

26.12. There is no base hell, no Conclusion, no liberation and nothing purifying, no craving, no learning, no 'I', no knowledge and no deity.

Verse 26.13

न शुभाशुभसङ्केतो न मृत्युर्न च जीवनम् ।
न तृप्तिर्न च भोज्यं वा न खण्डैकरसोऽद्वयम् ॥26.13॥

na śubhāśubhasaṅketo na mṛtyurna ca jīvanam /
na tṛptirna ca bhojyaṃ vā na khaṇḍaikaraso'dvayam ***॥26.13॥***

26.13. There is no sign of the auspicious or the inauspicious, no death, no life, no satisfaction, nothing enjoyable, no undivided unitary essence and no nonduality.

Verse 26.14

न सङ्कल्पं न प्रपञ्चं न जागरणराजकम् ।
न किञ्चित्समतादोषो न तुर्यगणना भ्रमः ॥26.14॥

na saṅkalpaṃ na prapañcaṃ na jāgaraṇarājakam /
na kiñcitsamatādoṣo na turyagaṇanā bhramaḥ ***॥26.14॥***

26.14. There is no will, no world, no wakefulness or sovereignty, not even a trifle of the defect of 'equality' whatever, no delusion of counting the fourth state.

Verse 26.15

न सर्वं समलं नेष्टं न नीतिर्न च पूजनम् ।
न प्रपञ्चं न बहुना नान्यभाषणसङ्गमः ॥26.15॥

na sarvaṃ samalaṃ neṣṭaṃ na nītirna ca pūjanam /
na prapañcaṃ na bahunā nānyabhāṣaṇasaṅgamaḥ ***॥26.15॥***

26.15. There is no 'all' or impure, nothing adorable, no morality, no worship, no world, no plurality, no admixture of other sayings.

Verse 26.16

न सत्सङ्गमसत्सङ्गः न ब्रह्म न विचारणम् ।
नाभ्यासं न च वक्ता च न स्नानं न च तीर्थकम् ॥26.16॥

na satsaṅgamasatsaṅgaḥ na brahma na vicāraṇam /
nābhyāsaṃ na ca vaktā ca na snānaṃ na ca tīrthakam ***॥26.16॥***

26.16. There is no satsanga or the lack of satsanga, no Brahman, no inquiry no practice, no speaker, no ablution and no holy-waters.

Verse 26.17

न पुण्यं न च वा पापं न क्रिया दोषकारणम् ।
न चाध्यात्मं नाधिभूतं न दैवतमसम्भवम् ॥26.17॥

na puṇyaṃ na ca vā pāpaṃ na kriyā doṣakāraṇam /
na cādhyātmaṃ nādhibhūtaṃ na daivatamasambhavam ***॥26.17॥***

26.17. There is no merit nor there is sin, no actions causing defects, nothing related to the Self, nothing related to the physical, nothing related to the divine.

Verse 26.18

न जन्ममरणे क्वापि जाग्रत्स्वप्नसुषुप्तिकम् ।
न भूलोकं न पातालं न जयापजयाजयौ ॥26.18॥

na janmamaraṇe kvāpi jāgratsvapnasuṣuptikam /
na bhūlokaṃ na pātālaṃ na jayāpajayājayau ***॥26.18॥***

26.18. There is no birth or death anywhere; no states of waking, dream and sleep; no realm of the earth or the nether-world, no victory or defeat.

Verse 26.19

न हीनं न च वा भीतिर्न रतिर्न मृतिस्त्वरा ।
अचिन्त्यं नापराध्यात्मा निगमागमविभ्रमः ॥26.19॥

na hīnaṃ na ca vā bhītirna ratirna mṛtistvarā /
acintyaṃ nāparādhyātmā nigamāgamavibhramaḥ ***॥26.19॥***

26.19. There is no wretched, no fear, no sensuality, no quick death, nothing unthinkable, no one guilty, nor the delusion of sacred lore.

Verse 26.20

न सात्त्विकं राजसं च न तामसगुणाधिकम् ।
न शैवं न च वेदान्तं न स्वाद्यं तन्न मानसम् ॥26.20॥

na sāttvikaṃ rājasaṃ ca na tāmasaguṇādhikam /
na śaivaṃ na ca vedāntaṃ na svādyaṃ tanna mānasam ***॥26.20॥***

26.20. There is no quality such as the serene or the active or the excessive dullness, no Saivism, no Vedanta, no sacred study, nor the related interest.

Verse 26.21

न बन्धो न च मोक्षो वा न वाक्यं ऐक्यलक्षणम् ।
न स्त्रीरूपं न पुंभावः न षण्डो न स्थिरः पदम् ॥26.21॥

na bandho na ca mokṣo vā na vākyaṃ aikyalakṣaṇam /
na strīrūpaṃ na puṃbhāvaḥ na ṣaṇḍo na sthiraḥ padam ***॥26.21॥***

26.21. There is no bondage nor liberation either, no sentence, no characteristics of identity, no female form, no

male form, no condition of being neither male nor female, no permanent state.

Verse 26.22

न भूषणं न दूषणं न स्तोत्रं न स्तुतिर्न हि ।
न लौकिकं वैदिकं न शास्त्रं न च शासनम् ॥26.22॥

na bhūṣaṇaṃ na dūṣaṇaṃ na stotraṃ na stutirna hi /
na laukikaṃ vaidikaṃ na śāstraṃ na ca śāsanam ***॥26.22॥***

26.22. There is no praise, no slander, no hymn, verily no eulogy, nothing worldly, nothing pertaining to the Vedas, no scripture, nor any commandment.

Verse 26.23

न पानं न कृशं नेदं न मोदं न मदामदम् ।
न भावनमभावो वा न कुलं नामरूपकम् ॥26.23॥

na pānaṃ na kṛśaṃ nedaṃ na modaṃ na madāmadam /
na bhāvanamabhāvo vā na kulaṃ nāmarūpakam ***॥26.23॥***

26.23. There is no drinking, no emaciation, none of this, no joy, no arrogance or the absence of it, no mood or the lack of it, no caste nor name and no form.

Verse 26.24

नोत्कृष्टं च निकृष्टं च न श्रेयोऽश्रेय एव हि ।
निर्मलत्वं मलोत्सर्गो न जीवो न मनोदमः ॥26.24॥

notkṛṣṭaṃ ca nikṛṣṭaṃ ca na śreyo'śreya eva hi /
nirmalatvaṃ malotsargo na jīvo na manodamaḥ ***॥26.24॥***

26.24. There is nothing outstanding, nothing base, no prosperity nor verily the opposite of it, no blemishlessness or excretion, no individual soul or control of mind.

Verse 26.25

न शान्तिकलना नागं न शान्तिर्न शमो दमः ।
न क्रीडा न च भावाङ्गं न विकारं न दोषकम् ॥26.25॥

na śāntikalanā nāgaṃ na śāntirna śamo damaḥ /
na krīḍā na ca bhāvāṅgaṃ na vikāraṃ na doṣakam ***॥26.25॥***

26.25. There is no manifestation of peace, nothing attainable, no peace, no restraint of senses and mind, no sport, no part of existence, no transformation and no defect.

Verse 26.26

न यत्किञ्चिन्न यत्राहं न मायाख्या न मायिका ।
यत्किञ्चिन्न च धर्मादि न धर्मपरिपीडनम् ॥26.26॥

na yatkiñcinna yatrāhaṃ na māyākhyā na māyikā /
yatkiñcinna ca dharmādi na dharmaparipīḍanam ***॥26.26॥***

26.26. There is nothing whatsoever in the least, nothing of the 'I' anywhere, nothing of what is called maya (delusive

power), nothing associated with maya, no righteousness anywhere in the least, no persecution of dharma.

Verse 26.27

न यौवनं न बाल्यं वा न जरामरणादिकम् ।
न बन्धुर्न च वाऽबन्धुर्न मित्रं न च सोदरः ॥26.27॥

na yauvanaṃ na bālyaṃ vā na jarāmaraṇādikam /
na bandhurna ca vā'bandhurna mitraṃ na ca sodaraḥ ***॥26.27॥***

26.27. There is no youth, no boyhood, no senility, no death and such, no relative, no one unrelated, no friend, and no brother.

Verse 26.28

नापि सर्वं न चाकिञ्चिन्न विरिञ्चो न केशवः ।
न शिवो नाष्टदिक्पालो न विश्वो न च तैजसः ॥26.28॥

nāpi sarvaṃ na cākiñcinna viriñco na keśavaḥ /
na śivo nāṣṭadikpālo na viśvo na ca taijasaḥ ***॥26.28॥***

26.28. There is no 'all', nothing in the least, no Brahma, no Kesava Vishnu, no Siva, no guardians of the eight cardinal directions, no experiencer of the waking state or of the dream state.

Verse 26.29

न प्राज्ञो हि न तुर्यो वा न ब्रह्मक्षत्रविड्वरः ।
इदमेव परं ब्रह्म ज्ञानामृतमनामयम् ॥26.29॥

na prājño hi na turyo vā na brahmakṣatraviḍvaraḥ /
idameva paraṃ brahma jñānāmṛtamanāmayam ***॥26.29॥***

26.29. There is no experiencer of deep-sleep, nor the fourth state, no brahmana, no kshatriya, or the highly learned. This is indeed the supreme Brahman, the afflictionless nectar of knowledge.

Verse 26.30

न पुनर्भावि पश्चाद्वा न पुनर्भवसंभवः ।
न कालकलना नाहं न संभाषणकारणम् ॥26.30॥

na punarbhāvi paścādvā na punarbhavasaṃbhavaḥ /
na kālakalanā nāhaṃ na saṃbhāṣaṇakāraṇam ***॥26.30॥***

26.30. There is nothing that is reborn, nothing to manifest in future. There is no manifestation of the worldly life. There is no appearance of time, no 'I'. There is no reason for dialogue.

Verse 26.31

न चोर्ध्वमन्तःकरणं न च चिन्मात्रभाषणम् ।
न ब्रह्माहमिति द्वैतं न चिन्मात्रमिति द्वयम् ॥26.31॥

na cordhvamantaḥkaraṇaṃ na ca cinmātrabhāṣaṇam /
na brahmāhamiti dvaitaṃ na cinmātramiti dvayam ***॥26.31॥***

26.31. There is no above, no inner faculty, no talk of just consciousness, no duality that I am Brahman, no duality that I am just consciousness.

Verse 26.32

नान्नकोशं न च प्राणमनोमयमकोशकम् ।
न विज्ञानमयः कोशः न चानन्दमयः पृथक् ॥26.32॥

nānnakośaṃ na ca prāṇamanomayamakośakam /
na vijñānamayaḥ kośaḥ na cānandamayaḥ pṛthak ***॥26.32॥***

26.32. There is no sheath of food, nor the sheaths of vital airs or mind or that which is not sheath, no sheath of intellect, no sheath of bliss as separate.

Verse 26.33

न बोधरूपं बोध्यं वा बोधकं नात्र यद्भ्रमः ।
न बाध्यं बाधकं मिथ्या त्रिपुटीज्ञाननिर्णयः ॥26.33॥

na bodharūpaṃ bodhyaṃ vā bodhakaṃ nātra yadbhramaḥ /
na bādhyaṃ bādhakaṃ mithyā tripuṭījñānanirṇayaḥ ***॥26.33॥***

26.33. There is nothing of the form of instruction, nothing to be instructed, none to teach here — it is all illusory. There is none to be persecuted; none to persecute - being illusory,

no conclusive knowledge based on triads (Knower, Knowable, Knowledge).

Verse 26.34

न प्रमाता प्रमाणं वा न प्रमेयं फलोदयम् ।
इदमेव परं ब्रह्म ज्ञानामृतमनोमयम् ॥26.34॥

na pramātā pramāṇaṃ vā na prameyaṃ phalodayam /
idameva paraṃ brahma jñānāmṛtamanomayam ***॥26.34॥***

26.34. There is none to measure, no standards of measure, nothing to be measured, no fruits arising. This alone is the supreme Brahman, the afflictionless nectar of knowledge.

Verse 26.35

न गुह्यं न प्रकाशं वा न महत्वं न चाणुता ।
न प्रपञ्चो विद्यमानं न प्रपञ्चः कदाचन ॥26.35॥

na guhyaṃ na prakāśaṃ vā na mahatvaṃ na cāṇutā /
na prapañco vidyamānaṃ na prapañcaḥ kadācana ***॥26.35॥***

26.35. There is nothing mysterious, no resplendence, nothing gigantic nor atomic, no world perceivable, no manifestation whatsoever.

Verse 26.36

नान्तःकरणसंसारो न मनो जगतां भ्रमः ।
न चित्तरूपसंसारो बुद्धिपूर्वं प्रपञ्चकम् ॥26.36॥

nāntaḥkaraṇasaṃsāro na mano jagatāṃ bhramaḥ /
na cittarūpasaṃsāro buddhipūrvaṃ prapañcakam ***॥26.36॥***

26.36. There is no world of inner faculties, no misapprehension of mental world, no world of thought, no world of intellect.

Verse 26.37

न जीवरूपसंसारो वासनारूपसंसृतिः ।
न लिङ्गभेदसंसारो नाज्ञानमयसंस्मृतिः ॥26.37॥

na jīvarūpasaṃsāro vāsanārūpasaṃsṛtiḥ /
na liṅgabhedasaṃsāro nājñānamayasaṃsmṛtiḥ ***॥26.37॥***

26.37. There is no world of transient beings, no transmigratory cycle of the nature of latencies, no world of distinctive traits, no transmigratory cycle full of ignorance.

Verse 26.38

न वेदरूपसंसारो न शास्त्रागमसंसृतिः ।
नान्यदस्तीति संसारमन्यदस्तीति भेदकम् ॥26.38॥

na vedarūpasaṃsāro na śāstrāgamasaṃsṛtiḥ /
nānyadastīti saṃsāramanyadastīti bhedakam ***॥26.38॥***

26.38. There is no world of the form of the Vedas, no cycle of sastras and agamas, no world as separate, no variance causing distinction.

Verse 26.39

न भेदाभेदकलनं न दोषादोषकल्पनम् ।
न शान्ताशान्तसंसारं न गुणागुणसंसृतिः ॥26.39॥

na bhedābhedakalanaṃ na doṣādoṣakalpanam /
na śāntāśāntasaṃsāraṃ na guṇāguṇasaṃsṛtiḥ ***॥26.39॥***

26.39. There is no reckoning of differences or nondifferences, no imagining of defects or the absence of defects, no world of peace and peacelessness, no transmigratory cycle of qualities or the absence of qualities.

Verse 26.40

न स्त्रीलिङ्गं न पुंलिङ्गं न नपुंसकसंसृतिः ।
न स्थावरं न जङ्गमं च न दुःखं न सुखं क्वचित् ॥26.40॥

na strīliṅgaṃ na puṃliṅgaṃ na napuṃsakasaṃsṛtiḥ /
na sthāvaraṃ na jaṅgamaṃ ca na duḥkhaṃ na sukhaṃ kvacit
॥26.40॥

26.40. There is no feminine gender, no masculine gender, no transmigratory cycle of neuters, no stationary beings, no motile beings, no sorrow or joy whatever.

Verse 26.41

न शिष्टाशिष्टरूपं वा न योग्यायोग्यनिश्चयः ।
न द्वैतवृत्तिरूपं वा साक्षिवृत्तित्वलक्षणम् ॥26.41॥

na śiṣṭāśiṣṭarūpaṃ vā na yogyāyogyaniścayaḥ /
na dvaitavṛttirūpaṃ vā sākṣivṛttitvalakṣaṇam ***॥26.41॥***

26.41. There is no forms of the virtuous or nonvirtuous, no certainty of the qualified and unqualified, no forms of the duality mode, no traits of the witness mode.

Verse 26.42

अखण्डाकारवृत्तित्वमखण्डैकरसं सुखम् ।
देहोऽहमिति या वृत्तिर्ब्रह्माहमिति शब्दकम् ॥26.42॥

akhaṇḍākāravṛttitvamakhaṇḍaikarasaṃ sukham /
deho'hamiti yā vṛttirbrahmāhamiti śabdakam ***॥26.42॥***

26.42. There is no condition of undivided nature, no joy of the undivided essence, no thought of 'I am the body', nor the pronunciation 'I am Brahman'.

Verse 26.43

अखण्डनिश्चया वृत्तिर्नाखण्डैकरसं महत् ।
न सर्ववृत्तिभवनं सर्ववृत्तिविनाशकम् ॥26.43॥

akhaṇḍaniścayā vṛttirnākhaṇḍaikarasaṃ mahat /
na sarvavṛttibhavanaṃ sarvavṛttivināśakam ***॥26.43॥***

26.43. There is no condition of the undivided conviction, no single great undivided essence, no expression of whole range of thought, neither the destruction of all thoughts.

Verse 26.44

सर्ववृत्त्यनुसन्धानं सर्ववृत्तिविमोचनम् ।
सर्ववृत्तिविनाशान्तं सर्ववृत्तिविशून्यकम् ॥26.44॥

sarvavṛttyanusandhānaṃ sarvavṛttivimocanam /
sarvavṛttivināśāntaṃ sarvavṛttiviśūnyakam ***॥26.44॥***

26.44. There is no convention of all thoughts, no emancipation of all thoughts, no destructive end of all thoughts, no nullifying of all thoughts.

Verse 26.45

न सर्ववृत्तिसाहस्रं क्षणक्षणविनाशनम् ।
न सर्ववृत्तिसाक्षित्वं न च ब्रह्मात्मभावनम् ॥26.45॥

na sarvavṛttisāhasraṃ kṣaṇakṣaṇavināśanam /
na sarvavṛttisākṣitvaṃ na ca brahmātmabhāvanam ***॥26.45॥***

26.45. There is nothing of the thousands of thoughts that get perished moment by moment, no witness of all the thoughts, nor the attitude that oneself is Brahman.

Verse 26.46

न जगन्न मनो नान्तो न कार्यकलनं क्वचित् ।
न दूषणं भूषणं वा न निरङ्कुशलक्षणम् ॥26.46॥

na jaganna mano nānto na kāryakalanaṃ kvacit /
na dūṣaṇaṃ bhūṣaṇaṃ vā na niraṅkuśalakṣaṇam ***॥26.46॥***

26.46. There is no world, no mind, no finale, no execution of action whatever, no curse, no praise and no sovereign nature.

Verse 26.47

न च धर्मात्मनो लिङ्गं गुणशालित्वलक्षणम् ।
न समाधिकलिङ्गं वा न प्रारब्धं प्रबन्धकम् ॥26.47॥

na ca dharmātmano liṅgaṃ guṇaśālitvalakṣaṇam /
na samādhikaliṅgaṃ vā na prārabdhaṃ prabandhakam ***॥26.47॥***

26.47. There is no characteristic of the virtuous, no trait of the righteous-natured, no sign of absorption, no accumulation of karma.

Verse 26.48

ब्रह्मवित्तं आत्मसत्यो न परः स्वप्नलक्षणम् ।
न च वर्यपरो रोधो वरिष्ठो नार्थतत्परः ॥26.48॥

brahmavittaṃ ātmasatyo na paraḥ svapnalakṣaṇam /
na ca varyaparo rodho variṣṭho nārthatatparaḥ ***॥26.48॥***

26.48. No thought of Brahman, no reality of the Self, no mark of any dream about the Beyond, none of the excellent, no one supreme, none to be controlled, none of the highly select, nothing to mean beyond That.

Verse 26.49

आत्मज्ञानविहीनो यो महापातकिरेव सः ।
एतावद् ज्ञानहीनो यो महारोगी स एव हि ॥26.49॥

ātmajñānavihīno yo mahāpātakireva saḥ /
etāvad jñānahīno yo mahārogī sa eva hi ***॥26.49॥***

26.49. The one who is devoid of Self-knowledge alone is the great sinner indeed. The one lacking this knowledge is a greatly sick person for sure.

Verse 26.50

अहं ब्रह्म न सन्देह अखण्डैकरसात्मकः ।
ब्रह्मैव सर्वमेवेति निश्चयानुभवात्मकः ॥26.50॥

ahaṃ brahma na sandeha akhaṇḍaikarasātmakaḥ /
brahmaiva sarvameveti niścayānubhavātmakaḥ ***॥26.50॥***

26.50. I am Brahman. There is no doubt of this. I am of the nature of the undivided essence. I am of the definite experience that Brahman is all this.

Verse 26.51

सद्यो मुक्तो न सन्देहः सद्यः प्रज्ञानविग्रहः ।
स एव ज्ञानवान् लोके स एव परमेश्वरः ॥26.51॥

sadyo mukto na sandehaḥ sadyaḥ prajñānavigrahaḥ /
sa eva jñānavān loke sa eva parameśvaraḥ ***॥26.51॥***

26.51. Such a one is instantly liberated. There is no doubt of this. That very instant one becomes the embodiment of

direct knowledge. Such alone is the knowledgeable in this world. Such alone is Paramesvara.

Verse 26.52

इदमेव परं ब्रह्म ज्ञानामृतमनोमयम् ।
एतत्प्रकरणं यस्तु शृणुते ब्रह्म एव सः ॥26.52॥

idameva paraṃ brahma jñānāmṛtamanomayam /
etatprakaraṇaṃ yastu śṛṇute brahma eva saḥ **॥26.52॥**

26.52. All this is indeed the supreme Brahman, the nectar of knowledge fulfilling the mind. Whoever hears this topic is verily Brahman oneself.

Verse 26.53

एकत्वं न बहुत्वमप्यणुमहत् कार्यं न वै कारणं
विश्वं विश्वपतित्वमप्यरसकं नो गन्धरूपं सदा
बद्धं मुक्तमनुत्तमोत्तममहानन्दैकमोदं सदा
भूमानन्दसदाशिवं जनिजरारोगाद्यसङ्गं महः ॥26.53॥

ekatvaṃ na bahutvamapyaṇumahat kāryaṃ na vai kāraṇaṃ
viśvaṃ viśvapatitvamapyarasakaṃ no gandharūpaṃ sadā
baddhaṃ muktamanuttamottamamahānandaikamodaṃ sadā
bhūmānandasadāśivaṃ janijarārogādyasaṅgaṃ mahaḥ **॥26.53॥**

26.53. The state of Sadasiva is neither unitary nor manifold, neither atomic nor gigantic, neither cause nor effect, neither the universe nor the Lord of the universe; devoid of taste and odour, ever formless, neither bound nor liberated, the most high and without anything higher than itself, ever the joy of the greatest unitary happiness, the joy of

being the Ground, unconnected with birth, senility, sickness and such - verily the Great!

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे ज्ञानामृतमनोमयप्रकरणवर्णनं नाम षड्विंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde jñānāmṛtamanomayaprakaraṇavarṇanaṃ nāma ṣaḍviṃśo'dhyāyaḥ

Thus concludes chapter twenty six entitled "The description of the topic of the mind filled with nectar of knowledge" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.27 The Self as Pure Bliss

27. आनन्दरूपत्वनिरूपणप्रकरणं नाम सप्तविंशोऽध्यायः ।

ānandarūpatvanirūpaṇaprakaraṇaṃ nāma saptaviṃśo'dhyāyaḥ

The Topic Establishing the Nature of Bliss

Verse 27.1

ऋभुः - Ribhu:-

ṛbhuḥ -

वक्ष्ये प्रकरणं सत्यं ब्रह्मानन्दमनोमयम् ।
कार्यकारणनिर्मुक्तं नित्यानन्दमयं त्विदम् ॥27.1॥

vakṣye prakaraṇaṃ satyaṃ brahmānandamanomayam
kāryakāraṇanirmuktaṃ nityānandamayaṃ tvidam ***॥27.1॥***

27.1. Ribhu:- I shall tell you about the topic of mind full of true Brahman-Bliss. 'This' is indeed bereft of cause and effect and full of perpetual bliss.

Verse 27.2

अक्षयानन्द एवाहमात्मानन्दप्रकाशकम् ।
ज्ञानानन्दस्वरूपोऽहं लक्ष्यानन्दमयं सदा ॥27.2॥

akṣayānanda evāhamātmānandaprakāśakam
jñānānandasvarūpo'haṃ lakṣyānandamayaṃ sadā ***॥27.2॥***

27.2. I am indeed the undecaying bliss, the illuminator of the joy of the Self I am of the form of the bliss of knowledge, ever full of the bliss that is the ideal.

Verse 27.3

विषयानन्दशून्योऽहं मिथ्यानन्दप्रकाशकः ।
वृत्तिशून्यसुखात्माहं वृत्तिशून्यसुखात्परम् ॥27.3 ॥
viṣayānandaśūnyo'haṃ mithyānandaprakāśakaḥ
vṛttiśūnyasukhātmāhaṃ vṛttiśūnyasukhātparam **॥27.3॥**

27.3. I am void of the bliss related to things and the illuminator of illusory joy. I am Self devoid of the bliss of mental modes and transcend the bliss of the thoughtless mode.

Verse 27.4

जडानन्दप्रकाशात्मा आत्मानन्दरसोऽस्म्यहम् ।
आत्मानन्दविहीनोऽहं नास्त्यानन्दात्मविग्रहः ॥27.4 ॥
jaḍānandaprakāśātmā ātmānandaraso'smyaham
ātmānandavihīno'haṃ nāstyānandātmavigrahaḥ **॥27.4॥**

27.4. I am the Self that illuminates the bliss of insentience. I am the essence of the bliss of the Self I am devoid of the bliss of the Self There is no any form of the bliss of the Self.

Verse 27.5

कार्यानन्दविहीनोऽहं कार्यानन्दकलात्मकः ।
गुणानन्दविहीनोऽहं गुह्यानन्दस्वरूपवान् ॥27.5 ॥
kāryānandavihīno'haṃ kāryānandakalātmakaḥ
guṇānandavihīno'haṃ guhyānandasvarūpavān **॥27.5॥**

27.5. I am devoid of the bliss of activity. I am the Self of the aspect of the bliss of activity. I am devoid of the bliss due to qualities. I am of the form of the concealed happiness.

Verse 27.6

गुप्तानन्दस्वरूपोऽहं कृत्यानन्दमहानहम् ।
ज्ञेयानन्दविहीनोऽहं गोप्यानन्दविवर्जितः ॥27.6 ॥
guptānandasvarūpo'haṃ kṛtyānandamahānaham
jñeyānandavihīno'haṃ gopyānandavivarjitaḥ **॥27.6॥**

27.6. I am of the form of secret joy. I am the great one of the bliss of action. I am devoid of the bliss of being the known. I am without any hidden joy.

Verse 27.7

सदानन्दस्वरूपोऽहं मुदानन्दनिजात्मकः ।
लोकानन्दो महानन्दो लोकातीतमहानयम् ॥27.7 ॥
sadānandasvarūpo'haṃ mudānandanijātmakaḥ
lokānando mahānando lokātītamahānayam **॥27.7॥**

27.7. I am of the form of perpetual joy. I am the Self that is joyous bliss, the bliss of the world, the great bliss. 'This' is the great one transcending the world.

Verse 27.8

भेदानन्दश्चिदानन्दः सुखानन्दोऽहमद्वयः ।
क्रियानन्दोऽक्षयानन्दो वृत्त्यानन्दविवर्जितः ॥27.8 ॥
bhedānandaścidānandaḥ sukhānando'hamadvayaḥ
kriyānando'kṣayānando vṛttyānandavivarjitaḥ **॥27.8॥**

27.8. I am the bliss of difference, the bliss of consciousness, the bliss of well-being, the non-dual, the bliss of action, undiminishing bliss and devoid of the joy of thoughts.

Verse 27.9

सर्वानन्दोऽक्षयानन्दश्चिदानन्दोऽहमव्ययः ।
सत्यानन्दः परानन्दः सद्योनन्दः परात्परः ॥27.9 ॥
sarvānando'kṣayānandaścidānando'hamavyayaḥ
satyānandaḥ parānandaḥ sadyonandaḥ parātparaḥ ***॥27.9॥***

27.9. I am the bliss of being the all, undeteriorating bliss, the bliss of consciousness, undiminishing, the bliss of Being, the bliss of Beyond, the instantaneous bliss, highest than the highest.

Verse 27.10

वाक्यानन्दमहानन्दः शिवानन्दोऽहमद्वयः ।
शिवानन्दोत्तरानन्द आद्यानन्दविवर्जितः ॥27.10 ॥
vākyānandamahānandaḥ śivānando'hamadvayaḥ
śivānandottarānanda ādyānandavivarjitaḥ ***॥27.10॥***

27.10. I am the bliss of speech, the great bliss, the bliss of Siva, the nondual, the bliss of blessedness, devoid of the bliss of the beginning and the later.

Verse 27.11

अमलात्मा परानन्दश्चिदानन्दोऽहमद्वयः ।
वृत्त्यानन्दपरानन्दो विद्यातीतो हि निर्मलः ॥27.11 ॥
amalātmā parānandaścidānando'hamadvayaḥ
vṛttyānandaparānando vidyātīto hi nirmalaḥ ***॥27.11॥***

27.11. I am the blemishless Self, the supreme bliss, the bliss of consciousness, the nondual, the bliss of thought, the

bliss of the beyond, transcending knowledge and verily blemishless.

Verse 27.12

कारणातीत आनन्दश्चिदानन्दोऽहमद्वयः ।
सर्वानन्दः परानन्दो ब्रह्मानन्दात्मभावनः ॥27.12 ॥

kāraṇātīta ānandaścidānando'hamadvayaḥ
sarvānandaḥ parānando brahmānandātmabhāvanaḥ ***॥27.12॥***

27.12. I am the bliss transcending cause, the bliss of consciousness, the nondual, the bliss of all, the bliss of the beyond, the disposition that I am the bliss of Brahman.

Verse 27.13

जीवानन्दो लयानन्दश्चिदानन्दस्वरूपवान् ।
शुद्धानन्दस्वरूपात्मा बुद्ध्यानन्दो मनोमयः ॥27.13 ॥

jīvānando layānandaścidānandasvarūpavān
śuddhānandasvarūpātmā buddhyānando manomayaḥ ***॥27.13॥***

27.13. I am the bliss of life, bliss of subsidence, of the form of the bliss of consciousness, of the form of pure bliss, bliss of the intellect, saturating the mind.

Verse 27.14

शब्दानन्दो महानन्दश्चिदानन्दोऽहमद्वयः ।
आनन्दानन्दशून्यात्मा भेदानन्दविशून्यकः ॥27.14 ॥
śabdānando mahānandaścidānando'hamadvayaḥ
ānandānandaśūnyātmā bhedānandaviśūnyakaḥ **॥27.14॥**

27.14. I am the bliss of sound, the great bliss, the bliss of consciousness, the nondual, the Self void of bliss and nonbliss, completely devoid of the bliss of differences.

Verse 27.15

द्वैतानन्दप्रभावात्मा चिदानन्दोऽहमद्वयः ।
एवमादिमहानन्द अहमेवेति भावय ॥27.15 ॥
dvaitānandaprabhāvātmā cidānando'hamadvayaḥ
evamādimahānanda ahameveti bhāvaya **॥27.15॥**

27.15. I am the Self inspiring the bliss of duality, the bliss of consciousness, the non-dual. Be of the conviction that all the aforesaid forms of bliss verily am I.

Verse 27.16

शान्तानन्दोऽहमेवेति चिदानन्दप्रभास्वरः ।
एकानन्दपरानन्द एक एव चिदव्ययः ॥27.16 ॥
śāntānando'hameveti cidānandaprabhāsvaraḥ
ekānandaparānanda eka eva cidavyayaḥ **॥27.16॥**

27.16. I am verily the bliss of peace, the illuminator of the bliss of awareness, the unitary bliss, the supreme bliss, the one and the only undiminishing consciousness,

Verse 27.17

एक एव महानात्मा एकसङ्ख्याविवर्जितः ।
एकतत्त्वमहानन्दस्तत्त्वभेदविवर्जितः ॥27.17 ॥
eka eva mahānātmā ekasaṅkhyāvivarjitaḥ
ekatattvamahānandastattvabhedavivarjitaḥ **॥27.17॥**

27.17. the one and the only great Self, devoid of the numeration one, the great bliss of the one reality, devoid of philosophical variance.

Verse 27.18

विजितानन्दहीनोऽहं निर्जितानन्दहीनकः ।
हीनानन्दप्रशान्तोऽहं शान्तोऽहमिति शान्तकः ॥27.18 ॥
vijitānandahīno'haṃ nirjitānandahīnakaḥ
hīnānandapraśānto'haṃ śānto'hamiti śāntakaḥ **॥27.18॥**

27.18. I am devoid of any conquest of bliss, devoid of subjugation of bliss. I am the great peace of joylessness. I am rendered peaceful by the conviction that I am peaceful.

Verse 27.19

ममतानन्दशान्तोऽहमहमादिप्रकाशकम् ।
सर्वदा देहशान्तोऽहं शान्तोऽहमिति वर्जितः ॥27.19 ॥
mamatānandaśānto'hamahamādiprakāśakam
sarvadā dehaśānto'haṃ śānto'hamiti varjitaḥ **॥27.19॥**

27.19. I am the peace of the bliss of 'mine'. I am the primal illuminator. I am ever at peace with the body, devoid of the attitude 'I am peaceful'.

Verse 27.20

ब्रह्मैवाहं न संसारी इत्येवमिति शान्तकः ।
अन्तरादन्तरोऽहं वै अन्तरादन्तरान्तरः ॥27.20॥
brahmaivāhaṃ na saṃsārī ityevamiti śāntakaḥ
antarādantaro'haṃ vai antarādantarāntaraḥ ***॥27.20॥***

27.20. Brahman alone am I, not the worldly - I am peaceful in this way. I am the innermost of the inmost. I am the innermost of the inmost interior.

Verse 27.21

एक एव महानन्द एक एवाहमक्षरः ।
एक एवाक्षरं ब्रह्म एक एवाक्षरोऽक्षरः ॥27.21॥
eka eva mahānanda eka evāhamakṣaraḥ
eka evākṣaraṃ brahma eka evākṣaro'kṣaraḥ ***॥27.21॥***

27.21. I am the one and the only great bliss, the one and the sole imperishable, the one and the only imperishable Brahman, the one and the only imperishable syllable.

Verse 27.22

एक एव महानात्मा एक एव मनोहरः ।
एक एवाद्वयोऽहं वै एक एव न चापरः ॥27.22॥
eka eva mahānātmā eka eva manoharaḥ
eka evādvayo'haṃ vai eka eva na cāparaḥ ***॥27.22॥***

27.22. I am the one and the only great Self, the one and the only plunderer of the mind, the one and the only nondual, the one and the only and not another.

Verse 27.23

एक एव न भूरादि एक एव न बुद्धयः ।
एक एव प्रशान्तोऽहं एक एव सुखात्मकः ॥27.23॥
eka eva na bhūrādi eka eva na buddhayaḥ
eka eva praśānto'haṃ eka eva sukhātmakaḥ ***॥27.23॥***

27.23. I am the one and the only, not the world etc. I am the one and the only, not the intellect, the one and the only exceedingly peaceful, the one and the only blissful Self.

Verse 27.24

एक एव न कामात्मा एक एव न कोपकम् ।
एक एव न लोभात्मा एक एव न मोहकः ॥27.24॥
eka eva na kāmātmā eka eva na kopakam
eka eva na lobhātmā eka eva na mohakaḥ ***॥27.24॥***

27.24. I am the one and only, not the self full of desire. I am the one and only, not the angry. I am the one and only, not the greedy self I am the one and only, not the deluded.

Verse 27.25

एक एव मदो नाहं एक एव न मे रसः ।
एक एव न चित्तात्मा एक एव न चान्यकः ॥27.25॥
eka eva mado nāhaṃ eka eva na me rasaḥ
eka eva na cittātmā eka eva na cānyakaḥ ***॥27.25॥***

27.25. I am the one and only, not the arrogant. I am the one and the only, not the essence. I am the one and only, not the mind-stuff I am the one and only, not another.

Verse 27.26

एक एव न सत्तात्मा एक एव जरामरः ।
एक एव हि पूर्णात्मा एक एव हि निश्चलः ॥27.26॥
eka eva na sattātmā eka eva jarāmaraḥ
eka eva hi pūrṇātmā eka eva hi niścalaḥ ***॥27.26॥***

27.26. I am the one and the only, not the existing Self I am the one and only, without ageing and death. I am the one and only; indeed the complete Self I am the one and the only, unmoving indeed.

Verse 27.27

एक एव महानन्द एक एवाहमेकवान् ।
देहोऽहमिति हीनोऽहं शान्तोऽहमिति शाश्वतः ॥27.27॥
eka eva mahānanda eka evāhamekavān
deho'hamiti hīno'haṃ śānto'hamiti śāśvataḥ ***॥27.27॥***

27.27. I am the one and the only, great joy. I am the one and the only One. I am devoid of 'I am the body' concept. I am the eternal, as 'I am peaceful'.

Verse 27.28

शिवोऽहमिति शान्तोऽहं आत्मैवाहमिति क्रमः ।
जीवोऽहमिति शान्तोऽहं नित्यशुद्धहृदन्तरः ॥27.28॥
śivo'hamiti śānto'haṃ ātmaivāhamiti kramaḥ
jīvo'hamiti śānto'haṃ nityaśuddhahṛdantaraḥ ***॥27.28॥***

27.28. 'I am Siva' - thus I am at peace. 'The Self alone am I' - thus settled I am. 'I am the individual' - thus I am at peace. I am eternal, pure and the dweller within the heart.

Verse 27.29

एवं भावय निःशङ्कं सद्यो मुक्तस्त्वमद्वये ।
एवमादि सुशब्दं वा नित्यं पठतु निश्चलः ॥27.29 ॥

evaṃ bhāvaya niḥśaṅkaṃ sadyo muktastvamadvaye
evamādi suśabdaṃ vā nityaṃ paṭhatu niścalaḥ ***॥27.29॥***

27.29. Meditate thus. You shall be undoubtedly delivered into nonduality in a trice. Read this aloud everyday without wavering.

Verse 27.30

कालस्वभावो नियतैश्च भूतैः
जगद्विजायेत इति श्रुतीरितम् ।
तद्वै मृषा स्याज्जगतो जडत्वतः
इच्छाभवं चैतदथेश्वरस्य ॥27.30 ॥

kālasvabhāvo niyataiśca bhūtaiḥ
jagadvijāyeta iti śrutīritam
tadvai mṛṣā syājjagato jaḍatvataḥ
icchābhavaṃ caitadatheśvarasya ***॥27.30॥***

27.30. It is told by the scriptures that the manifestation of the world by the regulation of elements is a function of time. As the world is insentient this turns out to be only a notion. It comes into being only by the will of Isvara.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे आनन्दरूपत्वनिरूपणप्रकरणं नाम सप्तविंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde ānandarūpatvanirūpaṇaprakaraṇaṃ nāma saptaviṃśo'dhyāyaḥ

Thus concludes chapter twenty seven entitled "The demonstration of the nature of Bliss" in the sixth amsa called Sankara in Sri Siva Rahasyam.

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Ch.28 The Self Beyond All Distinctions

28. आत्मवैलक्षण्यप्रकरणं नाम अष्टाविंशोऽध्यायः ।

ātmavailakṣaṇyaprakaraṇaṃ nāma aṣṭāviṃśo'dhyāyaḥ

The Topic of the Unique and Distinct Nature of the Self

Verse 28.1

ऋभुः - Ribhu:-

ṛbhuḥ -

ब्रह्मैवाहं चिदेवाहं निर्मलोऽहं निरन्तरः ।
शुद्धस्वरूप एवाहं नित्यरूपः परोऽस्म्यहम् ॥28.1॥

brahmaivāhaṃ cidevāhaṃ nirmalo'haṃ nirantaraḥ
śuddhasvarūpa evāhaṃ nityarūpaḥ paro'smyaham ***॥28.1॥***

28.1. Ribhu:- Brahman alone am I. Consciousness alone am I. Blemishless am I without interstices. I am only of a pure nature. I am of the eternal form and the supreme.

Verse 28.2

नित्यनिर्मलरूपोऽहं नित्यचैतन्यविग्रहः ।
आद्यन्तरूपहीनोऽहमाद्यन्तद्वैतहीनकः ॥28.2॥

nityanirmalarūpo'haṃ nityacaitanyavigrahaḥ
ādyantarūpahīno'hamādyantadvaitahīnakaḥ ***॥28.2॥***

28.2. I am of the eternally blemishless form. I am the embodiment of the eternal awareness. I am of the form without beginning or end. I am bereft of the duality in the beginning or the end.

Verse 28.3

अजस्रसुखरूपोऽहं अजस्रानन्दरूपवान् ।
अहमेवादिनिर्मुक्तः अहं कारणवर्जितः ॥28.3॥
ajasrasukharūpo'haṃ ajasrānandarūpavān
ahamevādinirmuktaḥ ahaṃ kāraṇavarjitaḥ ***॥28.3॥***

28.3. I am of the ever happy nature. I am one with an ever blissful nature. I alone am the foremost liberated. I am devoid of cause.

Verse 28.4

अहमेव परं ब्रह्म अहमेवाहमेव हि ।
इत्येवं भावयन्नित्यं सुखमात्मनि निर्मलः ॥28.4॥
ahameva paraṃ brahma ahamevāhameva hi
ityevaṃ bhāvayannityaṃ sukhamātmani nirmalaḥ ***॥28.4॥***

28.4. I am indeed the supreme Brahman. I alone am, indeed, I alone am. Achieve this disposition always and be happy in the blemishless Self.

Verse 28.5

सुखं तिष्ठ सुखं तिष्ठ सुचिरं सुखमावह ।
सर्ववेदमनन्यस्त्वं सर्वदा नास्ति कल्पनम् ॥28.5॥
sukhaṃ tiṣṭha sukhaṃ tiṣṭha suciraṃ sukhamāvaha
sarvavedamananyastvaṃ sarvadā nāsti kalpanam ***॥28.5॥***

28.5. Abide in joy. Abide in happiness. Be happy continually. All the Vedas are nondifferent from you. Imagination is ever naught.

Verse 28.6

सर्वदा नास्ति चित्ताख्यं सर्वदा नास्ति संसृतिः ।
सर्वदा नास्ति नास्त्येव सर्वदा जगदेव न ॥28.6 ॥
sarvadā nāsti cittākhyaṃ sarvadā nāsti saṃsṛtiḥ
sarvadā nāsti nāstyeva sarvadā jagadeva na ***॥28.6॥***

28.6. There is never anything called thought force. There is never any wheel of transmigration. There is nothing ever, never. The world never is.

Verse 28.7

जगत्प्रसङ्गो नास्त्येव देहवार्ता कुतस्ततः ।
ब्रह्मैव सर्वचिन्मात्रमहमेव हि केवलम् ॥28.7 ॥
jagatprasaṅgo nāstyeva dehavārtā kutastataḥ
brahmaiva sarvacinmātramahameva hi kevalam ***॥28.7॥***

28.7. There never is the talk of the world Then where is the talk about the body? All is Brahman, just consciousness. Indeed, I alone am.

Verse 28.8

चित्तमित्यपि नास्त्येव चित्तमस्ति हि नास्ति हि ।
अस्तित्वभावना निष्ठा जगदस्तित्ववाङ्मृषा ॥28.8 ॥
cittamityapi nāstyeva cittamasti hi nāsti hi
astitvabhāvanā niṣṭhā jagadastitvavāṅmṛṣā ***॥28.8॥***

28.8. There is nothing such as 'this is the mind'. Nor is there anything as 'there is mind'. The certitude about the existence of something, the talk of the world being real - are false.

Verse 28.9

अस्तित्ववक्ता वार्ता हि जगदस्तीति भावना ।
स्वात्मनोऽन्यज्जगद्रक्षा देहोऽहमिति निश्चितः ॥28.9 ॥
astitvavaktā vārtā hi jagadastīti bhāvanā
svātmano'nyajjagadrakṣā deho'hamiti niścitaḥ ***॥28.9॥***

28.9. The one who posits the existence of something and such statements, the notion that the world has existence, the protector of the world apart from one's Self, the conviction that I am the body,

Verse 28.10

महाचण्डाल एवासौ महाविप्रोऽपि निश्चयः ।
तस्मादिति जगन्नेति चित्तं वा बुद्धिरेव च ॥28.10 ॥
mahācaṇḍāla evāsau mahāvipro'pi niścayaḥ
tasmāditi jaganneti cittaṃ vā buddhireva ca ***॥28.10॥***

28.10. the notion that this one is a candala (outcaste), the certainty that someone is a great brahmin - all are nonexistent. Hence, there is neither the phenomenal world nor the mind-stuff, nor the intellect.

Verse 28.11

नास्ति नास्तीति सहसा निश्चयं कुरु निर्मलः ।
दृश्यं नास्त्येव नास्त्येव नास्ति नास्तीति भावय ॥28.11 ॥
nāsti nāstīti sahasā niścayaṃ kuru nirmalaḥ
dṛśyaṃ nāstyeva nāstyeva nāsti nāstīti bhāvaya ***॥28.11॥***

28.11. "There is nothing, there is nothing" - achieve this flawless certitude at once. That which is seen is verily naught,

indeed nonexistent. It is naught, verily naught - meditate thus.

Verse 28.12

अहमेव परं ब्रह्म अहमेव हि निष्कलः ।
अहमेव न सन्देहः अहमेव सुखात्सुखम् ॥28.12 ॥

ahameva paraṃ brahma ahameva hi niṣkalaḥ
ahameva na sandehaḥ ahameva sukhātsukham ***॥28.12॥***

28.12. I am indeed the supreme Brahman. I am indeed partless. I alone am. Of this there can be no doubt. I am indeed happier than the happiest.

Verse 28.13

अहमेव हि दिव्यात्मा अहमेव हि केवलः ।
वाचामगोचरोऽहं वै अहमेव न चापरः ॥28.13 ॥

ahameva hi divyātmā ahameva hi kevalaḥ
vācāmagocaro'haṃ vai ahameva na cāparaḥ ***॥28.13॥***

28.13. I am indeed the divine Self. I am indeed the unitary One. I am simply imperceptible to speech. I alone am, not another.

Verse 28.14

अहमेव हि सर्वात्मा अहमेव सदा प्रियः ।
अहमेव हि भावात्मा अहं वृत्तिविवर्जितः ॥28.14 ॥
ahameva hi sarvātmā ahameva sadā priyaḥ
ahameva hi bhāvātmā ahaṃ vṛttivivarjitaḥ ***॥28.14॥***

28.14. I am indeed the Self of all. I am indeed ever adorable. I am indeed the Self of imagination. I am devoid of thought.

Verse 28.15

अहमेवापरिच्छिन्न अहमेव निरन्तरः ।
अहमेव हि निश्चिन्त अहमेव हि सद्गुरुः ॥28.15 ॥
ahamevāparicchinna ahameva nirantaraḥ
ahameva hi niścinta ahameva hi sadguruḥ ***॥28.15॥***

28.15. I am unlimited. I am without discontinuity. I am indeed purged of brooding. I am indeed the Sadguru.

Verse 28.16

अहमेव सदा साक्षी अहमेवाहमेव हि ।
नाहं गुप्तो न वाऽगुप्तो न प्रकाशात्मकः सदा ॥28.16 ॥
ahameva sadā sākṣī ahamevāhameva hi
nāhaṃ gupto na vā'gupto na prakāśātmakaḥ sadā ***॥28.16॥***

28.16. I am indeed the witness ever. I alone am, indeed I alone am. I am neither hidden nor unhidden. Neither am I the Self that shines ever.

Verse 28.17

नाहं जडो न चिन्मात्रः क्वचित्किञ्चित्तदस्ति हि ।
नाहं प्राणो जडत्वं तदत्यन्तं सर्वदा भ्रमः ॥28.17॥
nāhaṃ jaḍo na cinmātraḥ kvacitkiñcittadasti hi
nāhaṃ prāṇo jaḍatvaṃ tadatyantaṃ sarvadā bhramaḥ ***॥28.17॥***

28.17. I am neither insentient nor am I just consciousness. "That" is, wherever and whenever. I am not the vital air, nor the insentience. That is altogether misapprehension always.

Verse 28.18

अहमत्यन्तमानन्द अहमत्यन्तनिर्मलः ।
अहमत्यन्तवेदात्मा अहमत्यन्तशाङ्करः ॥28.18॥
ahamatyantamānanda ahamatyantanirmalaḥ
ahamatyantavedātmā ahamatyantaśāṅkaraḥ ***॥28.18॥***

28.18. I am endless bliss. I am extremely blemishless. I am the omniscient Self I am the complete bestower of auspiciousness.

Verse 28.19

अहमित्यपि मे किञ्चिदहमित्यपि न स्मृतिः ।
सर्वहीनोऽहमेवाग्रे सर्वहीनः सुखाच्छुभात् ॥28.19॥
ahamityapi me kiñcidahamityapi na smṛtiḥ
sarvahīno'hamevāgre sarvahīnaḥ sukhācchubhāt ***॥28.19॥***

28.19. I have none in the least of 'I am such'. I have no recollection of 'I am such'. I am devoid of all that is before me; devoid of every joy and good.

Verse 28.20

परात्परतरं ब्रह्म परात्परतरः पुमान् ।
परात्परतरोऽहं वै सर्वस्यात्परतः परः ॥28.20॥

parātparataraṃ brahma parātparataraḥ pumān
parātparataro'haṃ vai sarvasyātparataḥ paraḥ **॥28.20॥**

28.20. Brahman is beyond the beyond. The person is beyond the beyond. I am verily beyond the beyond, beyond everything and beyond further.

Verse 28.21

सर्वदेहविहीनोऽहं सर्वकर्मविवर्जितः ।
सर्वमन्त्रः प्रशान्तात्मा सर्वान्तःकरणात् परः ॥28.21॥

sarvadehavihīno'haṃ sarvakarmavivarjitaḥ
sarvamantraḥ praśāntātmā sarvāntaḥkaraṇāt paraḥ **॥28.21॥**

28.21. Devoid of all bodies am I. Bereft of all actions am I. I am the peaceful Self of all mantras, beyond all the inner faculties.

Verse 28.22

सर्वस्तोत्रविहीनोऽहं सर्वदेवप्रकाशकः ।
सर्वस्नानविहीनात्मा एकमग्नोऽहमद्वयः ॥28.22॥

sarvastotravihīno'haṃ sarvadevaprakāśakaḥ
sarvasnānavihīnātmā ekamagno'hamadvayaḥ **॥28.22॥**

28.22. I am devoid of all invocations. I am the illuminator of all gods, I am the Self devoid of all ablutions. I am the one, the foremost and without a second.

Verse 28.23

आत्मतीर्थे ह्यात्मजले आत्मानन्दमनोहरे ।
आत्मैवाहमिति ज्ञात्वा आत्मारामोवसाम्यहम् ॥28.23 ॥
ātmatīrthe hyātmajale ātmānandamanohare
ātmaivāhamiti jñātvā ātmārāmovasāmyaham **॥28.23॥**

28.23. In the sacred center of the Self, in the sacred waters of the Self, in the mind overcome by the bliss of the Self, realizing that I am the Self alone, I repose and revel in my Self.

Verse 28.24

आत्मैव भोजनं ह्यात्मा तृप्तिरात्मसुखात्मकः ।
आत्मैव ह्यात्मनो ह्यात्मा आत्मैव परमो ह्यहम् ॥28.24 ॥
ātmaiva bhojanaṃ hyātmā tṛptirātmasukhātmakaḥ
ātmaiva hyātmano hyātmā ātmaiva paramo hyaham **॥28.24॥**

28.24. The Self alone is the enjoyment for the Self, the contented Self, the happy Self The Self alone is the Self of the Self The Self alone am I, the supreme.

Verse 28.25

अहमात्माऽहमात्माहमहमात्मा न लौकिकः ।
सर्वात्माहं सदात्माहं नित्यात्माहं गुणान्तरः ॥28.25 ॥
ahamātmā'hamātmāhamahamātmā na laukikaḥ
sarvātmāhaṃ sadātmāhaṃ nityātmāhaṃ guṇāntaraḥ **॥28.25॥**

28.25. I am the Self, I am the Self that I am. I am the Self not of the world. I am the Self of all. I am the perpetual Self I am the eternal Self different from qualities.

Verse 28.26

एवं नित्यं भावयित्वा सदा भावय सिद्धये ।
सिद्धं तिष्ठति चिन्मात्रो निश्चयं मात्रमेव सा ।
निश्चयं च लयं याति स्वयमेव सुखी भव ॥28.26॥

evaṃ nityaṃ bhāvayitvā sadā bhāvaya siddhaye
siddhaṃ tiṣṭhati cinmātro niścayaṃ mātrameva sā
niścayaṃ ca layaṃ yāti svayameva sukhī bhava ***॥28.26॥***

28.26. Meditate thus regularly. Meditate always thus for accomplishment. The goal is ever attained as simply awareness. That is just certitude. Even that certainty shall subside. Be happy by yourself.

Verse 28.27

शाखादिभिश्च श्रुतयो ह्यनन्ता -
स्त्वामेकमेव भगवन्बहुधा वदन्ति ।
विष्णिवन्द्रधातृरविसून्वनलानिलादि
भूतात्मनाथ गणनाथललाम शम्भो ॥28.27॥

śākhādibhiśca śrutayo hyanantā -
stvāmekameva bhagavanbahudhā vadanti
viṣṇvindradhātṛravisūnvanalānilādi
bhūtātmanātha gaṇanāthalalāma śambho ***॥28.27॥***

28.27. O Lord! The innumerable Vedas with their diverse branches proclaim you alone, the only one, variously as Vishnu, Indra, Brahma, Yama the god of Death, Agni the fire-god, Vayu the god of air, the Lord of beings and the Lord of the hosts.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे आत्मवैलक्षण्यप्रकरणं नाम अष्टाविंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde ātmavailakṣaṇyaprakaraṇaṃ nāma aṣṭāviṃśo'dhyāyaḥ

Thus concludes chapter twenty eight entitled "The topic of the Self being without characteristics", in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.29 Becoming One with That

29. तन्मयभावोपदेशप्रकरणं नाम एकोनत्रिंशोऽध्यायः ।

tanmayabhāvopadeśaprakaraṇaṃ nāma ekonatriṃśo'dhyāyaḥ

Topic of the Teaching of Being Full of That

Verse 29.1

ऋभुः - Ribhu

अत्यन्तं तन्मयं वक्ष्ये दुर्लभं योगिनामपि ।
वेदशास्त्रेषु देवेषु रहस्यमतिदुर्लभम् ॥29.1॥

atyantaṃ tanmayaṃ vakṣye durlabhaṃ yogināmapi ।
vedaśāstreṣu deveṣu rahasyamatidurlabham ॥29.1॥

29.1 Ribhu:- That which is exceedingly full of 'That' I shall tell you. Even for yogis it is hard to attain. It is a secret hard to find in the Vedas and the Sastras and among the gods.

Verse 29.2

यः परं ब्रह्म सर्वात्मा सच्चिदानन्दविग्रहः ।
सर्वात्मा परमात्मा हि तन्मयो भव सर्वदा ॥29.2॥

yaḥ paraṃ brahma sarvātmā saccidānandavigrahaḥ ।
sarvātmā paramātmā hi tanmayo bhava sarvadā ॥29.2॥

29.2 That which is the supreme Brahman, the Self of everything, the embodiment of Being-Consciousness-Bliss, the Self of all, verily the supreme - be ever full of That.

Verse 29.3

आत्मरूपमिदं सर्वमाद्यन्तरहितोऽजयः ।
कार्याकार्यमिदं नास्ति तन्मयो भव सर्वदा ॥29.3॥

ātmarūpamidaṃ sarvamādyantarahito'jayaḥ ।
kāryākāryamidaṃ nāsti tanmayo bhava sarvadā ***॥29.3॥***

29.3 Of the form of the Self is all this, without beginning or end, the invincible, which is neither action nor inaction - be ever full of That.

Verse 29.4

यत्र द्वैतभयं नास्ति यत्राद्वैतप्रबोधनम् ।
शान्ताशान्तद्वयं नास्ति तन्मयो भव सर्वदा ॥29.4॥

yatra dvaitabhayaṃ nāsti yatrādvaitaprabodhanam ।
śāntāśāntadvayaṃ nāsti tanmayo bhava sarvadā ***॥29.4॥***

29.4 That in which there is no fear of the second, wherein awakens non-duality, wherein the pair of peace and peacelessness are absent - be ever full of That.

Verse 29.5

यत्र सङ्कल्पकं नास्ति यत्र भ्रान्तिर्न विद्यते ।
तदेव हि मतिर्नास्ति तन्मयो भव सर्वदा ॥29.5॥

yatra saṅkalpakaṃ nāsti yatra bhrāntirna vidyate ।
tadeva hi matirnāsti tanmayo bhava sarvadā ***॥29.5॥***

29.5 That in which there is nothing that ills, wherein delusion is unknown, wherein again the mind is naught - be ever full of That.

Verse 29.6

यत्र ब्रह्मणि नास्त्येव यत्र भावि विकल्पनम् ।
यत्र सर्वं जगन्नास्ति तन्मयो भव सर्वदा ॥29.6॥

yatra brahmaṇi nāstyeva yatra bhāvi vikalpanam ।

yatra sarvaṃ jagannāsti tanmayo bhava sarvadā ***॥29.6॥***

29.6 That in which there is nothing as 'in Brahman', wherein there is neither the false notion of 'in becoming', wherein the entire world is naught - be ever full of That.

Verse 29.7

यत्र भावमभावं वा मनोभ्रान्ति विकल्पनम् ।
यत्र भ्रान्तेर्न वार्ता वा तन्मयो भव सर्वदा ॥29.7॥

yatra bhāvamabhāvaṃ vā manobhrānti vikalpanam ।

yatra bhrānterna vārtā vā tanmayo bhava sarvadā ***॥29.7॥***

29.7 That in which thought and thoughtlessness or the wavering due to mental delusion, wherein the talk of delusion are naught - be ever full of That.

Verse 29.8

यत्र नास्ति सुखं नास्ति देहोऽहमिति रूपकम् ।
सर्वसङ्कल्पनिर्मुक्तं तन्मयो भव सर्वदा ॥29.8॥

yatra nāsti sukhaṃ nāsti deho'hamiti rūpakam ।

sarvasaṅkalpanirmuktaṃ tanmayo bhava sarvadā ***॥29.8॥***

29.8 That in which there is no pleasure, nothing to formulate the 'I am the body' idea, which is absolutely divested of all will - be ever full of That.

Verse 29.9

यत्र ब्रह्म विना भावो यत्र दोषो न विद्यते ।
यत्र द्वन्द्वभयं नास्ति तन्मयो भव सर्वदा ॥29.9॥

yatra brahma vinā bhāvo yatra doṣo na vidyate ।

yatra dvandvabhayaṃ nāsti tanmayo bhava sarvadā ***॥29.9॥***

29.9 That in which any thought devoid of Brahman and defects are unknown, wherein the apprehension of pairs of opposites are nonexistent - be ever full of That.

Verse 29.10

यत्र वाक्कायकार्यं वा यत्र कल्पो लयं गतः ।
यत्र प्रपञ्चं नोत्पन्नं तन्मयो भव सर्वदा ॥29.10॥

yatra vākkāyakāryaṃ vā yatra kalpo layaṃ gataḥ ।

yatra prapañcaṃ notpannaṃ tanmayo bhava sarvadā ***॥29.10॥***

29.10 That in which actions of speech and body and great periods of time have undergone dissolution, wherein the world does not manifest - be ever full of That.

Verse 29.11

यत्र माया प्रकाशो न माया कार्यं न किञ्चन ।
यत्र दृश्यमदृश्यं वा तन्मयो भव सर्वदा ॥29.11॥

yatra māyā prakāśo na māyā kāryaṃ na kiñcana ।

yatra dṛśyamadṛśyaṃ vā tanmayo bhava sarvadā ***॥29.11॥***

29.11 That in which there is no expression of delusion, nor the activity of illusion, where the seen has disappeared - be ever full of That.

Verse 29.12

विद्वान्विद्यापि नास्त्येव यत्र पक्षविपक्षकौ ।
न यत्र दोषादोषौ वा तन्मयो भव सर्वदा ॥29.12॥

vidvānvidyāpi nāstyeva yatra pakṣavipakṣakau ।
na yatra doṣādoṣau vā tanmayo bhava sarvadā ***॥29.12॥***

29.12 That in which there is no scholar or scholarship, where there is no one's own side or opposite side, where there is no defect or nondefect - be ever full of That.

Verse 29.13

यत्र विष्णुत्वभेदो न यत्र ब्रह्मा न विद्यते ।
यत्र शङ्करभेदो न तन्मयो भव सर्वदा ॥29.13॥

yatra viṣṇutvabhedo na yatra brahmā na vidyate ।
yatra śaṅkarabhedo na tanmayo bhava sarvadā ***॥29.13॥***

29.13 That in which there is no distinctions such as Vishnu, in which Brahman does not exist, where there is no distinction such as Siva - be ever full of That.

Verse 29.14

न यत्र सदसद्भेदो न यत्र कलनापदम् ।
न यत्र जीवकलना तन्मयो भव सर्वदा ॥29.14॥

na yatra sadasadbhedo na yatra kalanāpadam ।
na yatra jīvakalanā tanmayo bhava sarvadā ***॥29.14॥***

29.14 That in which there is no distinctions as real and unreal, where there is no state of cognition, where there is no cognition of the individual - be ever full of That.

Verse 29.15

न यत्र शङ्करध्यानं न यत्र परमं पदम् ।
न यत्र कलनाकारं तन्मयो भव सर्वदा ॥29.15॥

na yatra śaṅkaradhyānaṃ na yatra paramaṃ padam ।

na yatra kalanākāraṃ tanmayo bhava sarvadā ॥29.15॥

29.15 That in which there is no meditation on Sankara, where there is no supreme state, no form of comprehension - be ever full of That.

Verse 29.16

न यत्राणुर्महत्त्वं च यत्र सन्तोषकल्पनम् ।
यत्र प्रपञ्चमाभासं तन्मयो भव सर्वदा ॥29.16॥

na yatrāṇurmahattvaṃ ca yatra santoṣakalpanam ।

yatra prapañcamābhāsaṃ tanmayo bhava sarvadā ॥29.16॥

29.16 That in which there is nothing atomic or cosmic, no fabrication of happiness, where the world becomes naught - be ever full of That.

Verse 29.17

न यत्र देहकलनं न यत्र हि कुतूहलम् ।
न यत्र चित्तकलनं तन्मयो भव सर्वदा ॥29.17॥

na yatra dehakalanaṃ na yatra hi kutūhalam ।

na yatra cittakalanaṃ tanmayo bhava sarvadā ॥29.17॥

29.17 That in which there is no recognition of the body, in which there is no inquisitiveness, in which there is no conception of the mind - be ever full of That.

Verse 29.18

न यत्र बुद्धिविज्ञानं न यत्रात्मा मनोमयः ।
न यत्र कामकलनं तन्मयो भव सर्वदा ॥29.18॥

na yatra buddhivijñānaṃ na yatrātmā manomayaḥ ।

na yatra kāmakalanaṃ tanmayo bhava sarvadā ***॥29.18॥***

29.18 That in which there is no intellectual knowledge, where there is no Self full of mind, where there is no conception of desire - be ever full of That.

Verse 29.19

न यत्र मोक्षविश्रान्तिर्यत्र बन्धत्वविग्रहः ।
न यत्र शाश्वतं ज्ञानं तन्मयो भव सर्वदा ॥29.19॥

na yatra mokṣaviśrāntiryatra bandhatvavigrahaḥ ।

na yatra śāśvataṃ jñānaṃ tanmayo bhava sarvadā ***॥29.19॥***

29.19 That in which there is no repose of liberation, where there is no form of bondage, where there is no permanent knowledge - be ever full of That.

Verse 29.20

न यत्र कालकलनं यत्र दुःखत्वभावनम् ।
न यत्र देहकलनं तन्मयो भव सर्वदा ॥29.20॥

na yatra kālakalanaṃ yatra duḥkhatvabhāvanam ।

na yatra dehakalanaṃ tanmayo bhava sarvadā ***॥29.20॥***

29.20 That in which there is no calculation of time, where there is no feeling of sorrow, where there is no perception of body - be ever full of That.

Verse 29.21

न यत्र जीववैराग्यं यत्र शास्त्रविकल्पनम् ।
यत्राहमहमात्मत्वं तन्मयो भव सर्वदा ॥29.21॥

na yatra jīvavairāgyaṃ yatra śāstravikalpanam ।

yatrāhamahamātmatvaṃ tanmayo bhava sarvadā ***॥29.21॥***

29.21 That in which there is no dispassion of the individual soul, where there is no confusion of the scriptures, where I am of the Self, myself - be ever full of That.

Verse 29.22

न यत्र जीवन्मुक्तिर्वा यत्र देहविमोचनम् ।
यत्र सङ्कल्पितं कार्यं तन्मयो भव सर्वदा ॥29.22॥

na yatra jīvanmuktirvā yatra dehavimocanam ।

yatra saṅkalpitaṃ kāryaṃ tanmayo bhava sarvadā ***॥29.22॥***

29.22 That in which there is no liberation while alive, where there is no liberation of the body, where there is no proposed activity - be ever full of That.

Verse 29.23

न यत्र भूतकलनं यत्रान्यत्वप्रभावनम् ।
न यत्र जीवभेदो वा तन्मयो भव सर्वदा ॥29.23॥

na yatra bhūtakalanaṃ yatrānyatvaprabhāvanam ।

na yatra jīvabhedo vā tanmayo bhava sarvadā ***॥29.23॥***

29.23 That in which there is no conception of beings, wherein there is no influence of separation; wherein there is no distinction of individuals either - be ever full of That.

Verse 29.24

यत्रानन्दपदं ब्रह्म यत्रानन्दपदं सुखम् ।
यत्रानन्दगुणं नित्यं तन्मयो भव सर्वदा ॥29.24॥

yatrānandapadaṃ brahma yatrānandapadaṃ sukham ।

yatrānandaguṇaṃ nityaṃ tanmayo bhava sarvadā ***॥29.24॥***

29.24 That in which the state of bliss is Brahman; wherein the blissful state in joy, where in the quality of bliss is eternal - be ever full of That.

Verse 29.25

न यत्र वस्तुप्रभवं न यत्रापजयोजयः ।
न यत्र वाक्यकथनं तन्मयो भव सर्वदा ॥29.25॥

na yatra vastuprabhavaṃ na yatrāpajayojayaḥ ।

na yatra vākyakathanaṃ tanmayo bhava sarvadā ***॥29.25॥***

29.25 That in which there is no manifestation of things, wherein there is no defeat or victory, wherein there is no narration of sentences - be ever full of That.

Verse 29.26

न यत्रात्मविचाराङ्गं न यत्र श्रवणाकुलम् ।
न यत्र च महानन्दं तन्मयो भव सर्वदा ॥29.26॥

na yatrātmavicārāṅgaṃ na yatra śravaṇākulam ।

na yatra ca mahānandaṃ tanmayo bhava sarvadā ***॥29.26॥***

29.26 That in which there is no branch of inquiry into the Self, wherein there is no yearning to listen, wherein there is no great bliss too - be ever full of That.

Verse 29.27

न यत्र हि सजातीयं विजातीयं न यत्र हि ।
न यत्र स्वगतं भेदं तन्मयो भव सर्वदा ॥29.27॥

na yatra hi sajātīyaṃ vijātīyaṃ na yatra hi ।

na yatra svagataṃ bhedaṃ tanmayo bhava sarvadā ***॥29.27॥***

29.27 That in which there is no homogeneity, wherein there is no heterogeneity, wherein there is no difference within - be ever full of That.

Verse 29.28

न यत्र नरको घोरो न यत्र स्वर्गसम्पदः ।
न यत्र ब्रह्मलोको वा तन्मयो भव सर्वदा ॥29.28॥

na yatra narako ghoro na yatra svargasampadaḥ ।

na yatra brahmaloko vā tanmayo bhava sarvadā ***॥29.28॥***

29.28 That in which there is no terrifying hell, wherein there is no wealth of heaven, wherein there is no realm of Brahman - be ever full of That.

Verse 29.29

न यत्र विष्णुसायुज्यं यत्र कैलासपर्वतः ।
ब्रह्माण्डमण्डलं यत्र तन्मयो भव सर्वदा ॥29.29॥

na yatra viṣṇusāyujyaṃ yatra kailāsaparvataḥ ।

brahmāṇḍamaṇḍalaṃ yatra tanmayo bhava sarvadā ***॥29.29॥***

29.29 That in which there is no union with Vishnu, wherein there is no Mount of Kailasa, wherein there is no sphere of the cosmic egg - be ever full of That.

Verse 29.30

न यत्र भूषणं यत्र दूषणं वा न विद्यते ।
न यत्र समता दोषं तन्मयो भव सर्वदा ॥29.30॥

na yatra bhūṣaṇaṃ yatra dūṣaṇaṃ vā na vidyate ।

na yatra samatā doṣaṃ tanmayo bhava sarvadā ***॥29.30॥***

29.30 That in which there is no praise, wherein there is no slander, wherein there is no defect of equanimity - be ever full of That.

Verse 29.31

न यत्र मनसा भावो न यत्र सविकल्पनम् ।
न यत्रानुभवं दुःखं तन्मयो भव सर्वदा ॥29.31॥

na yatra manasā bhāvo na yatra savikalpanam ।

na yatrānubhavaṃ duḥkhaṃ tanmayo bhava sarvadā ***॥29.31॥***

29.31 That in which there is no expression through the mind, wherein there is no contradiction, wherein there is no experience of sorrow - be ever full of That.

Verse 29.32

यत्र पापभयं नास्ति पञ्चपापादपि क्वचित् ।
न यत्र सङ्गदोषं वा तन्मयो भव सर्वदा ॥29.32॥

yatra pāpabhayaṃ nāsti pañcapāpādapi kvacit ।

na yatra saṅgadoṣaṃ vā tanmayo bhava sarvadā ***॥29.32॥***

29.32 That in which fear of sin, or pentad of sins not in the least existent, wherein there is no defect of attachment - be ever full of That.

Verse 29.33

यत्र तापत्रयं नास्ति यत्र जीवत्रयं क्वचित् ।
यत्र विश्वविकल्पाख्यं तन्मयो भव सर्वदा ॥29.33॥

yatra tāpatrayaṃ nāsti yatra jīvatrayaṃ kvacit ।

yatra viśvavikalpākhyaṃ tanmayo bhava sarvadā ***॥29.33॥***

29.33 That in which the triad of afflictions is naught, wherein the triad of individual consciousness is naught, wherein the universe is said to be unreal - be ever full of That.

Verse 29.34

न यत्र बोधमुत्पन्नं न यत्र जगतां भ्रमः ।
न यत्र करणाकारं तन्मयो भव सर्वदा ॥29.34॥

na yatra bodhamutpannaṃ na yatra jagatāṃ bhramaḥ ।

na yatra karaṇākāraṃ tanmayo bhava sarvadā ***॥29.34॥***

29.34 That in which there is no generation of knowledge, wherein there is no delusion of the world, wherein there is no form of the instruments of activity - be ever full of That.

Verse 29.35

न यत्र हि मनो राज्यं यत्रैव परमं सुखम् ।
यत्र वै शाश्वतं स्थानं तन्मयो भव सर्वदा ॥29.35॥

na yatra hi mano rājyaṃ yatraiva paramaṃ sukham ।

yatra vai śāśvataṃ sthānaṃ tanmayo bhava sarvadā ***॥29.35॥***

29.35 That in which there is no dominion of the mind, wherein lies supreme happiness, verily wherein is the state of permanence - be ever full of That.

Verse 29.36

यत्र वै कारणं शान्तं यत्रैव सकलं सुखम् ।
यद्गत्वा न निवर्तन्ते तन्मयो भव सर्वदा ॥29.36॥

yatra vai kāraṇaṃ śāntaṃ yatraiva sakalaṃ sukham ।

yadgatvā na nivartante tanmayo bhava sarvadā ***॥29.36॥***

29.36 That in which is the cause of peace, verily wherein is all-round happiness, attaining which there is no return - be ever full of That.

Verse 29.37

यज्ज्ञात्वा मुच्यते सर्वं यज्ज्ञात्वाऽन्यन्न विद्यते ।
यज्ज्ञात्वा नान्यविज्ञानं तन्मयो भव सर्वदा ॥29.37॥

yajjñātvā mucyate sarvaṃ yajjñātvā'nyanna vidyate ।

yajjñātvā nānyavijñānaṃ tanmayo bhava sarvadā ***॥29.37॥***

29.37 By realizing which everything is released, by realizing which nothing is left to be known, realizing which there is no other knowledge - be ever full of That.

Verse 29.38

यत्रैव दोषं नोत्पन्नं यत्रैव स्थाननिश्चलः ।
यत्रैव जीवसङ्घातः तन्मयो भव सर्वदा ॥29.38॥

yatraiva doṣaṃ notpannaṃ yatraiva sthānaniścalaḥ ।

yatraiva jīvasaṅghātaḥ tanmayo bhava sarvadā ***॥29.38॥***

29.38 That in which defect does not arise, wherein is the motionless state, wherein alone the individual is indeed destroyed - be ever full of That.

Verse 29.39

यत्रैव नित्यतृप्तात्मा यत्रैवानन्दनिश्चलम् ।
यत्रैव निश्चलं शान्तं तन्मयो भव सर्वदा ॥29.39॥

yatraiva nityatṛptātmā yatraivānandaniścalam ।

yatraiva niścalaṃ śāntaṃ tanmayo bhava sarvadā ***॥29.39॥***

29.39 That in which is the Self eternally satisfied, wherein is unruffled bliss, wherein is unruffled peace - be ever full of That.

Verse 29.40

यत्रैव सर्वसौख्यं वा यत्रैव सन्निरूपणम् ।
यत्रैव निश्चयाकारं तन्मयो भव सर्वदा ॥29.40॥

yatraiva sarvasaukhyaṃ vā yatraiva sannirūpaṇam ।

yatraiva niścayākāraṃ tanmayo bhava sarvadā ***॥29.40॥***

29.40 That in which is the all-round bliss, wherein indeed is the Being realized, wherein indeed is the embodiment of certitude - be ever full of That.

Verse 29.41

न यत्राहं न यत्र त्वं न यत्र त्वं स्वयं स्वयम् ।
यत्रैव निश्चयं शान्तं तन्मयो भव सर्वदा ॥29.41॥

na yatrāhaṃ na yatra tvaṃ na yatra tvaṃ svayaṃ svayam ।

yatraiva niścayaṃ śāntaṃ tanmayo bhava sarvadā ***॥29.41॥***

29.41 That in which I am not, wherein you are not, wherein you yourself are not yourself, wherein is the peace of certitude - be ever full of That.

Verse 29.42

यत्रैव मोदते नित्यं यत्रैव सुखमेधते ।
यत्र दुःखभयन्नास्ति तन्मयो भव सर्वदा ॥29.42॥

yatraiva modate nityaṃ yatraiva sukhamedhate ।

yatra duḥkhabhayannāsti tanmayo bhava sarvadā ***॥29.42॥***

29.42 That in which one rejoices eternally, wherein joy flourishes, wherein there is no fear of sorrow - be ever full of That.

Verse 29.43

यत्रैव चिन्मयाकारं यत्रैवानन्दसागरः ।
यत्रैव परमं साक्षात्तन्मयो भव सर्वदा ॥29.43॥

yatraiva cinmayākāraṃ yatraivānandasāgaraḥ ।

yatraiva paramaṃ sākṣāttanmayo bhava sarvadā ***॥29.43॥***

29.43 That in which is the embodiment of consciousness, wherein indeed is the ocean of bliss, wherein the supreme is directly realized - be ever full of That.

Verse 29.44

यत्रैव स्वयमेवात्र स्वयमेव तदेव हि ।
स्वस्वात्मनोक्तभेदोऽस्ति तन्मयो भव सर्वदा ॥29.44॥

yatraiva svayamevātra svayameva tadeva hi ।

svasvātmanoktabhedo'sti tanmayo bhava sarvadā ***॥29.44॥***

29.44 That in which is indeed oneself, wherein oneself is verily That, indeed, wherein that which is referred to as one's Self is naught - be ever full of That.

Verse 29.45

यत्रैव परमानन्दं स्वयमेव सुखं परम् ।
यत्रैवाभेदकलनं तन्मयो भव सर्वदा ॥29.45॥

yatraiva paramānandaṃ svayameva sukhaṃ param ।

yatraivābhedakalanaṃ tanmayo bhava sarvadā ***॥29.45॥***

29.45 That in which there is the bliss of transcendence, wherein oneself is the supreme joy; wherein indeed is the expression of non-difference - be ever full of That.

Verse 29.46

न यत्र चाणुमात्रं वा न यत्र मनसो मलम् ।
न यत्र च ददाम्येव तन्मयो भव सर्वदा ॥29.46॥

na yatra cāṇumātraṃ vā na yatra manaso malam ।

na yatra ca dadāmyeva tanmayo bhava sarvadā ***॥29.46॥***

29.46 That in which there is not even an atom, wherein there is no blemish of the mind and wherein there is no such thing as ‘I give’ - be ever full of That.

Verse 29.47

यत्र चित्तं मृतं देहं मनो मरणमात्मनः ।
यत्र स्मृतिर्लयं याति तन्मयो भव सर्वदा ॥29.47॥

yatra cittaṃ mṛtaṃ dehaṃ mano maraṇamātmanaḥ ।

yatra smṛtirlayaṃ yāti tanmayo bhava sarvadā ***॥29.47॥***

29.47 That in which the mind-stuff is dead, one’s body and mind have deceased, wherein memory has undergone dissolution - be ever full of That.

Verse 29.48

यत्रैवाहं मृतो नूनं यत्र कामो लयं गतः ।
यत्रैव परमानन्दं तन्मयो भव सर्वदा ॥29.48॥

yatraivāhaṃ mṛto nūnaṃ yatra kāmo layaṃ gataḥ ।

yatraiva paramānandaṃ tanmayo bhava sarvadā ***॥29.48॥***

29.48 That in which the mind-stuff is dead, one's body and mind have deceased, wherein memory has undergone dissolution - be ever full of That.

Verse 29.49

यत्र देवास्त्रयो लीनं यत्र देहादयो मृताः ।
न यत्र व्यवहारोऽस्ति तन्मयो भव सर्वदा ॥29.49॥

yatra devāstrayo līnaṃ yatra dehādayo mṛtāḥ ।

na yatra vyavahāro'sti tanmayo bhava sarvadā ***॥29.49॥***

29.49 That in which the trinity of Gods have merged, wherein the body etc. are dead, wherein there is no activity - be ever full of That.

Verse 29.50

यत्र मग्नो निरायासो यत्र मग्नो न पश्यति ।
यत्र मग्नो न जन्मादिस्तन्मयो भव सर्वदा ॥29.50॥

yatra magno nirāyāso yatra magno na paśyati ।

yatra magno na janmādistanmayo bhava sarvadā ***॥29.50॥***

29.50 Merging in which there is no exhaustion, merging in which one does not see, merging in which there are no birth etc. - be ever full of That.

Verse 29.51

यत्र मग्नो न चाभाति यत्र जाग्रन्न विद्यते ।
यत्रैव मोहमरणं तन्मयो भव सर्वदा ॥29.51॥

yatra magno na cābhāti yatra jāgranna vidyate ।

yatraiva mohamaraṇaṃ tanmayo bhava sarvadā ***॥29.51॥***

29.51 Merging in which reflection ceases to be, wherein waking is unknown, wherein delusion is indeed dead - be ever full of That.

Verse 29.52

यत्रैव कालमरणं यत्र योगो लयं गतः ।
यत्र सत्सङ्गतिर्नष्टा तन्मयो भव सर्वदा ॥29.52॥

yatraiva kālamaraṇaṃ yatra yogo layaṃ gataḥ ।

yatra satsaṅgatirnaṣṭā tanmayo bhava sarvadā ***॥29.52॥***

29.52 That in which, indeed, time suffers death, wherein yoga undergoes dissolution, wherein indeed the resolve of right association ceases - be ever full of That.

Verse 29.53

यत्रैव ब्रह्मणो रूपं यत्रैवानन्दमात्रकम् ।
यत्रैव परमानन्दं तन्मयो भव सर्वदा ॥29.53॥

yatraiva brahmaṇo rūpaṃ yatraivānandamātrakam ।

yatraiva paramānandaṃ tanmayo bhava sarvadā ***॥29.53॥***

29.53 That in which indeed is the form of Brahman, wherein indeed is bliss alone, wherein indeed is supreme bliss - be ever full of That.

Verse 29.54

यत्र विश्वं क्वचिन्नास्ति यत्र नास्ति ततो जगत् ।
यत्रान्तःकरणं नास्ति तन्मयो भव सर्वदा ॥29.54॥

yatra viśvaṃ kvacinnāsti yatra nāsti tato jagat ।

yatrāntaḥkaraṇaṃ nāsti tanmayo bhava sarvadā ***॥29.54॥***

29.54 That in which the universe does not exist in the least, wherein there is no world, wherein the inner faculties do not exist - be ever full of That.

Verse 29.55

यत्रैव सुखमात्रं च यत्रैवानन्दमात्रकम् ।
यत्रैव परमानन्दं तन्मयो भव सर्वदा ॥29.55॥

yatraiva sukhamātraṃ ca yatraivānandamātrakam ।

yatraiva paramānandaṃ tanmayo bhava sarvadā ***॥29.55॥***

29.55 That in which joy alone is, wherein bliss alone is, wherein indeed is supreme bliss - be ever full of That.

Verse 29.56

यत्र सन्मात्रचैतन्यं यत्र चिन्मात्रमात्रकम् ।
यत्रानन्दमयं भाति तन्मयो भव सर्वदा ॥29.56॥

yatra sanmātracaitanyaṃ yatra cinmātramātrakam ।

yatrānandamayaṃ bhāti tanmayo bhava sarvadā ***॥29.56॥***

29.56 That in which only consciousness of Being exists, wherein there is just consciousness alone, wherein shines the fullness of bliss - be ever full of That.

Verse 29.57

यत्र साक्षात्परं ब्रह्म यत्र साक्षात्स्वयं परम् ।
यत्र शान्तं परं लक्ष्यं तन्मयो भव सर्वदा ॥29.57॥

yatra sākṣātparaṃ brahma yatra sākṣātsvayaṃ param ।
yatra śāntaṃ paraṃ lakṣyaṃ tanmayo bhava sarvadā ***॥29.57॥***

29.57 That in which the supreme Brahman is directly present, wherein Oneself is the verily the supreme, wherein peace is the supreme goal - be ever full of That.

Verse 29.58

यत्र साक्षादखण्डार्थं यत्र साक्षात्परायणम् ।
यत्र नाशादिकं नास्ति तन्मयो भव सर्वदा ॥29.58॥

yatra sākṣādakhaṇḍārthaṃ yatra sākṣātparāyaṇam ।
yatra nāśādikaṃ nāsti tanmayo bhava sarvadā ***॥29.58॥***

29.58 That in which is the significance of the undivided, wherein evidently lies the support, wherein destruction etc. are nonexistent - be ever full of That.

Verse 29.59

यत्र साक्षात्स्वयं मात्रं यत्र साक्षात्स्वयं जयम् ।
यत्र साक्षान्महानात्मा तन्मयो भव सर्वदा ॥29.59॥

yatra sākṣātsvayaṃ mātraṃ yatra sākṣātsvayaṃ jayam ।
yatra sākṣānmahānātmā tanmayo bhava sarvadā ***॥29.59॥***

29.59 That in which oneself alone is, wherein oneself is verily the victory, wherein evidently is the great Self - be ever full of That.

Verse 29.60

यत्र साक्षात्परं तत्त्वं यत्र साक्षात्स्वयं महत् ।
यत्र साक्षात्तु विज्ञानं तन्मयो भव सर्वदा ॥29.60॥

yatra sākṣātparaṃ tattvaṃ yatra sākṣātsvayaṃ mahat ।

yatra sākṣāttu vijñānaṃ tanmayo bhava sarvadā ***॥29.60॥***

29.60 That in which is the supreme truth, wherein oneself is verily greatness, wherein lies direct knowledge - be ever full of That.

Verse 29.61

यत्र साक्षाद्गुणातीतं यत्र साक्षाद्धि निर्मलम् ।
यत्र साक्षात्सदाशुद्धं तन्मयो भव सर्वदा ॥29.61॥

yatra sākṣādguṇātītaṃ yatra sākṣāddhi nirmalam ।

yatra sākṣātsadāśuddhaṃ tanmayo bhava sarvadā ***॥29.61॥***

29.61 That in which the transcendence of qualities is evident; indeed, wherein evidently is blemishlessness, wherein evidently is eternal purity - be ever full of That.

Verse 29.62

यत्र साक्षान्महानात्मा यत्र साक्षात्सुखात्सुखम् ।
यत्रैव ज्ञानविज्ञानं तन्मयो भव सर्वदा ॥29.62॥

yatra sākṣānmahānātmā yatra sākṣātsukhātsukham ।

yatraiva jñānavijñānaṃ tanmayo bhava sarvadā ***॥29.62॥***

29.62 Wherein directly is the supreme Self, wherein directly is the joy of joys, wherein indeed is knowledge and wisdom - be ever full of That.

Verse 29.63

यत्रैव हि स्वयं ज्योतिर्यत्रैव स्वयमद्वयम् ।
यत्रैव परमानन्दं तन्मयो भव सर्वदा ॥29.63॥

yatraiva hi svayaṃ jyotiryatraiva svayamadvayam ।

yatraiva paramānandaṃ tanmayo bhava sarvadā ***॥29.63॥***

29.63 Wherein indeed oneself is the Light, wherein indeed oneself is without a second, wherein indeed lies the supreme bliss - be ever full of That.

Verse 29.64

एवं तन्मयभावोक्तं एवं नित्यशनित्यशः ।
ब्रह्माहं सच्चिदानन्दं अखण्डोऽहं सदा सुखम् ॥29.64॥

evaṃ tanmayabhāvoktaṃ evaṃ nityaśanityaśaḥ ।

brahmāhaṃ saccidānandaṃ akhaṇḍo'haṃ sadā sukham ***॥29.64॥***

29.64 Thus the practice of being ‘full of That’ has been enunciated. Practise this alone ever and ever - Brahman am I, Existence-Consciousness-Bliss. Undivided am I, ever joyous.

Verse 29.65

विज्ञानं ब्रह्ममात्रोऽहं स शान्तं परमोऽस्म्यहम् ।
चिदहं चित्तहीनोऽहं नाहं सोऽहं भवाम्यहम् ॥29.65॥

vijñānaṃ brahmamātro'haṃ sa śāntaṃ paramo'smyaham ।
cidahaṃ cittahīno'haṃ nāhaṃ so'haṃ bhavāmyaham ***॥29.65॥***

29.65 I am wisdom that is Brahman alone. I am He, the serene and the supreme. I am Consciousness devoid of mind-stuff. 'I' am not. I am resolved as He.

Verse 29.66

तदहं चिदहं सोऽहं निर्मलोऽहमहं परम् ।
परोऽहं परमोऽहं वै सर्वं त्यज्य सुखीभव ॥29.66॥

tadahaṃ cidahaṃ so'haṃ nirmalo'hamahaṃ param ।
paro'haṃ paramo'haṃ vai sarvaṃ tyajya sukhībhava ***॥29.66॥***

29.66 I am That. I am Consciousness. I am He. I am blemishless. I am supreme. I am the highest. I am verily the supreme. Divested thus of everything, be happy.

Verses 29.67-68

इदं सर्वं चित्तशेषं शुद्धत्वकमलीकृतम् ।
एवं सर्वं परित्यज्य विस्मृत्वा शुद्धकाष्ठवत् ॥29.67॥

idaṃ sarvaṃ cittaśeṣaṃ śuddhatvakamalīkṛtam ।
evaṃ sarvaṃ parityajya vismṛtvā śuddhakāṣṭhavat ***॥29.67॥***

प्रेतवद्देहं सन्त्यज्य काष्ठवल्लोष्ठवत्सदा ।
स्मरणं च परित्यज्य ब्रह्ममात्रपरो भव ॥29.68॥

pretavaddehaṃ santyajya kāṣṭhavalloṣṭhavatsadā ।
smaraṇaṃ ca parityajya brahmamātraparo bhava ***॥29.68॥***

29.68 All this residue of mind-stuff spoils the purity. Divested of all this, having forgotten everything as mere dead wood, renouncing the corpse-like body, remaining ever as a log or a piece of metal, casting aside remembrance too, abide in Brahman alone as the support.

Verse 29.69

एतत्प्रकरणं यस्तु शृणोति सकृदस्ति वा ।
महापातकयुक्तोऽपि सर्वं त्यक्त्वा परं गतः ॥29.69॥

etatprakaraṇaṃ yastu śṛṇoti sakṛdasti vā ।
mahāpātakayukto'pi sarvaṃ tyaktvā paraṃ gataḥ ***॥29.69॥***

29.69 One who listens to this explanation even once perhaps, even if one should be associated with great sins, is freed from all, and reaches the Most High.

Verse 29.70

अङ्गावबद्धाभिरुपासनाभिर्वदन्ति वेदाः किल त्वामसङ्गम् ।
समस्तहृत्कोशविशेषसङ्गं भूमानमात्मानमखण्डरूपम् ॥29.70॥

aṅgāvabaddhābhirupāsanābhirvadanti vedāḥ kila tvāmasaṅgam
/
samastahṛtkośaviśeṣasaṅgaṃ
bhūmānamātmānamakhaṇḍarūpam ***//29.70//***

29.70 Though shining in diverse forms you are unattached to them, so the Vedas proclaim. Though firmly associated in the heart cavern of all beings, you are the undivided Ground, the Self.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे तन्मयभावोपदेशप्रकरणं नाम एकोनत्रिंशोऽध्यायः ॥

// *iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde*
tanmayabhāvopadeśaprakaraṇaṃ nāma ekonatriṃśo'dhyāyaḥ ***//***

Thus concludes chapter twenty nine entitled ‘Topic of the teaching of being full of That’ in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.30 Brahman as the One Reality

30. ब्रह्मैकरूपत्वनिरूपणप्रकरणं नाम त्रिंशोऽध्यायः ।

brahmaikarūpatvanirūpaṇaprakaraṇaṃ nāma triṃśo'dhyāyaḥ

The Unitary Nature of Brahman

Verse 30.1

ऋभुः - Ribhu

वक्ष्ये परं ब्रह्ममात्रं जगत्सन्त्यागपूर्वकम् ।
सकृच्छ्रवणमात्रेण ब्रह्मभावं परं लभेत् ॥30.1॥

vakṣye paraṃ brahmamātraṃ jagatsantyāgapūrvakam ।
sakṛcchravaṇamātreṇa brahmabhāvaṃ paraṃ labhet ***॥30.1॥***

30.1 Ribhu:- I shall speak about the supreme that is Brahman, along with the renunciation of the world. By one who hears it even once the supreme Brahman is attained.

Verse 30.2

ब्रह्म ब्रह्मपरं मात्रं निर्गुणं नित्यनिर्मलम् ।
शाश्वतं सममत्यन्तं ब्रह्मणोऽन्यन्न विद्यते ॥30.2॥

brahma brahmaparaṃ mātraṃ nirguṇaṃ nityanirmalam ।
śāśvataṃ samamatyantaṃ brahmaṇo'nyanna vidyate ***॥30.2॥***

30.2 Brahman is supported by Brahman alone, attributeless, ever blemishless, permanent, poised and absolute. There is nothing apart from Brahman.

Verse 30.3

अहं सत्यः परानन्दः शुद्धो नित्यो निरञ्जनः ।
सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ॥30.3॥

ahaṃ satyaḥ parānandaḥ śuddho nityo nirañjanaḥ ।

sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ ***॥30.3॥***

30.3 I am truth - the joy of beyond, pure, eternal and taintless. All is, indeed, only Brahman. That Brahman am I. There is no doubt of this.

Verse 30.4

अखण्डैकरसैवास्मि परिपूर्णोऽस्मि सर्वदा ।
ब्रह्मैव सर्वं नान्योऽस्ति सर्वं ब्रह्म न संशयः ॥30.4॥

akhaṇḍaikarasaivāsmi paripūrṇo'smi sarvadā ।

brahmaiva sarvaṃ nānyo'sti sarvaṃ brahma na saṃśayaḥ ***॥30.4॥***

30.4 I am the singular undivided essence, ever perfect in every way. Brahman is everything, nothing else is. All is Brahman. There is no doubt of this.

Verse 30.5

सर्वदा केवलात्माहं सर्वं ब्रह्मेति नित्यशः ।
आनन्दरूपमेवाहं नान्यत्किञ्चिन्न शाश्वतम् ॥30.5॥

sarvadā kevalātmāhaṃ sarvaṃ brahmeti nityaśaḥ ।

ānandarūpamevāhaṃ nānyatkiñcinna śāśvatam ***॥30.5॥***

30.5 I am the unitary self always. All is eternally Brahman. I am of the form of bliss alone. Nothing else is permanent.

Verse 30.6

शुद्धानन्दस्वरूपोऽहं शुद्धविज्ञानमात्मनः ।
एकाकारस्वरूपोऽहं नैकसत्ताविवर्जितः ॥30.6॥

śuddhānandasvarūpo'haṃ śuddhavijñānamātmanaḥ ।

ekākārasvarūpo'haṃ naikasattāvivarjitaḥ ***॥30.6॥***

30.6 I am of the nature of pure bliss. I am the pure wisdom of the self. I am of a uniform nature. I am not bereft of the unitary existence.

Verse 30.7

अन्तरज्ञानशुद्धोऽहमहमेव परायणम् ।
सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ॥30.7॥

antarajñānaśuddho'hamahameva parāyaṇam ।

sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ ***॥30.7॥***

30.7 I am of the pure internal knowledge. I alone am the refuge. All is indeed only Brahman. There is no doubt of this. I am that Brahman. Of this there can be no doubt.

Verse 30.8

अनेकतत्त्वहीनोऽहं एकत्वं च न विद्यते ।
सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ॥30.8॥

anekatattvahīno'haṃ ekatvaṃ ca na vidyate ।

sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ ***॥30.8॥***

30.8 I am devoid of multiple themes. Oneness too does not exist. All is indeed, Brahman. There is no doubt of this. I am that Brahman. Of this there can be no question.

Verse 30.9

सर्वप्रकाररूपोऽस्मि सर्वं इत्यपि वर्जितः ।
सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ॥30.9॥

sarvaprakārarūpo'smi sarvaṃ ityapi varjitaḥ ।

sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ ***॥30.9॥***

30.9 I am of all possible forms, devoid of even the term ‘all’. All is indeed, Brahman. There is no doubt of this. I am that Brahman. Of this there can be no question.

Verse 30.10

निर्मलज्ञानरूपोऽहमहमेव न विद्यते ।
शुद्धब्रह्मस्वरूपोऽहं विशुद्धपदवर्जितः ॥30.10॥

nirmalajñānarūpo'hamahameva na vidyate ।

śuddhabrahmasvarūpo'haṃ viśuddhapadavarjitaḥ ***॥30.10॥***

30.10 I am of the form of blemishless knowledge. Even ‘I’ does not exist. I am of the nature of the pure Brahman, bereft of the word ‘pure’.

Verse 30.11

नित्यानन्दस्वरूपोऽहं ज्ञानानन्दमहं सदा ।
सूक्ष्मात्सूक्ष्मतरोऽहं वै सूक्ष्म इत्यादिवर्जितः ॥30.11॥

nityānandasvarūpo'haṃ jñānānandamahaṃ sadā ।

sūkṣmātsūkṣmataro'haṃ vai sūkṣma ityādivarjitaḥ ***॥30.11॥***

30.11 I am of the nature of eternal joy. I am ever the bliss of knowledge. I am more subtle than the subtlest, devoid of the expression ‘subtle’ etc.

Verse 30.12

अखण्डानन्दमात्रोऽहं अखण्डानन्दविग्रहः ।
सदाऽमृतस्वरूपोऽहं सदा कैवल्यविग्रहः ॥30.12॥

akhaṇḍānandamātro'haṃ akhaṇḍānandavigrahaḥ ।
sadā'mṛtasvarūpo'haṃ sadā kaivalyavigrahaḥ ***॥30.12॥***

30.12 I am just the undivided bliss, the embodiment of undivided bliss I am ever of the immortal nature, ever the embodiment of the unitary.

Verse 30.13

ब्रह्मानन्दमिदं सर्वं नास्ति नास्ति कदाचन ।
जीवत्वधर्महीनोऽहमीश्वरत्वविवर्जितः ॥30.13॥

brahmānandamidaṃ sarvaṃ nāsti nāsti kadācana ।
jīvatvadharmahīno'hamīśvaratvavivarjitaḥ ***॥30.13॥***

30.13 This is the bliss of Brahman. All of this never exists, never. I am devoid of the nature of the individual self. I am devoid of the nature of Isvara, the universal Being.

Verses 30.14-15

वेदशास्त्रस्वरूपोऽहं शास्त्रस्मरणकारणम् ।
जगत्कारणकार्यं च ब्रह्मविष्णुमहेश्वराः ॥30.14॥

वाच्यवाचकभेदं च स्थूलसूक्ष्मशरीरकम् ।
जाग्रत्स्वप्नसुषुप्ताद्यप्राज्ञतैजसविश्वकाः ॥30.15॥

vedaśāstrasvarūpo'haṃ śāstrasmaraṇakāraṇam ।
jagatkāraṇakāryaṃ ca brahmaviṣṇumaheśvarāḥ ***॥30.14॥***

vācyavācakabhedaṃ ca sthūlasūkṣmaśarīrakam ।
jāgratsvapnasuṣuptādyaprājñataijasaviśvakāḥ ***॥30.15॥***

30.14 I am the embodiment of the Vedas and sastras. I am the cause of the remembrance of the scriptures. I am the cause and effect of the world and of the trinity Brahma, Vishnu and Mahesvara; the distinctions of speech and subject-matter, the agency of gross, subtle and causal bodies, the states of waking, dream and sleep, and the primal beings thereof - praajna, taijasa and visva.

Verse 30.16

सर्वशास्त्रस्वरूपोऽहं सर्वानन्दमहं सदा ।
अतीतनामरूपार्थ अतीतः सर्वकल्पनात् ॥30.16॥

sarvaśāstrasvarūpo'haṃ sarvānandamahaṃ sadā ।
atītanāmarūpārtha atītaḥ sarvakalpanāt ***॥30.16॥***

30.16 I am of the nature of all the sacred texts, I am ever the total bliss, transcending name, form and significance, and transcending all forms of imagination.

Verse 30.17

द्वैताद्वैतं सुखं दुःखं लाभालाभौ जयाजयौ ।
सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ॥30.17॥

dvaitādvaitaṃ sukhaṃ duḥkhaṃ lābhālābhau jayājayau ।
sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ
॥30.17॥

30.17 Duality and non-duality, joy and sorrow, profit and loss, victory and defeat - all are Brahman. There is no doubt of this. I am that Brahman. Of this there is no uncertainty.

Verses 30.18-19

सात्त्विकं राजसं भेदं संशयं हृदयं फलम् ।
दृग्दृष्टं सर्वद्रष्टा च भूतभौतिकदैवतम् ॥30.18॥

सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ।
तुर्यरूपमहं साक्षाज्ज्ञानरूपमहं सदा ॥30.19॥

sāttvikaṃ rājasaṃ bhedaṃ saṃśayaṃ hṛdayaṃ phalam ।
dṛgdṛṣṭaṃ sarvadraṣṭā ca bhūtabhautikadaivatam ***॥30.18॥***

sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ ।
turyarūpamahaṃ sākṣājjñānarūpamahaṃ sadā ***॥30.19॥***

30.18 The differences of (the qualities) sattva (serenity) and rajas (oscillation), doubt, the fruits of desires in the heart, the seer, the seen, the total seer, the elements, beings and divinities - all are Brahman. There is no doubt of this. I am that Brahman. Of this there is no uncertainty. I am verily the form of turiya, the fourth state, I am ever the form of knowledge.

Verse 30.20

अज्ञानं चैव नास्त्येव तत्कार्यं कुत्र विद्यते ।
सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ॥30.20॥

ajñānaṃ caiva nāstyeva tatkāryaṃ kutra vidyate ।
sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ
॥30.20॥

30.20 Ignorance too is, indeed, naught and that wherefrom its activity arises. All is Brahman. There is no doubt of this. I am that Brahman. Of this there is no uncertainty.

Verse 30.21

चित्तवृत्तिविलासं च बुद्धीनामपि नास्ति हि ।
देहसङ्कल्पहीनोऽहं बुद्धिसङ्कल्पकल्पना ॥30.21॥

cittavṛttivilāsaṃ ca buddhīnāmapi nāsti hi ।
dehasaṅkalpahīno'haṃ buddhisaṅkalpakalpanā ***॥30.21॥***

30.21 The sport of mental mode and even the intellect are non-existent. I am without the idea of the body, the intellectual resolve or imagination.

Verse 30.22

सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ।
बुद्धिनिश्चयरूपोऽहं निश्चयं च गलत्यहो ॥30.22॥

sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ ।
buddhiniścayarūpo'haṃ niścayaṃ ca galatyaho ***॥30.22॥***

30.22 All are Brahman. There is no doubt of this. I am that Brahman. Of this there is no uncertainty. I am of the form of the certitude of intellect. Oho, even this certainty goes.

Verse 30.23

अहङ्कारं बहुविधं देहोऽहमिति भावनम् ।
सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ॥30.23॥

ahaṅkāraṃ bahuvidhaṃ deho'hamiti bhāvanam ।
sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ
॥30.23॥

30.23 The diverse ways of egoity, the I am-the-body notion, all are Brahman. There is no uncertainty of this. I am that Brahman. There is no uncertainty of this.

Verse 30.24

ब्रह्माहमपि काणोऽहं बधिरोऽहं परोऽस्म्यहम् ।
सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ॥30.24॥

brahmāhamapi kāṇo'haṃ badhiro'haṃ paro'smyaham ।
sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ
॥30.24॥

30.24 I am Brahman. Even at that, I am the blind, I am the deaf and I am the supreme. All is Brahman. There is no doubt of this. I am that Brahman. There is no uncertainty of this.

Verse 30.25

देहोऽहमिति तादात्म्यं देहस्य परमात्मनः ।
सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ॥30.25॥

deho'hamiti tādātmyaṃ dehasya paramātmanaḥ ।
sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ
॥30.25॥

30.25 The awareness ‘I am the body’ is the unification of the body and the supreme self. All is Brahman. There is no doubt of this. I am that Brahman, there is no uncertainty of this.

Verse 30.26

सर्वोऽहमिति तादात्म्यं सर्वस्य परमात्मनः ।
इति भावय यत्नेन ब्रह्मैवाहमिति प्रभो ॥30.26॥

sarvo'hamiti tādātmyaṃ sarvasya paramātmanaḥ ।

iti bhāvaya yatnena brahmaivāhamiti prabho ***॥30.26॥***

30.26 The awareness 'I am all', is the unification of all with the supreme self - achieve this disposition with endeavour; 'Brahman, indeed, am I - O Lord.'

Verse 30.27

दृढनिश्चयमेवेदं सत्यं सत्यमहं परम् ।
दृढनिश्चयमेवात्र सद्गुरोर्वाक्यनिश्चयम् ॥30.27॥

dṛḍhaniścayamevedaṃ satyaṃ satyamahaṃ param ।

dṛḍhaniścayamevātra sadgurorvākyaniścayam ***॥30.27॥***

30.27 Such is the firm certitude. True. True. I am the supreme. That firm conviction results from the certitude in the Guru's utterances.

Verse 30.28

दृढनिश्चयसाम्राज्ये तिष्ठ तिष्ठ सदा परः ।
अहमेव परं ब्रह्म आत्मानन्दप्रकाशकः ॥30.28॥

dṛḍhaniścayasāmrājye tiṣṭha tiṣṭha sadā paraḥ ।

ahameva paraṃ brahma ātmānandaprakāśakaḥ ***॥30.28॥***

30.28 Abide, ever be established as the supreme in the sovereign state of strong conviction. I am indeed the supreme Brahman, the illuminator of the bliss of the self.

Verses 30.29-30

शिवपूजा शिवश्चाहं विष्णुर्विष्णुप्रपूजनम् ।
यद्यत्संवेद्यते किञ्चित्यद्यन्निश्चीयते क्वचित् ॥30.29॥

तदेव त्वं त्वमेवाहं इत्येवं नास्ति किञ्चन ।
इदं चित्तमिदं दृश्यं इत्येवमिति नास्ति हि ॥30.30॥

śivapūjā śivaścāhaṃ viṣṇurviṣṇuprapūjanam ।
yadyatsaṃvedyate kiñcityadyanniścīyate kvacit ***॥30.29॥***

tadeva tvaṃ tvamevāhaṃ ityevaṃ nāsti kiñcana ।
idaṃ cittamidaṃ dṛśyaṃ ityevamiti nāsti hi ***॥30.30॥***

30.29 Being Siva, where is worship of Siva for me? Being Vishnu, where is propitiation of Vishnu for me? What little is comprehended, whatever certainty achieved anywhere; 'That indeed art thou', 'Thou art indeed I' - nothing of this sort in the least. This mind-stuff and that which is seen - none of this exists indeed.

Verse 30.31

सदसद्भावशेषोऽपि तत्तद्भेदं न विद्यते ।
सुखरूपमिदं सर्वं सुखरूपमिदं न च ॥30.31॥

sadasadbhāvaśeṣo'pi tattadbhedaṃ na vidyate ।
sukharūpamidaṃ sarvaṃ sukharūpamidaṃ na ca ***॥30.31॥***

30.31 Even if concepts of real and unreal should remain, distinctions such as 'this' and 'that' do not shine. All of this is the form of joy. Again this is not of any joyous nature.

Verse 30.32

लक्षभेदं सकृद्भेदं सर्वभेदं न विद्यते ।
ब्रह्मानन्दो न सन्देहस्तद्ब्रह्माहं न संशयः ॥30.32॥

lakṣabhedaṃ sakṛdbhedaṃ sarvabhedaṃ na vidyate ।

brahmānando na sandehastadbrahmāhaṃ na saṃśayaḥ ***॥30.32॥***

30.32 Many differences, a rare difference, total differences do not exist. Brahman is bliss. There is no doubt of this. That Brahman am I. There is no uncertainty about this.

Verse 30.33

ब्रह्मभेदं तुर्यभेदं जीवभेदमभेदकम् ।
इदमेव हि नोत्पन्नं सर्वदा नास्ति किञ्चन ॥30.33॥

brahmabhedaṃ turyabhedaṃ jīvabhedamabhedakam ।

idameva hi notpannaṃ sarvadā nāsti kiñcana ***॥30.33॥***

30.33 The distinction such as Brahman, the distinctions such as the fourth state, difference such as the individual self, the cause of non-distinction - none of these has arisen, none of these, ever.

Verse 30.34

स देवमिति निर्देशो नास्ति नास्त्येव सर्वदा ।
अस्ति चेत्किल वक्तव्यं नास्ति चेत्कथमुच्यते ॥30.34॥

sa devamiti nirdeśo nāsti nāstyeva sarvadā ।

asti cetkila vaktavyaṃ nāsti cetkathamucyate ***॥30.34॥***

30.34 The indication ‘he is God’ never, never indeed is. If it were so, it can be expressed. As it does not, how can it be expressed?

Verse 30.35

परं विशेषमेवेति नास्ति किञ्चित्सदा मयि ।
चञ्चलं मनश्चैव नास्ति नास्ति न संशयः ॥30.35॥

paraṃ viśeṣameveti nāsti kiñcitsadā mayi ।

cañcalaṃ manaścaiva nāsti nāsti na saṃśayaḥ ***॥30.35॥***

30.35 In me there is never anything in the least such as ‘the supreme, the extraordinary’. Vacillation and indeed the mind are nonexistent, verily nonexistent. There is no doubt of this.

Verse 30.36

एवमेव सदापूर्णो निरीहस्तिष्ठ शान्तधीः ।
सर्वं ब्रह्मास्मि पूर्णोऽस्मि एवं च न कदाचन ॥30.36॥

evameva sadāpūrṇo nirīhastiṣṭha śāntadhīḥ ।

sarvaṃ brahmāsmi pūrṇo'smi evaṃ ca na kadācana ***॥30.36॥***

30.36 Be ever fulfilled thus alone and abiding without desire and with intellect subsided never even thinking 'I am Brahman, the all. I am perfection'.

Verse 30.37

आनन्दोऽहं वरिष्ठोऽहं ब्रह्मास्मीत्यपि नास्ति हि ।
ब्रह्मानन्दमहानन्दमात्मानन्दमखण्डितम् ॥30.37॥

ānando'haṃ variṣṭho'haṃ brahmāsmītyapi nāsti hi ।

brahmānandamahānandamātmānandamakhaṇḍitam ***॥30.37॥***

30.37 'I am bliss. I am the choicest. I am Brahman' - none of these exist ever. Nor, 'I am the bliss of Brahman, the great bliss. I am the unpartitioned bliss of the Self.'

Verse 30.38

इदं परमहन्ता च सर्वदा नास्ति किञ्चन ।
इदं सर्वमिति ख्याति आनन्दं नेति नो भ्रमः ॥30.38॥

idaṃ paramahantā ca sarvadā nāsti kiñcana ।

idaṃ sarvamiti khyāti ānandaṃ neti no bhramaḥ ***॥30.38॥***

30.38 The great destroyer is never existent. The expression 'This is all', the misunderstanding 'This is not bliss' do not exist.

Verse 30.39

सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ।
लक्ष्यलक्षणभावं च दृश्यदर्शनदृश्यता ॥30.39॥

sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ ।
lakṣyalakṣaṇabhāvaṃ ca dṛśyadarśanadṛśyatā ***॥30.39॥***

30.39 All is Brahman. There is no doubt of this. That Brahman am I. There is no doubt of this. The concepts of the ideal and its traits, and the triad of seer, seen and seeing are completely nonexistent.

Verse 30.40

अत्यन्ताभावमेवेति सर्वदानुभवं महत् ।
सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ॥30.40॥

atyantābhāvameveti sarvadānubhavaṃ mahat ।
sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ
॥30.40॥

30.40 Endless non-experience and many experiences, all are Brahman. There is no doubt of this. I am that Brahman, without doubt.

Verses 30.41-42

गुह्यं मन्त्रं गुणं शास्त्रं सत्यं श्रोत्रं कलेवरम् ।
मरणं जननं कार्यं कारणं पावनं शुभम् ॥30.41॥

कामक्रोधौ लोभमोहौ मदो मात्सर्यमेव हि ।
द्वैतदोषं भयं शोकं सर्वं नास्त्येव सर्वदा ॥30.42॥

guhyaṃ mantraṃ guṇaṃ śāstraṃ satyaṃ śrotraṃ kalevaram ।
maraṇaṃ jananaṃ kāryaṃ kāraṇaṃ pāvanaṃ śubham ***॥30.41॥***

kāmakrodhau lobhamohau mado mātsaryameva hi ।
dvaitadoṣaṃ bhayaṃ śokaṃ sarvaṃ nāstyeva sarvadā ***॥30.42॥***

30.41 The confidential, the mantra, the quality, the scripture, the truth, the ear, the body, death, birth, effect, cause, the sanctified, the auspicious, lust and anger, covetousness and delusion, pride, jealousy, the defect of duality, fear, sorrow - all are indeed nonexistent, always.

Verses 30.43-44

इदं नास्त्येव नास्त्येव नास्त्येव सकलं सुखम् ।
इदं ब्रह्मेति मननमहं ब्रह्मेति चिन्तनम् ॥30.43॥

अहं ब्रह्मेति मननं त्वं ब्रह्मत्वविनाशनम् ।
सत्यत्वं ब्रह्मविज्ञानं असत्यत्वं न बाध्यते ॥30.44॥

idaṃ nāstyeva nāstyeva nāstyeva sakalaṃ sukham ।
idaṃ brahmeti mananamahaṃ brahmeti cintanam ॥30.43॥

ahaṃ brahmeti mananaṃ tvaṃ brahmatvavināśanam ।
satyatvaṃ brahmavijñānaṃ asatyatvaṃ na bādhyate ॥30.44॥

30.43 'This' is verily naught, indeed naught. All pleasures are nonexistent. The reflection 'this is Brahman', the contemplation 'I am Brahman', the reflection 'I am Brahman', the knowledge 'you are Brahman, the imperishable', the reality of Brahman is wisdom. The concept of the unreal can never cause any affliction.

Verse 30.45

एक एव परो ह्यात्मा एकत्वश्रान्तिवर्जितः ।
सर्वं ब्रह्म सदा ब्रह्म तद्ब्रह्माहं न संशयः ॥30.45॥

eka eva paro hyātmā ekatvaśrāntivarjitaḥ ।
sarvaṃ brahma sadā brahma tadbrahmāhaṃ na saṃśayaḥ
॥30.45॥

30.45 The self is verily supreme, the one and the only. Being one is to be devoid of burden. All is Brahman, always Brahman. That Brahman am I. There is no doubt of this.

Verse 30.46

जीवरूपा जीवभावा जीवशब्दत्रयं न हि ।
ईशरूपं चेशभावं ईशशब्दं च कल्पितम् ॥30.46॥

jīvarūpā jīvabhāvā jīvaśabdatrayaṃ na hi ।
īśarūpaṃ ceśabhāvaṃ īśaśabdaṃ ca kalpitam ***॥30.46॥***

30.46 The form of the individual self the concept of individual self and the words ‘the individual self’ - the triad of these are naught. The form of Isvara, the universal self, the concept of Isvara, the word Isvara - are but fanciful.

Verse 30.47

नाक्षरं न च सर्वं वा न पदं वाच्यवाचकम् ।
हृदयं मन्त्रतन्त्रं च चित्तं बुद्धिर्न किञ्चन ॥30.47॥

nākṣaraṃ na ca sarvaṃ vā na padaṃ vācyavācakam ।
hṛdayaṃ mantratantraṃ ca cittaṃ buddhirna kiñcana ॥30.47॥

30.47 There are no letters, nor the entire, no word, nothing said, nor any subject; not even an iota of the heart, mantra, tantra, mind or intellect.

Verses 30.48-49

मूढो ज्ञानी विवेकी वा शुद्ध इत्यपि नास्ति हि ।
निश्चयं प्रणवं तारं आत्मायं गुरुशिष्यकम् ॥30.48॥

तूष्णीं तूष्णीं महातूष्णीं मौनं वा मौनभावनम् ।
प्रकाशनं प्रकाशं च आत्मानात्मविवेचनम् ॥30.49॥

mūḍho jñānī vivekī vā śuddha ityapi nāsti hi ।
niścayaṃ praṇavaṃ tāraṃ ātmāyaṃ guruśiṣyakam ॥30.48॥

tūṣṇīṃ tūṣṇīṃ mahātūṣṇīṃ maunaṃ vā maunabhāvanam ।
prakāśanaṃ prakāśaṃ ca ātmānātmavivecanam ॥30.49॥

30.48 There is none who is dull, wise, with discrimination or even pure. Determination, tara the pranava (Omkara), this Self, Guru and disciple, quiescence, stillness, supreme tranquility, silence or the concept of silence, the radiating, radiance, the discrimination between the self and the nonself.

Verse 30.50

ध्यानयोगं राजयोगं भोगमष्टाङ्गलक्षणम् ।
सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ॥30.50॥

dhyānayogaṃ rājayogaṃ bhogamaṣṭāṅgalakṣaṇam ।
sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ
॥30.50॥

30.50 The yoga of meditation, the raja yoga, the eight-limbed yoga - all are Brahman. There is no doubt of this. That Brahman am I. There is no uncertainty about this.

Verses 30.51-52

अस्तित्वभाषणं चापि नास्तित्वस्य च भाषणम् ।
पञ्चाशद्वर्णरूपोऽहं चतुःषष्टिकलात्मकः ॥30.51॥

सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ।
ब्रह्मैवाहं प्रसन्नात्मा ब्रह्मैवाहं चिदव्ययः ॥30.52॥

astitvabhāṣaṇaṃ cāpi nāstitvasya ca bhāṣaṇam ।
pañcāśadvarṇarūpo'haṃ catuḥṣaṣṭikalātmakaḥ ***॥30.51॥***

sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ ।
brahmaivāhaṃ prasannātmā brahmaivāhaṃ cidavyayaḥ ***॥30.52॥***

30.51 The discussion on existence, the discussion relating to nonexistence, the self of the form of the fifty letters, the self of the sixty-four arts - all are Brahman. There is no doubt of this. I am that Brahman. There is no uncertainty about this. Brahman alone am I, the serene self. Brahman alone am I, the inexhaustible consciousness.

Verse 30.53

शास्त्रज्ञानविदूरोऽहं वेदज्ञानविदूरकः ।
उक्तं सर्वं परं ब्रह्म नास्ति सन्देहलेशतः ॥30.53॥

śāstrajñānavidūro'haṃ vedajñānavidūrakaḥ ।
uktaṃ sarvaṃ paraṃ brahma nāsti sandehaleśataḥ ***॥30.53॥***

30.53 I am removed from the scholarship of the scriptures; aloof to the wisdom of the Vedas. All that is

uttered is the supreme Brahman. There cannot be an iota of doubt about this.

Verse 30.54

सर्वं ब्रह्म न सन्देहस्तद्ब्रह्माहं न संशयः ।
ब्रह्मैवाहं प्रसन्नात्मा ब्रह्मैवाहं चिदव्ययः ॥30.54॥

sarvaṃ brahma na sandehastadbrahmāhaṃ na saṃśayaḥ ।

brahmaivāhaṃ prasannātmā brahmaivāhaṃ cidavyayaḥ ***॥30.54॥***

30.54 Brahman indeed am I. There is no doubt of this. That Brahman am I. There is no uncertainty about this. Brahman alone am I, the serene self. Brahman indeed am I, the undiminishing awareness.

Verse 30.55

इत्येवं ब्रह्मतन्मात्रं तत्र तुभ्यं प्रियं ततः ।
यस्तु बुद्ध्येत सततं सर्वं ब्रह्म न संशयः ।
नित्यं शृण्वन्ति ये मर्त्यास्ते चिन्मात्रमयामलाः ॥30.55॥

ityevaṃ brahmatanmātraṃ tatra tubhyaṃ priyaṃ tataḥ ।

yastu buddhyeta satataṃ sarvaṃ brahma na saṃśayaḥ ।

nityaṃ śṛṇvanti ye martyāste cinmātramayāmalāḥ ***॥30.55॥***

30.55 Such is Brahman which is just ‘That’. Because of that, this becomes adorable to you. ‘All is Brahman. There is no doubt about this’ - the mortal who always realizes thus, who hears this regularly, becomes verily consciousness and blemish-free.

Verse 30.56

सन्देहसन्देहकरोऽर्यकास्वकैः करादिसन्दोहजगद्विकारिभिः ।
यो वीतमोहं न करोति दुर्हृदं
विदेहमुक्तिं शिवदृक्प्रभावतः ॥30.56॥

sandehasandehakaro'ryakāsvakaiḥ
karādisandohajagadvikāribhiḥ ।
yo vītamohaṃ na karoti durhṛdaṃ
videhamuktiṃ śivadṛkprabhāvataḥ ***॥30.56॥***

30.56 The multifarious transformations of the world, though parts of one whole such as the limbs of the body, can cause disturbance by generating endless doubts.

Those who do not soil their hearts by transcending this delusion attain liberation from body by the gracious glance of Siva.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे
ब्रह्मैकरूपत्वनिरूपणप्रकरणं नाम त्रिंशोऽध्यायः ॥

॥ *iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde*
brahmaikarūpatvanirūpaṇaprakaraṇaṃ nāma triṃśo'dhyāyaḥ ***॥***

Thus concludes chapter thirty titled ‘The topic of the demonstration of the unitary nature of Brahman’ in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.31 Meaning of the Great Upanishadic Sayings

31. महावाक्यार्थनिरूपणप्रकरणं नाम एकत्रिंशोऽध्यायः ।

mahāvākyārthanirūpaṇaprakaraṇaṃ nāma ekatriṃśo'dhyāyaḥ

Determination of the meaning of the great aphorisms

Verse 31.1

ऋभुः - Ribhu

वक्ष्ये रहस्यमत्यन्तं साक्षाद्ब्रह्मप्रकाशकम् ।
सर्वोपनिषदामर्थं सर्वलोकेषु दुर्लभम् ॥31.1॥

vakṣye rahasyamatyantaṃ sākṣādbrahmaprakāśakam ।
sarvopaniṣadāmarthaṃ sarvalokeṣu durlabham ॥31.1॥

31.1 Ribhu:- I shall tell you the most confidential matter which directly illumines one about Brahman. It is the core of all the Upanishads, hard to obtain in all worlds.

Verse 31.2

प्रज्ञानं ब्रह्म निश्चित्य पदद्वयसमन्वितम् ।
महावाक्यं चतुर्वाक्यं ऋग्यजुःसामसम्भवम् ॥31.2॥

prajñānaṃ brahma niścitya padadvayasamanvitam ।
mahāvākyaṃ caturvākyaṃ ṛgyajuḥsāmasambhavam ॥31.2॥

31.2 'Prajnanam Brahma' (the immanent awareness is Brahman). Achieve certitude in the utterance which is a

compound of two words. It is one of the four great aphorisms present in the Vedas such as Rik, Yaju, and Sama.

Verse 31.3

मम प्रज्ञैव ब्रह्माहं ज्ञानमात्रमिदं जगत् ।
ज्ञानमेव जगत्सर्वं ज्ञानादन्यन्न विद्यते ॥31.3॥

mama prajñaiva brahmāhaṃ jñānamātramidaṃ jagat ।

jñānameva jagatsarvaṃ jñānādanyanna vidyate ***॥31.3॥***

31.3 My awareness alone is Brahman. Brahman am I. This world is only knowledge. The whole world is indeed knowledge. Nothing else there is, other than knowledge.

Verse 31.4

ज्ञानस्यानन्तरं सर्वं दृश्यते ज्ञानरूपतः ।
ज्ञानस्य ब्रह्मणश्चापि ममेव पृथङ् न हि ॥31.4॥

jñānasyānantaraṃ sarvaṃ dṛśyate jñānarūpataḥ ।

jñānasya brahmaṇaścāpi mameva pṛthaṅ na hi ***॥31.4॥***

31.4 After the attainment of knowledge everything is seen as the form of knowledge. What is of wisdom and of Brahman is verily my own, not different.

Verse 31.5

जीवः प्रज्ञानशब्दस्य ब्रह्मशब्दस्य चेश्वरः ।
ऐक्यमस्मीत्यखण्डार्थमखण्डैकरसं ततम् ॥31.5॥

jīvaḥ prajñānaśabdasya brahmaśabdasya ceśvaraḥ ।

aikyamasmītyakhaṇḍārthamakhaṇḍaikarasaṃ tatam ॥31.5॥

31.5 The import of prajnana is the individual self and that of Brahman is Isvara, the Lord. Their union is the undivided meaning, the one undivided all pervasive essence.

Verse 31.6

अखण्डाकारवृत्तिस्तु जीवन्मुक्तिरितीरितम् ।
अखण्डैकरसं वस्तु विदेहो मुक्तिरुच्यते ॥31.6॥

akhaṇḍākāravṛttistu jīvanmuktiritīritam ।

akhaṇḍaikarasaṃ vastu videho muktirucyate ॥31.6॥

31.6 Being in the undivided nature is referred to as jivanmukti - the state of liberation while living. Reality is the one undivided essence. The divestment of body is called Liberation.

Verse 31.7

ब्रह्मैवाहं न संसारी सच्चिदानन्दमस्म्यहम् ।
निर्गुणोऽहं निरंशोऽहं परमानन्दवानहम् ॥31.7॥

brahmaivāhaṃ na saṃsārī saccidānandamasmyaham ।
nirguṇo'haṃ niraṃśo'haṃ paramānandavānaham ॥31.7॥

31.7 Brahman alone am I, not of the cycle of birth and death. I am Existence-consciousness-Bliss. I am attributeless. I am partless. I am supremely blissful.

Verse 31.8

नित्योऽहं निर्विकल्पोऽहं चिदहं चिदहं सदा ।
अखण्डाकारवृत्त्याख्यं चित्तं ब्रह्मात्मना स्थितम् ॥31.8॥

nityo'haṃ nirvikalpo'haṃ cidahaṃ cidahaṃ sadā ।
akhaṇḍākāravṛttyākhyaṃ cittaṃ brahmātmanā sthitam ॥31.8॥

31.8 I am eternal. I am without wavering. I am consciousness. I am Consciousness, always. The mind which abides in Brahman as the self is defined as being in the undivided mode.

Verse 31.9

लवणं तोयमात्रेण यथैकत्वमखण्डितम् ।
अखण्डैकरसं वक्ष्ये विदेहो मुक्तिलक्षणम् ॥31.9॥

lavaṇaṃ toyamātreṇa yathaikatvamakhaṇḍitam ।
akhaṇḍaikarasaṃ vakṣye videho muktilakṣaṇam ***॥31.9॥***

31.9 As salt in water becomes indivisibly one with it, so is the one undivided Essence. I shall describe the features of liberation out of the body:

Verse 31.10

प्रज्ञापदं परित्यज्य ब्रह्मैव पदमेव हि ।
अहमस्मि महानस्मि सिद्धोऽस्मीति परित्यजन् ॥31.10॥

prajñāpadaṃ parityajya brahmaiva padameva hi ।
ahamasmi mahānasmi siddho'smīti parityajan ***॥31.10॥***

31.10 forsaking the word prajna, and indeed the word Brahman, leave out the expressions "I am", "I am the great", "I am the accomplished";

Verse 31.11

स्मरणं च परित्यज्य भावनं चित्तकर्तृकम् ।
सर्वमन्तः परित्यज्य सर्वशून्यं परिस्थितिः ॥31.11॥

smaraṇaṃ ca parityajya bhāvanaṃ cittakartṛkam ।
sarvamantaḥ parityajya sarvaśūnyaṃ paristhitiḥ ***॥31.11॥***

31.11 renouncing remonstrance too, and thoughts created by the mind-stuff, leaving aside everything within and being in a state of the total void;

Verse 31.12

तूष्णीं स्थितिं च सन्त्यज्य ततो मौनविकल्पनम् ।
यत्तच्चित्तं विकल्पांशं मनसा कल्पितं जगत् ॥31.12॥

tūṣṇīṃ sthitiṃ ca santyajya tato maunavikalpanam ।

yattaccittaṃ vikalpāṃśaṃ manasā kalpitaṃ jagat ***॥31.12॥***

31.12 forsaking even the quiescent state and the oscillating silence thereby, the mind-stuff - a feature of contrasting thoughts, and the world fancied by the mind;

Verse 31.13

देहोऽहमित्यहङ्कारं द्वैतवृत्तिरितीरितम् ।
सर्वं साक्षिरहं ब्रह्म इत्येवं दृढनिश्चयम् ॥31.13॥

deho'hamityahaṅkāraṃ dvaitavṛttiritīritam ।

sarvaṃ sākṣirahaṃ brahma ityevaṃ dṛḍhaniścayam ***॥31.13॥***

31.13 forsaking the 'I am the body' egoity referred to as the duality mode. "I am the all-witnessing Brahman" - such alone is the firm determination.

Verses 31.14-16

सर्वदाऽसंशयं ब्रह्म साक्षिवृत्तिरितीरितम् ।
द्वैतवृत्तिः साक्षवृत्तिरखण्डाकारवृत्तिकम् ॥31.14॥

अखण्डैकरसं चेति लोके वृत्तित्रयं भवेत् ।
प्रथमे निश्चिते द्वैते द्वितीये साक्षिसंशयः ॥31.15॥

तृतीये पदभागे हि दृढनिश्चयमीरितम् ।
एतत्त्रयार्थं संशोध्य तं परित्यज्य निश्चिनु ॥31.16॥

sarvadā'saṃśayaṃ brahma sākṣivṛttiritīritam ।
dvaitavṛttiḥ sākṣavṛttirakhaṇḍākāravṛttikam ***॥31.14॥***

akhaṇḍaikarasaṃ ceti loke vṛttitrayaṃ bhavet ।
prathame niścite dvaite dvitīye sākṣisaṃśayaḥ ***॥31.15॥***

tṛtīye padabhāge hi dṛḍhaniścayamīritam ।
etattrayārthaṃ saṃśodhya taṃ parityajya niścinu ***॥31.16॥***

31.14 Brahman is ever the doubtless - this is the witness mode. The duality mode, the witness mode, and the undivided mode, which is the one undivided essence - thus, there are three modes in vogue in the world. The first is a rootedness in duality, the second is the doubt of the witness mode, the third is said to be firm certitude. Investigating the significance of the three modes and casting them aside, become settled.

Verse 31.17

अखण्डैकरसाकारो नित्यं तन्मयतां व्रज ।
अभ्यासवाक्यमेतत्तु सदाऽभ्यासस्य कारणम् ॥31.17॥

akhaṇḍaikarasākāro nityaṃ tanmayatāṃ vraja ।
abhyāsavākyametattu sadā'bhyāsasya kāraṇam ॥31.17॥

31.17 Abiding in the nature of the one undivided essence, always revel being full of that. This is the instructions for practice, always the basis for practice.

Verse 31.18

मननस्य परं वाक्यं योऽयं चन्दनवृक्षवत् ।
युक्तिभिश्चिन्तनं वृत्तं पदत्रयमुदाहृतम् ॥31.18॥

mananasya paraṃ vākyaṃ yo'yaṃ candanavṛkṣavat ।
yuktibhiścintanaṃ vṛttaṃ padatrayamudāhṛtam ॥31.18॥

31.18 Just as the sandalwood tree is tested, so is the supreme utterance, for reflection. The three-word sentence (Aham Brahma asmi - I am Brahman) exemplified, is to be meditated upon subjecting It to reasoning.

Verse 31.19

अहं पदस्य जीवोऽर्थ ईशो ब्रह्मपदस्य हि ।
अस्मीति पदभागस्य अखण्डाकारवृत्तिकम् ॥31.19॥

ahaṃ padasya jīvo'rtha īśo brahmapadasya hi ।
asmīti padabhāgasya akhaṇḍākāravṛttikam ॥31.19॥

31.19 The import of the word aham (I) is the individual self - The word Brahman denotes Isvara, the Lord. The word

asmi (am) symbolizes the state of the nature of being undivided.

Verse 31.20

पदत्रयं परित्यज्य विचार्य मनसा सह ।
अखण्डैकरसं प्राप्य विदेहो मुक्तिलक्षणम् ॥31.20॥

padatrayaṃ parityajya vicārya manasā saha ।
akhaṇḍaikarasaṃ prāpya videho muktilakṣaṇam ***॥31.20॥***

31.20 Enquiring with the mind, renounce the triad of words and attain the state of the one undivided essence. This is the characteristic of liberation without the body.

Verse 31.21

अहं ब्रह्मास्मि चिन्मात्रं सच्चिदानन्दविग्रहः ।
अहं ब्रह्मास्मि वाक्यस्य श्रवणानन्तरं सदा ॥31.21॥

ahaṃ brahmāsmi cinmātraṃ saccidānandavigrahaḥ ।
ahaṃ brahmāsmi vākyasya śravaṇānantaraṃ sadā ***॥31.21॥***

31.21 I am Brahman, just consciousness, the embodiment of Being-Awareness-Bliss. Such should be the bearing after hearing the great aphorism "I am Brahman".

Verse 31.22

अहं ब्रह्मास्मि नित्योऽस्मि शान्तोऽस्मि परमोऽस्म्यहम् ।
निर्गुणोऽहं निरीहोऽहं निरंशोऽस्मि सदा स्मृतः ॥31.22॥

ahaṃ brahmāsmi nityo'smi śānto'smi paramo'smyaham ।

nirguṇo'haṃ nirīho'haṃ niraṃśo'smi sadā smṛtaḥ ***॥31.22॥***

31.22 I am Brahman. I am eternal. I am peaceful. I am the supreme. I am without qualities. I am without desire. I am without parts - this should be always remembered.

Verse 31.23

आत्मैवास्मि न सन्देहः अखण्डैकरसोऽस्म्यहम् ।
एवं निरन्तरं तज्ज्ञो भावयेत्परमात्मनि ॥31.23॥

ātmaivāsmi na sandehaḥ akhaṇḍaikaraso'smyaham ।

evaṃ nirantaraṃ tajjño bhāvayetparamātmani ***॥31.23॥***

31.23 I am the self. There is no doubt about this. I am the one, undivided essence. Thus, realizing 'That' uninterruptedly, the supreme self should be meditated upon.

Verse 31.24

यथा चानुभवं वाक्यं तस्मादनुभवेत्सदा ।
आरम्भाच्च द्वितीयात्तु स्मृतमभ्यासवाक्यतः ॥31.24॥

yathā cānubhavaṃ vākyaṃ tasmādanubhavetsadā ।

ārambhācca dvitīyāttu smṛtamabhyāsavākyataḥ ***॥31.24॥***

31.24 Even as this is an utterance of experience, so it is to be experienced always. The utterance in the beginning and

the second one should be remembered as statements for practice.

Verse 31.25

तृतीयान्तत्त्वमस्येति वाक्यसामान्यनिर्णयम् ।
तत्पदं त्वम्पदं त्वस्य पदत्रयमुदाहृतम् ॥31.25॥

tṛtīyāntattvamasyeti vākyasāmānyanirṇayam ।
tatpadaṃ tvampadaṃ tvasya padatrayamudāhṛtam ॥31.25॥

31.25 The third is 'tat tvam asi' (That thou art) and in the standard interpretation of it the three words tat (That), tvam (you); asi (are) are defined thus:

Verse 31.26

तत्पदस्येश्वरो ह्यर्थो जीवोऽर्थस्त्वम्पदस्य हि ।
ऐक्यस्यापि पदस्यार्थमखण्डैकरसं पदम् ॥31.26॥

tatpadasyeśvaro hyartho jīvo'rthastvampadasya hi ।
aikyasyāpi padasyārthamakhaṇḍaikarasaṃ padam ॥31.26॥

31.26 The import of the word 'That' is Isvara, the Lord. The meaning of the word 'tvam' is the individual soul. The significance of the word 'asi' is unification- the state of the one undivided essence.

Verse 31.27

द्वैतवृत्तिः साक्षवृत्तिरखण्डाकारवृत्तिकः ।
अखण्डं सच्चिदानन्दं तत्त्वमेवासि निश्चयः ॥31.27॥

dvaitavṛttiḥ sākṣavṛttirakhaṇḍākāravṛttikaḥ ।

akhaṇḍaṃ saccidānandaṃ tattvamevāsi niścayaḥ ***॥31.27॥***

31.27 Of the dual mode, witness mode, and the undivided mode, the undivided is Existence-Consciousness-Bliss. That alone are you. Be certain of that.

Verse 31.28

त्वं ब्रह्मासि न सन्देहस्त्वमेवासि चिदव्ययः ।
त्वमेव सच्चिदानन्दस्त्वमेवाखण्डनिश्चयः ॥31.28॥

tvaṃ brahmāsi na sandehastvamevāsi cidavyayaḥ ।

tvameva saccidānandastvamevākhaṇḍaniścayaḥ ***॥31.28॥***

31.28 You are Brahman. There is no doubt of this. You are, indeed, the undiminishing awareness. You are, indeed, Being-Awareness-Bliss. You are, indeed, undivided certitude.

Verse 31.29

इत्येवमुक्तो गुरुणा स एव परमो गुरुः ।
अहं ब्रह्मेति निश्चित्य सच्छिष्यः परमात्मवान् ॥31.29॥

ityevamukto guruṇā sa eva paramo guruḥ ।

ahaṃ brahmeti niścitya sacchiṣyaḥ paramātmavān ***॥31.29॥***

31.29 If it is thus said by the Guru, he is indeed, the supreme Guru. The ideal disciple achieving certainty that I am Brahman becomes the supreme self.

Verse 31.30

नान्यो गुरुर्नान्यशिष्यस्त्वं ब्रह्मासि गुरुः परः ।
सर्वमन्त्रोपदेष्टारो गुरवः स गुरुः परः ॥31.30॥

nānyo gururnānyaśiṣyastvaṃ brahmāsi guruḥ paraḥ ।

sarvamantropadeṣṭāro guravaḥ sa guruḥ paraḥ ॥31.30॥

31.30 No other is the Guru, no other the disciple. You are Brahman, the supreme Guru. He who can initiate one into all the mantras is the Guru; he is the supreme Guru.

Verse 31.31

त्वं ब्रह्मासीति वक्तारं गुरुरेवेति निश्चिनु ।
तथा तत्त्वमसि ब्रह्म त्वमेवासि च सद्गुरुः ॥31.31॥

tvaṃ brahmāsīti vaktāraṃ gurureveti niścinu ।

tathā tattvamasi brahma tvamevāsi ca sadguruḥ ॥31.31॥

31.31 He who teaches that you are Brahman alone is the Guru. Be certain of this. Again, you are that, Brahman. You alone are the true Guru.

Verse 31.32

सद्गुरोर्वचने यस्तु निश्चयं तत्त्वनिश्चयम् ।
करोति सततं मुक्तेर्नात्र कार्या विचारणा ॥31.32॥

sadgurorvacane yastu niścayaṃ tattvaniścayam ।

karoti satataṃ mukternātra kāryā vicāraṇā ॥31.32॥

31.32 Certitude in the sadguru's words means certitude in knowledge. He who endeavours thus always becomes liberated. There is no question about this.

Verse 31.33

महावाक्यं गुरोर्वाक्यं तत्त्वमस्यादिवाक्यकम् ।
शृणोतु श्रवणं चित्तं नान्यत् श्रवणमुच्यते ॥31.33॥

mahāvākyaṃ gurorvākyaṃ tattvamasyādivākyakam ।

śṛṇotu śravaṇaṃ cittaṃ nānyat śravaṇamucyate ॥31.33॥

31.33 The statement 'tat tvam asi' is the great aphorism and the Guru's utterance as well. The mind which hears this alone is said to be listening. Nothing else is worthy of calling as hearing.

Verse 31.34

सर्ववेदान्तवाक्यानामद्वैते ब्रह्मणि स्थितिः ।
इत्येवं च गुरोर्वक्त्रात् श्रुतं ब्रह्मेति तच्छ्रवः ॥31.34॥

sarvavedāntavākyānāmadvaite brahmaṇi sthitiḥ ।

ityevaṃ ca gurorvaktrāt śrutaṃ brahmeti tacchravaḥ ॥31.34॥

31.34 The crux of all utterances of Vedanta is the abidance in the nondual Brahman. This much is heard from the Guru's mouth. Thus hear about Brahman.

Verse 31.35

गुरोर्नान्यो मन्त्रवादी एक एव हि सद्गुरुः ।
त्वं ब्रह्मासीति येनोक्तं एष एव हि सद्गुरुः ॥31.35॥

gurornānyo mantravādī eka eva hi sadguruḥ ।

tvaṃ brahmāsīti yenoktaṃ eṣa eva hi sadguruḥ ***॥31.35॥***

31.35 The Guru is no other but the seer of the mantras. The sadguru is only one. By whom it is said "You are Brahman", he alone is the sadguru.

Verse 31.36

वेदान्तश्रवणं चैतन्नान्यच्छ्रवणमीरितम् ।
युक्तिभिश्चिन्तनं चैव मननं परिकथ्यते ॥31.36॥

vedāntaśravaṇaṃ caitannānyacchravaṇamīritam ।

yuktibhiścintanaṃ caiva mananaṃ parikathyate ***॥31.36॥***

31.36 Listening to Vedanta is called hearing. Nothing else is worth calling hearing. Enquiring by way of reasoning is called reflection.

Verse 31.37

एवं चन्दनवृक्षोऽपि श्रुतोऽपि परिशोध्यते ।
त्वं ब्रह्मासीति चोक्तोऽपि संशयं परिपश्यति ॥31.37॥

evaṃ candanavṛkṣo'pi śruto'pi pariśodhyate ।

tvaṃ brahmāsīti cokto'pi saṃśayaṃ paripaśyati ***॥31.37॥***

31.37 Thus the sandalwood tree and whatever is heard are examined. Even after "You are Brahman" is said, doubt is perceived.

Verse 31.38

संशोध्य निश्चिनोत्येवमात्मानं परिशोध्यते ।
युक्तिर्नाम वदाम्यत्र देहोनाहं विनाशतः ॥31.38॥

saṃśodhya niścinotyevamātmānaṃ pariśodhyate ।
yuktirnāma vadāmyatra dehonāhaṃ vināśataḥ ॥31.38॥

31.38 Investigate. Be determined. Thus, inquire well about the self. I tell you here what reasoning is - that the perishable body is not I.

Verse 31.39

स्थूलदेहं सूक्ष्मदेहं स्थूलसूक्ष्मं च कारणम् ।
त्रयं चतुर्थे नास्तीति सर्वं चिन्मात्रमेव हि ॥31.39॥

sthūladehaṃ sūkṣmadehaṃ sthūlasūkṣmaṃ ca kāraṇam ।
trayaṃ caturthe nāstīti sarvaṃ cinmātrameva hi ॥31.39॥

31.39 The gross body, the subtle body - gross, subtle and causal; as these three are absent in the fourth state, all is only consciousness.

Verse 31.40

एतत्सर्वं जडत्वाच्च दृश्यत्वाद्घटवन्न हि ।
अहं चैतन्यमेवात्र दृग्रूपत्वाल्लयं न हि ॥31.40॥

etatsarvaṃ jaḍatvācca dṛśyatvādghaṭavanna hi ।
ahaṃ caitanyamevātra dṛgrūpatvāllayaṃ na hi ॥31.40॥

31.40 All of this is naught, because of being insentient, being the seen and being like the pot (unlike the space in it

which is not subject to destruction). I am only consciousness here and because of being the seer not subject to dissolution.

Verse 31.41

सत्यं ज्ञानमनन्तं यदात्मनः सहजा गुणाः ।
अन्ततं जडदुःखादि जगतः प्रथितो गुणः ॥31.41॥

satyaṃ jñānamanantaṃ yadātmanaḥ sahajā guṇāḥ ।

antataṃ jaḍaduḥkhādi jagataḥ prathito guṇaḥ ***॥31.41॥***

31.41 Being, knowledge and immortality are qualities natural to the self. Death, insentience and sorrow are the qualities prevalent in the world.

Verse 31.42

तस्मादहं ब्रह्म एव इदं सर्वमसत्यकम् ।
एवं च मननं नित्यं करोति ब्रह्मवित्तमः ॥31.42॥

tasmādahaṃ brahma eva idaṃ sarvamasatyakam ।

evaṃ ca mananaṃ nityaṃ karoti brahmavittamaḥ ***॥31.42॥***

31.42 Therefore, I am Brahman alone. All this is unreal - thus reflects always the knower of Brahman.

Verse 31.43

वक्ष्ये निदिध्यासनं च उभयत्यागलक्षणम् ।
त्वं ब्रह्मासीति श्रवणं मननं चाहमेव हि ॥31.43॥

vakṣye nididhyāsanaṃ ca ubhayatyāgalakṣaṇam ।

tvaṃ brahmāsīti śravaṇaṃ mananaṃ cāhameva hi ***॥31.43॥***

31.43 I shall tell you about nididhyasa, the profound meditation on the subject and the traits of two fold renunciations. The listening to "you are Brahman" is sravana. The contemplation on "I, indeed am" is manana.

Verse 31.44

एतत्त्यागं निदिध्यासं सजातीयत्वभावनम् ।
विजातीयपरित्यागं स्वगतत्वविभावनम् ॥31.44॥

etattyāgaṃ nididhyāsaṃ sajātīyatvabhāvanam ।

vijātīyaparityāgaṃ svagatatvavibhāvanam ***॥31.44॥***

31.44 The renunciation of these is nididhyasa, involves the contemplation of homogeneity. The contemplation of one's interiority is the renunciation of the heterogeneous.

Verse 31.45

सर्वत्यागं परित्यज्य तुरीयत्वं च वर्जनम् ।
ब्रह्मचिन्मात्रसारत्वं साक्षात्कारं प्रचक्षते ॥31.45॥

sarvatyāgaṃ parityajya turīyatvaṃ ca varjanam ।
brahmacinmātrasāratvaṃ sākṣātkāraṃ pracakṣate ***॥31.45॥***

31.45 Forsaking all forms of renunciation, cast aside the fourth state too. The essence of just Brahman-consciousness alone is said to be realization.

Verse 31.46

उपदेशे महावाक्यमस्तित्वमिति निर्णयः ।
तथैवानुभवं वाक्यमहं ब्रह्मास्मि निर्णयः ॥31.46॥

upadeśe mahāvākyamastitvamiti nirṇayaḥ ।
tathaivānubhavaṃ vākyamahaṃ brahmāsmi nirṇayaḥ ***॥31.46॥***

31.46 Being is defined in the great aphoristic teachings. Likewise, "I am Brahman" is defined as the teaching for experience.

Verse 31.47

प्रज्ञानं ब्रह्मवाक्योत्थमभ्यासार्थमितीरितम् ।
अयमात्मेति वाक्योत्थदर्शनं वाक्यमीरितम् ॥31.47॥

prajñānaṃ brahmavākyotthamabhyāsārthamitīritam ।
ayamātmeti vākyotthadarśanaṃ vākyamīritam ***॥31.47॥***

31.47 The import of the aphorism "Prajnanam Brahma" is said to be for the purpose of practice. The import of the

aphorism "Ayam atma Brahma - This self is Brahman" is said to be that of realization.

Verse 31.48

अयमेकपदं चैक आत्मेति ब्रह्म च त्रयम् ।
अयम्पदस्य जीवोऽर्थ आत्मनो ईश्वरः परः ॥31.48॥

ayamekapadaṃ caika ātmeti brahma ca trayam ।

ayampadasya jīvo'rtha ātmano īśvaraḥ paraḥ ***॥31.48॥***

31.48 'Ayam' is one word, 'atma' is another and 'Brahma' makes it three. The meaning for the word 'ayam' is the individual and that of 'atma' is Isvara, the supreme.

Verse 31.49

तथा ब्रह्मपदस्यार्थ अखण्डाकारवृत्तिकम् ।
अखण्डैकरसं सर्वं पदत्रयलयं गतम् ॥31.49॥

tathā brahmapadasyārtha akhaṇḍākāravṛttikam ।

akhaṇḍaikarasaṃ sarvaṃ padatrayalayaṃ gatam ***॥31.49॥***

31.49 And the meaning of the word Brahman is the undivided mode. The merger of the three words is the one undivided essence.

Verse 31.50

अखण्डैकरसो ह्यात्मा नित्यशुद्धविमुक्तकः ।
तदेव सर्वमुद्भूतं भविष्यति न संशयः ॥31.50॥

akhaṇḍaikaraso hyātmā nityaśuddhavimuktakaḥ ।

tadeva sarvamudbhūtaṃ bhaviṣyati na saṃśayaḥ ***॥31.50॥***

31.50 The self is itself the one undivided essence-eternal, pure and liberated. Everything emanates from that alone. About this there is no question.

Verse 31.51

अखण्डैकरसो देव अयमेकमुदीरितम् ।
आत्मेति पदमेकस्य ब्रह्मेति पदमेककम् ॥31.51॥

akhaṇḍaikaraso deva ayamekamudīritam ।

ātmeti padamekasya brahmeti padamekakam ***॥31.51॥***

31.51 God is the one undivided essence. 'Ayam' is one word, atma is one word and Brahman is one word.

Verse 31.52

अयं पदस्य जीवोऽर्थ आत्मेतीश्वर ईरितः ।
अस्यार्थोऽस्मीत्यखण्डार्थमखण्डैकरसं पदम् ॥31.52॥

ayaṃ padasya jīvo'rtha ātmetīśvara īritaḥ ।

asyārtho'smītyakhaṇḍārthamakhaṇḍaikarasaṃ padam ***॥31.52॥***

31.52 The meaning of 'ayam' (this) is the individual; atma (the self) is said to be Isvara, the import of 'asmi' (I am) is the undivided meaning - the state of the one undivided essence.

Verse 31.53

द्वैतवृत्तिः साक्षिवृत्तिरखण्डाकारवृत्तिकम् ।
अखण्डैकरसं पश्चात्सोऽहमस्मीति भावय ॥31.53॥

dvaitavṛttiḥ sākṣivṛttirakhaṇḍākāravṛttikam ।

akhaṇḍaikarasaṃ paścātso'hamasmīti bhāvaya ***॥31.53॥***

31.53 Dual mode, witness mode and the undivided mode - then, after the one undivided essence, be of the disposition "I am He".

Verse 31.54

इत्येवं च चतुर्वाक्यतात्पर्यार्थं समीरितम् ।
उपाधिसहितं वाक्यं केवलं लक्ष्यमीरितम् ॥31.54॥

ityevaṃ ca caturvākyatātparyārthaṃ samīritam ।

upādhisahitaṃ vākyaṃ kevalaṃ lakṣyamīritam ***॥31.54॥***

31.54 Thus, the essential meaning of the four great aphorisms has been discussed. As such the statements are with adjuncts. Hence only the implications are revealed.

Verse 31.55

किञ्चिज्ज्ञत्वादि जीवस्य सर्वज्ञत्वादि चेश्वरः ।
जीवोऽपरो सचैतन्यमीश्वरोऽहं परोक्षकः ॥31.55॥

kiñcijjñatvādi jīvasya sarvajñatvādi ceśvaraḥ ।

jīvo'paro sacaitanyamīśvaro'haṃ parokṣakaḥ ***॥31.55॥***

31.55 Limited knowledge and such are the traits of the individual, and omniscience and such are that of Isvara. The

individual is the limited being with consciousness. "Isvara am I" is an indirect revelation.

Verse 31.56

सर्वशून्यमिति त्याज्यं ब्रह्मास्मीति विनिश्चयः ।
अहं ब्रह्म न सन्देहः सच्चिदानन्दविग्रहः ॥31.56॥

sarvaśūnyamiti tyājyaṃ brahmāsmīti viniścayaḥ ।

ahaṃ brahma na sandehaḥ saccidānandavigrahaḥ ***॥31.56॥***

31.56 Renouncing everything as void, be of the conviction "I am Brahman". I am Brahman, there is no doubt of this. I am the embodiment of Being-Awareness-Bliss.

Verse 31.57

अहमैक्यं परं गत्वा स्वस्वभावो भवोत्तम ।
एतत्सर्वं महामिथ्या नास्ति नास्ति न संशयः ॥31.57॥

ahamaikyaṃ paraṃ gatvā svasvabhāvo bhavottama ।

etatsarvaṃ mahāmithyā nāsti nāsti na saṃśayaḥ ***॥31.57॥***

31.57 Merging the "I" with the Supreme, O great one, abide as your own self. All of this is one great illusion, nonexistent. There is no doubt of this.

Verse 31.58

सर्वं नास्ति न सन्देहः सर्वं ब्रह्म न संशयः ।
एकाकारमखण्डार्थं तदेवाहं न संशयः ।
ब्रह्मेदं विततताकारं तद्ब्रह्माहं न संशयः ॥31.58॥

sarvaṃ nāsti na sandehaḥ sarvaṃ brahma na saṃśayaḥ ।
ekākāramakhaṇḍārthaṃ tadevāhaṃ na saṃśayaḥ ।
brahmedaṃ vitatākāraṃ tadbrahmāhaṃ na saṃśayaḥ ॥31.58॥

31.58 All is naught. There is no doubt of this. All is Brahman. There is no doubt of this. The undivided essence is unitary. That I am. Of this there is no doubt. This form of vastness is Brahman. I am that Brahman. There is no doubt of this.

Verse 31.59

सूतः - Suta

भवोद्भवमुखोद्भवं भवहराद्यहृद्यं भुवि
प्रकृष्टरसभावतः प्रथितबोधबुद्धं भव ।
भजन्ति भसिताङ्गका भरितमोदभारादरा
भुजङ्गवरभूषणं भुवनमध्यवृन्दावनम् ॥31.59॥

bhavodbhavamukhodbhavaṃ bhavaharādyahṛdyaṃ bhuvi
prakṛṣṭarasabhāvataḥ prathitabodhabuddhaṃ bhava ।
bhajanti bhasitāṅgakā bharitamodabhārādarā
bhujaṅgavarabhūṣaṇaṃ bhuvanamadhyavṛndāvanam ॥31.59॥

31.59 Suta:- This universe, which has arisen from the face of Brahman who is an emanation from Siva, is miserable as it involves creation and destruction. Therefore, be enlightened,

inspired by ideals suffused with sublime and lofty sentiments, and by knowledge born of instruction and experience. Those who have their bodies besmeared with ashes, and with a heart overflowing with love and joy, adore the one who sports snakes as refined ornaments and who roams free amidst the celestial garden called the universe.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे महावाक्यार्थनिरूपणप्रकरणं नाम एकत्रिंशोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde mahāvākyārthanirūpaṇaprakaraṇaṃ nāma ekatriṃśo'dhyāyaḥ //

Thus concludes chapter thirty one titled "Topic of the determination of the meaning of the great aphorisms" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.32 The Unreality of All

32. सर्वमिथ्यात्वनिरूपणप्रकरणं नाम द्वात्रिंशोऽध्यायः ।

sarvamithyātvanirūpaṇaprakaraṇaṃ nāma dvātriṃśo'dhyāyaḥ

The Topic of the Determination of the Illusory Nature of All

Verse 32.1

ऋभुः - Ribhu

वक्ष्ये पुनरसत्त्यागं ब्रह्मनिश्चयमेव च ।
यस्य श्रवणमात्रेण सद्यो मुक्तो भवेन्नरः ॥32.1॥

vakṣye punarasattyāgaṃ brahmaniścayameva ca ।
yasya śravaṇamātreṇa sadyo mukto bhavennaraḥ ***॥32.1॥***

32.1 Ribhu:- I shall reiterate upon the renunciation of the unreal and, indeed, certainty in Brahman too. Just by hearing this, man becomes liberated at once.

Verse 32.2

चित्तसत्ता मनःसत्ता ब्रह्मसत्ताऽन्यथा स्थिता ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.2॥

cittasattā manaḥsattā brahmasattā'nyathā sthitā ।
sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.2॥***

32.2 The existence of thought force, the existence of mind, the existence of Brahman, the existence of any different state

— are all illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.3

देहसत्ता लिङ्गसत्ता भावसत्ताऽक्षरा स्थिता ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.3॥

dehasattā liṅgasattā bhāvasattā'kṣarā sthitā ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.3॥***

32.3 The existence of body, the existence of signs, the existence of thoughts, the existence of the undecaying state are all illusory. There is no doubt of this. I am only Brahman. There is no doubt of this.

Verse 32.4

दृश्यं च दर्शनं दृष्टा कर्ता कारयिता क्रिया ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.4॥

dṛśyaṃ ca darśanaṃ dṛṣṭā kartā kārayitā kriyā ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.4॥***

32.4 The seen, the seeing, the seer, the doer, the inspirer of action, and the deed — are all illusory. There is no doubt of this. I am only Brahman — There is no uncertainty about this.

Verse 32.5

एकं द्वित्वं पृथग्भावं अस्ति नास्तीति निर्णयः ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.5॥

ekaṃ dvitvaṃ pṛthagbhāvaṃ asti nāstīti nirṇayaḥ ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.5॥***

32.5 Oneness, double, separateness, concepts such as existence and nonexistence — are all illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.6

शास्त्रभेदं वेदभेदं मुक्तीनां भेदभावनम् ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.6॥

śāstrabhedaṃ vedabhedaṃ muktīnāṃ bhedabhāvanam ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.6॥***

32.6 Variance in the texts, variance in the Vedas, the different concepts of liberation — are all illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.7

जातिभेदं वर्णभेदं शुद्धाशुद्धविनिर्णयः ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.7॥

jātibhedaṃ varṇabhedaṃ śuddhāśuddhavinirṇayaḥ ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.7॥***

32.7 The distinctions of species, the variations of caste, definitions of purity and impurity — are all illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.8

अखण्डाकारवृत्तिश्च अखण्डैकरसं परम् ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.8॥

akhaṇḍākāravṛttiśca akhaṇḍaikarasaṃ param ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.8॥***

32.8 The mode of undivided form, the supreme and undivided essence — are all illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.9

परापरविकल्पश्च पुण्यपापविकल्पनम् ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.9॥

parāparavikalpaśca puṇyapāpavikalpanam ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.9॥***

32.9 Contradictory thoughts of the high and the low and opposing thoughts on virtue and sin — are all illusory. There

is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.10

कल्पनाकल्पनाद्वैतं मनोकल्पनभावनम् ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.10॥

kalpanākalpanādvaitaṃ manokalpanabhāvanam ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.10॥***

32.10 The duality of the imaginary and the non-imaginary, the concepts of mental imagery — are all illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.11

सिद्धं साध्यं साधनं च नाशनं ब्रह्मभावनम् ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.11॥

siddhaṃ sādhyaṃ sādhanaṃ ca nāśanaṃ brahmabhāvanam ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.11॥***

32.11 The attained, the attainable and the means thereof, destruction, the disposition as Brahman — are all illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.12

आत्मज्ञानं मनोधर्मं मनोऽभावे कुतो भवेत् ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.12॥

ātmajñānaṃ manodharmaṃ mano'bhāve kuto bhavet ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.12॥***

32.12 Knowledge of the Self is the function of the mind — wherefrom can it arise in the absence of mind? All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.13

अज्ञानं च मनोधर्मस्तदभावे च तत्कुतः ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.13॥

ajñānaṃ ca manodharmastadabhāve ca tatkutaḥ ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.13॥***

32.13 Ignorance too is a function of the mind — wherefrom can it arise in its absence? All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.14

शमो दमो मनोधर्मस्तदभावे च तत्कुतः ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.14॥

śamo damo manodharmastadabhāve ca tatkutaḥ ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.14॥***

32.14 Control of mind and control of senses are functions of mind — in the absence of which wherefrom can they arise? All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.15

बन्धमोक्षौ मनोधर्मौ तदभावे कुतो भवेत् ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.15॥

bandhamokṣau manodharmau tadabhāve kuto bhavet ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.15॥***

32.15 Bondage and emancipation are a function of the mind. In its absence wherefrom do they arise? All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.16

सर्वं मिथ्या जगन्मिथ्या देहो मिथ्या जडत्वतः ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.16॥

sarvaṃ mithyā jaganmithyā deho mithyā jaḍatvataḥ ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.16॥***

32.16 All is illusory. The world is illusory. The body is illusory due to insentience. All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.17

ब्रह्मलोकः सदा मिथ्या बुद्धिरूपं तदेव हि ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.17॥

brahmalokaḥ sadā mithyā buddhirūpaṃ tadeva hi ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.17॥***

32.17 The realm of Brahman is ever illusory. It is only a form of intellect. All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.18

विष्णुलोकः सदा मिथ्या शिवमेव हि सर्वदा ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.18॥

viṣṇulokaḥ sadā mithyā śivameva hi sarvadā ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.18॥***

32.18 The sphere of Vishnu is ever illusory. It is always auspicious indeed. All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.19

रुद्रलोकः सदा मिथ्या अहङ्कारस्वरूपतः ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.19॥

rudralokaḥ sadā mithyā ahaṃkārasvarūpataḥ ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.19॥***

32.19 The region of Rudra is ever illusory. It is of the nature of egoity. All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.20

चन्द्रलोकः सदा मिथ्या मनोरूपविकल्पनम् ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.20॥

candralokaḥ sadā mithyā manorūpavikalpanam ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.20॥***

32.20 The plane of the moon is ever illusory. It is a fabricated form of the mind. All are illusory. There is no doubt

of this. I am only Brahman. There is no uncertainty about this.

Verse 32.21

दिशो लोकः सदा मिथ्या श्रोत्रशब्दसमन्वितः ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.21॥

diśo lokaḥ sadā mithyā śrotraśabdasamanvitaḥ ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.21॥***

32.21 The world of the cardinal directions is ever illusory. It is associated with ear and sound. All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.22

सूर्यलोकः सदा मिथ्या नेत्ररूपसमन्वितः ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.22॥

sūryalokaḥ sadā mithyā netrarūpasamanvitaḥ ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.22॥***

32.22 The world of the Sun is ever illusory. It is an association of eye and form. All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.23

वरुणस्य सदा लोको जिह्वारससमन्वितः ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.23॥

varuṇasya sadā loko jihvārasasamanvitaḥ ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.23॥***

32.23 The world of Varuna (waters) is ever associated with tongue and taste. All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.24

त्वचो लोकः सदा मिथ्या वायोः स्पर्शसमन्वितः ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.24॥

tvaco lokaḥ sadā mithyā vāyoḥ sparśasamanvitaḥ ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.24॥***

32.24 The world of Vayu (air) is ever illusory. It is associated with skin and touch. All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.25

अश्विनोर्घ्राणलोकश्च गन्धद्वैतसमन्वितः ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.25॥

aśvinorghrāṇalokaśca gandhadvaitasamanvitaḥ ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.25॥***

32.25 The world of Asvins is associated with the duality of smell and nose. All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.26

अग्नेर्लोकः सदा मिथ्या वागेव वचनेन तत् ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.26॥

agnerlokaḥ sadā mithyā vāgeva vacanena tat ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.26॥***

32.26 The world of Agni (fire) is ever illusory. It is associated with speech and utterances. All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.27

इन्द्रलोकः सदा मिथ्या पाणिपादेन संयुतः ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.27॥

indralokaḥ sadā mithyā pāṇipādena saṃyutaḥ ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.27॥***

32.27 The world of Indra is ever illusory. It is associated with hands and feet. All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.28

उपेन्द्रस्य महर्लोको गमनेन पदं युतम् ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.28॥

upendrasya maharloko gamanena padaṃ yutam ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.28॥***

32.28 The great world of Upendra (Vamana Vishnu) is associated with feet and motion. All are illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.29

मृत्युरेव सदा नास्ति पायुरेव विसर्गकम् ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.29॥

mṛtyureva sadā nāsti pāyureva visargakam ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.29॥***

32.29 Death never is, associated with anus, the organ of excretion. All is illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.30

प्रजापतेर्महर्लोको गुह्यमानन्दसंयुतम् ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.30॥

prajāpatermaharloko guhyamānandasaṃyutam ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.30॥***

32.30 The lofty world of Prajapati (manes) is associated with the pleasure of private organs. All is illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.31

सर्वं मिथ्या न सन्देहः सर्वमात्मेति निश्चितम् ।
तितिक्षोश्च समाधानं श्रद्धा चाचार्यभाषणे ॥32.31॥

sarvaṃ mithyā na sandehaḥ sarvamātmeti niścitam ।
titikṣośca samādhānaṃ śraddhā cācāryabhāṣaṇe ***॥32.31॥***

32.31 All is illusory. There is no doubt of this. All is certainly the Self. Forbearance, deep meditation, earnestness and the utterances of teacher,

Verse 32.32

मुमुक्षुत्वं च मोक्षश्च मोक्षार्थे मम जीवने ।
चतुःसाधनसम्पन्नः सोऽधिकारीति निश्चयः ॥32.32॥

mumukṣutvaṃ ca mokṣaśca mokṣārthe mama jīvane ।
catuḥsādhanasaṃpannaḥ so'dhikārīti niścayaḥ ***॥32.32॥***

32.32 the longing for liberation and emancipation, the ideal of living for liberation, the definition that one endowed with the four types of spiritual practice is the qualified one,

Verse 32.33

जीवब्रह्मैक्यसद्भावं वियद्ब्रह्मेति निश्चयः ।
वेदान्तब्रह्मणो बोध्यं बोधकं बन्धमुच्यते ॥32.33॥

jīvabrahmaikyasadbhāvaṃ viyadbrahmeti niścayaḥ ।
vedāntabrahmaṇo bodhyaṃ bodhakaṃ bandhamucyate ***॥32.33॥***

32.33 the ideal of the unification of the individual and Brahman, the certitude that the wide expanse is Brahman, the

Vedantic teaching of Brahman and the teacher — are all said to be bondage.

Verse 32.34

सर्वज्ञाननिर्वृत्तिश्चेदानन्दावाप्तिकं फलम् ।
इत्येवमादिभिः शब्दैः प्रोक्तं सर्वमसत्सदा ॥32.34॥

sarvajñānanirvṛttiścedānandāvāptikaṃ phalam ।

ityevamādibhiḥ śabdaiḥ proktaṃ sarvamasat sadā ***॥32.34॥***

32.34 The divestment of all forms of Knowledge results in the attainment of Bliss. Thus have proclaimed the primal utterances, the Vedas, that all is unreal, ever.

Verse 32.35

सर्वशब्दार्थरूपं च निश्चयं भावनं तथा ।
ब्रह्ममात्रं परं सत्यमन्यत्सर्वमसत्सदा ॥32.35॥

sarvaśabdārtharūpaṃ ca niścayaṃ bhāvanaṃ tathā ।

brahmamātraṃ paraṃ satyamanyat sarvamasat sadā ***॥32.35॥***

32.35 All forms of words and their imports, and even the conclusive convictions, are unreal. Brahman alone is the supreme Truth. All else is untrue, ever.

Verse 32.36

अनेकशब्दश्रवणमनेकार्थविचारणम् ।
सर्वं मिथ्या न सन्देहो ब्रह्मैवाहं न संशयः ॥32.36॥

anekaśabdaśravaṇamanekārthavicāraṇam ।

sarvaṃ mithyā na sandeho brahmaivāhaṃ na saṃśayaḥ ***॥32.36॥***

32.36 Listening to innumerable sayings, and inquiring into their significance is all illusory. There is no doubt of this. I am only Brahman. There is no uncertainty about this.

Verse 32.37

नानुध्यायाद्ब्रह्मशब्दान् इत्युक्त्वा ह महानसौ ।
ब्रह्मोपदेशकाले तु सर्वं चोक्तं न संशयः ॥32.37॥

nānudhyāyādbrahmaśabdān ityuktvā ha mahānasau ।

brahmopadeśakāle tu sarvaṃ coktaṃ na saṃśayaḥ ***॥32.37॥***

32.37 It is said that the words pertaining to the study of Brahman are indeed great. All of this is revealed at the time of initiation into Brahma Jnana. There is no doubt.

Verse 32.38

ब्रह्मैवाहमिदं द्वैतं चित्तसत्ताविभावनम् ।
चिन्मात्रोऽहमिदं द्वैतं जीवब्रह्मेति भावनम् ॥32.38॥

brahmaivāhamidaṃ dvaitaṃ cittasattāvibhāvanam ।

cinmātro'hamidaṃ dvaitaṃ jīvabrahmeti bhāvanam ***॥32.38॥***

32.38 “Brahman alone am I”, “this is duality”, concepts regarding the existence of mind, “awareness alone am I”, “this is duality”, concepts of the individual and Brahman,

Verse 32.39

अहं चिन्मात्रमन्त्रं वा कार्यकारणचिन्तनम् ।
अक्षयानन्दविज्ञानमखण्डैकरसाद्वयम् ॥32.39॥

ahaṃ cinmātramantraṃ vā kāryakāraṇacintanam ।

akṣayānandavijñānamakhaṇḍaikarasādvayam ***॥32.39॥***

32.39 the mantra "I am just Consciousness" or the thoughts on cause and effect, Knowledge of the undecaying joy, the one undivided essence, without a second,

Verse 32.40

परं ब्रह्म इदं ब्रह्म शान्तं ब्रह्म स्वयं जगत् ।
अन्तरिन्द्रियविज्ञानं बाह्येन्द्रियनिरोधनम् ॥32.40॥

paraṃ brahma idaṃ brahma śāntaṃ brahma svayaṃ jagat ।

antarindriyavijñānaṃ bāhyendriyanirodhanam ***॥32.40॥***

32.40 "The supreme is Brahman", "This is Brahman", "The peaceful Brahman is itself the world", Knowledge relating to the internal senses, the subjugation of the external senses,

Verse 32.41

सर्वोपदेशकालं च साम्यं शेषं महोदयम् ।
भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ॥32.41॥

sarvopadeśakālaṃ ca sāmyaṃ śeṣaṃ mahodayam ।

bhūmirāpo'nalo vāyuḥ khaṃ mano buddhireva ca ***॥32.41॥***

32.41 all appointed times for instruction, identity, residue, the lofty emanation, earth, water, fire, air, space, mind and intellect,

Verse 32.42

कारणं कार्यभेदं च शास्त्रमार्गैककल्पनम् ।
अहं ब्रह्म इदं ब्रह्म सर्वं ब्रह्मेति शब्दतः ॥32.42॥

kāraṇaṃ kāryabhedaṃ ca śāstramārgaikakalpanam ।

ahaṃ brahma idaṃ brahma sarvaṃ brahmeti śabdataḥ ***॥32.42॥***

32.42 cause and diversity of effects, interpretations of the scriptural methods, utterances such as “I am Brahman”, “This is Brahman” and “All is Brahman” —

Verse 32.43

सत्यरूपं क्वचिन्नास्ति सत्यं नाम कदा नहि ।
संशयं च विपर्यासं सङ्कल्पः कारणं भ्रमः ॥32.43॥

satyarūpaṃ kvacinnāsti satyaṃ nāma kadā nahi ।

saṃśayaṃ ca viparyāsaṃ saṅkalpaḥ kāraṇaṃ bhramaḥ ***॥32.43॥***

32.43 none of these are of the nature of Reality, not even in the least. There is never anything in the name of truth.

Doubt, contradiction and the cause of will are all only misapprehension.

Verse 32.44

आत्मनोऽन्यत्क्वचिन्नास्ति सर्वं मिथ्या न संशयः ।
महतां ह्यद्यते मन्त्री मेधाशुद्धिशुभाशुभम् ॥32.44॥

ātmano'nyat kvacinnāsti sarvaṃ mithyā na saṃśayaḥ ।
mahatāṃ hyadyate mantrī medhāśuddhiśubhāśubham ॥32.44॥

32.44 There is nothing in the least apart from the Self. All is illusory. There is no doubt of this. The great ones of the present, those who undertake mantras, clarity of intellect, auspiciousness and inauspiciousness,

Verse 32.45

देशभेदं वस्तुभेदं न च चैतन्यभेदकम् ।
आत्मनोऽन्यत्पृथग्भावमात्मनोऽन्यन्निरूपणम् ॥32.45॥

deśabhedaṃ vastubhedaṃ na ca caitanyabhedakam ।
ātmano'nyat pṛthagbhāvamātmano'nyannirūpaṇam ॥32.45॥

32.45 diversity in place, diversity in objects and diversity in consciousness are naught. Concepts of separateness from the Self, determination of separateness from the Self,

Verse 32.46

आत्मनोऽन्यन्नामरूपमात्मनोऽन्यच्छुभाशुभम् ।
आत्मनोऽन्यद्वस्तुसत्ता आत्मनोऽन्यज्जगत्त्रयम् ॥32.46॥

ātmano'nyannāmarūpamātmano'nyacchubhāśubham ।
ātmano'nyadvastusattā ātmano'nyajjagattrayam ॥32.46॥

32.46 name and form other than the Self, auspiciousness and inauspiciousness apart from the Self, reality of things outside the Self, the triad of worlds apart from the Self,

Verse 32.47

आत्मनोऽन्यत्सुखं दुःखमात्मनोऽन्यद्विचिन्तनम् ।
आत्मनोऽन्यत्प्रपञ्चं वा आत्मनोऽन्यज्जयाजयौ ॥32.47॥

ātmano'nyat sukhaṃ duḥkhamātmano'nyadvicintanam ।
ātmano'nyatprapañcaṃ vā ātmano'nyajjayājayau ॥32.47॥

32.47 joy and sorrow apart from the Self, thinking apart from the Self, the universe parted from the Self, victory and defeat other than the Self,

Verse 32.48

आत्मनोऽन्यद्देवपूजा आत्मनोऽन्यच्छिवार्चनम् ।
आत्मनोऽन्यन्महाध्यानमात्मनोऽन्यत्कलाक्रमम् ॥32.48॥

ātmano'nyaddevapūjā ātmano'nyacchivārcanam ।
ātmano'nyanmahādhyānamātmano'nyat kalākramam ॥32.48॥

32.48 worship of God other than the Self, worship of Siva other than the Self, any great meditation apart from the Self, whatever progression of Knowledge outside the Self —

Verse 32.49

सर्वं मिथ्या न सन्देहो ब्रह्म सर्वं न संशयः ।
सर्वमुक्तं भगवता निदिध्यासस्तु सर्वदा ॥32.49॥

sarvaṃ mithyā na sandeho brahma sarvaṃ na saṃśayaḥ ।

sarvamuktaṃ bhagavatā nididhyāsastu sarvadā ***॥32.49॥***

32.49 are all only illusory. There is no doubt of this. Brahman is all. There is no uncertainty about this. All this has been revealed by the Lord. Ever contemplate on this, one-pointedly.

Verse 32.50

सकृच्छ्रवणमात्रेण हृदयग्रन्थिरन्तिमम् ।
कर्मनाशं च मूढानां महतां मुक्तिरेव हि ॥32.50॥

sakṛcchravaṇamātreṇa hṛdayagranthirantimam ।

karmanāśaṃ ca mūḍhānāṃ mahatāṃ muktireva hi ***॥32.50॥***

32.50 Just by hearing this one's heart-knot is put to an end, the karma of the ignorant ones is destroyed and the blessed ones certainly attain liberation.

Verse 32.51

अनेककोटिजननपातकं भस्मसाद्भवेत् ।
सत्यं सत्यं पुनः सत्यं सत्यं सर्वं विनश्यति ।
सद्यो मुक्तिर्न सन्देहो नास्ति मङ्गलमङ्गलम् ॥32.51॥

anekakoṭijananapātakaṃ bhasmasādbhavet ।
satyaṃ satyaṃ punaḥ satyaṃ satyaṃ sarvaṃ vinaśyati ।
sadyo muktirna sandeho nāsti maṅgalamaṅgalam ॥32.51॥

32.51 The horrendous sin of millions of births is reduced to ashes. This is the truth. This is the truth. Again and again, this is the truth. Everything shall perish. Liberation dawns immediately. There is no doubt of this. There is neither auspiciousness nor inauspiciousness.

Verse 32.52

क्व भेदभावदर्शनं न चैव शोकमोहहृ-
त्प्रपश्यतां श्रुते शिखाविशेषमैक्यभावनात् ।
यतो भवेज्जगाद तं महेश येन जीवितं
यदन्तराऽविशत्सदा यथोर्णनाभतन्तुवत् ॥32.52॥

kva bhedabhāvadarśanaṃ na caiva śokamohahṛt
prapaśyatāṃ śrute śikhāviśeṣamaikyabhāvanāt ।
yato bhavejjagāda taṃ maheśa yena jīvitaṃ
yadantarā'viśat sadā yathorṇanābhatantuvat ॥32.52॥

32.52 For the one who has realized the unifying wisdom of the crest of the Vedas, the Upanishads, where is the appearance of variance, and where sorrow and delusion in the heart? Even as the world is an emanation from Him, that

Mahesa alone is its Life. He alone abides in it just as the cobweb in the spider.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे सर्वमिथ्यात्वनिरूपणप्रकरणं नाम द्वात्रिंशोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde sarvamithyātvanirūpaṇaprakaraṇaṃ nāma dvātriṃśo'dhyāyaḥ //

Thus concludes chapter thirty two entitled “Topic of the determination of the illusory nature of all”, in the sixth amsa called Sri Sankara of Sri Siva Rahasyam.

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Ch.33 The Nature of Being-Consciousness-Bliss

33. सच्चिदानन्दरूपताप्रकरणं नाम त्रयस्त्रिंशोऽध्यायः ।

saccidānandarūpatāprakaraṇaṃ nāma trayastriṃśo'dhyāyaḥ

The Topic of the Nature of Existence-Consciousness-Bliss

Verse 33.1

ऋभुः - Ribhu:-

ṛbhuḥ -

वक्ष्ये परं ब्रह्ममात्रमनुत्पन्नमिदं जगत् ।
सत्पदानन्दमात्रोऽहमनुत्पन्नमिदं जगत् ॥33.1॥

vakṣye paraṃ brahmamātramanutpannamidaṃ jagat
satpadānandamātro'hamanutpannamidaṃ jagat ***॥33.1॥***

33.1. Ribhu:- I tell you, the supreme Brahman alone is. This world is ungenerated. I am only the state of Being and Bliss. This world is ungenerated.

Verse 33.2

आत्मैवाहं परं ब्रह्म नान्यत् संसारदृष्टयः ।
सत्पदानन्दमात्रोऽहमनुत्पन्नमिदं जगत् ॥33.2॥

ātmaivāhaṃ paraṃ brahma nānyat saṃsāradṛṣṭayaḥ
satpadānandamātro'hamanutpannamidaṃ jagat ***॥33.2॥***

33.2. I am only the self, the supreme Brahman, not the world that is seen as separate. I am only the state of Being and Bliss. This world is ungenerated.

Verse 33.3

सत्पदानन्दमात्रोऽहं चित्पदानन्दविग्रहम् ।
अहमेवाहमेवैकमहमेव परात्परः ॥33.3॥
satpadānandamātro'haṃ citpadānandavigraham
ahamevāhamevaikamahameva parātparaḥ **॥33.3॥**

33.3. I am only the state of Being and Bliss. I am the embodiment of the state of Awareness and Bliss. I alone am. I alone am, the only one. I alone am higher than the highest.

Verse 33.4

सच्चिदानदमेवैकमहं ब्रह्मैव केवलम् ।
अहमस्मि सदा भामि एवं रूपं कुतोऽप्यसत् ॥33.4॥
saccidānadamevaikamahaṃ brahmaiva kevalam
ahamasmi sadā bhāmi evaṃ rūpaṃ kuto'pyasat **॥33.4॥**

33.4. Being-consciousness-Bliss, the one am I, indeed, Brahman alone. I am, ever resplendent. Such a form from wherever, is unreal.

Verse 33.5

त्वमित्येवं परं ब्रह्म चिन्मयानन्दरूपवान् ।
चिदाकारं चिदाकाशं चिदेव परमं सुखम् ॥33.5॥
tvamityevaṃ paraṃ brahma cinmayānandarūpavān
cidākāraṃ cidākāśaṃ cideva paramaṃ sukham **॥33.5॥**

33.5. 'You' - this much is the supreme Brahman, the form full of Consciousness and Bliss. The form of Consciousness, the expanse of consciousness; consciousness alone is the supreme joy.

Verse 33.6

आत्मैवाहमसन्नाहं कूटस्थोऽहं गुरुः परः ।
कालं नास्ति जगन्नास्ति कल्मषत्वानुभावनम् ॥33.6॥
ātmaivāhamasannāhaṃ kūṭastho'haṃ guruḥ paraḥ
kālaṃ nāsti jagannāsti kalmaṣatvānubhāvanam ***॥33.6॥***

33.6. I am only the Self, not the unreal. I am the established, the supreme Guru. There is no time. There is no world either, only erroneous conception.

Verse 33.7

अहमेव परं ब्रह्म अहमेव सदाशिवः ।
शुद्धचैतन्य एवाहं शुद्धसत्वानुभावनः ॥33.7॥
ahameva paraṃ brahma ahameva sadāśivaḥ
śuddhacaitanya evāhaṃ śuddhasatvānubhāvanaḥ ***॥33.7॥***

33.7. I alone am the supreme Brahman. I alone am the ever-existent Siva. I am only pure Awareness, the experience of pure serenity.

Verse 33.8

अद्वयानन्दमात्रोऽहमव्ययोऽहं महानहम् ।
सर्वं ब्रह्मैव सततं सर्वं ब्रह्मैव निर्मलः ॥33.8॥
advayānandamātro'hamavyayo'haṃ mahānaham
sarvaṃ brahmaiva satataṃ sarvaṃ brahmaiva nirmalaḥ ***॥33.8॥***

33.8. I am only nondual Bliss. I am inexhaustible, I am the great one. All is always only Brahman. All is only blemishless Brahman.

Verse 33.9

सर्वं ब्रह्मैव नान्योऽस्ति सर्वं ब्रह्मैव चेतनः ।
सर्वप्रकाशरूपोऽहं सर्वप्रियमनो ह्यहम् ॥33.9॥
sarvaṃ brahmaiva nānyo'sti sarvaṃ brahmaiva cetanaḥ
sarvaprakāśarūpo'haṃ sarvapriyamano hyaham ***॥33.9॥***

33.9. All is Brahman and naught else. All is Brahman, the sentient. I am of the form of the all-illuminating. I am indeed the mind adorable to all.

Verse 33.10

एकान्तैकप्रकाशोऽहं सिद्धासिद्धविवर्जितः ।
सर्वान्तर्यामिरूपोऽहं सर्वसाक्षित्वलक्षणम् ॥33.10॥
ekāntaikaprakāśo'haṃ siddhāsiddhavivarjitaḥ
sarvāntaryāmirūpo'haṃ sarvasākṣitvalakṣaṇam ***॥33.10॥***

33.10. I shine alone. I am without the attained and the unattained. I am of the form of the indweller of all, with the characteristic of the all-witnessing.

Verse 33.11

शमो विचारसन्तोषरूपोऽहमिति निश्चयः ।
परमात्मा परं ज्योतिः परं परविवर्जितः ॥33.11॥
śamo vicārasantoṣarūpo'hamiti niścayaḥ
paramātmā paraṃ jyotiḥ paraṃ paravivarjitaḥ ***॥33.11॥***

33.11. It is certain that I am of the form of quiescence, inquiry and joy. I am the supreme Self, the transcendental Light, the beyond and bereft of any other.

Verse 33.12

परिपूर्णस्वरूपोऽहं परमात्माऽहमच्युतः ।
सर्ववेदस्वरूपोऽहं सर्वशास्त्रस्य निर्णयः ॥33.12॥
paripūrṇasvarūpo'haṃ paramātmā'hamacyutaḥ
sarvavedasvarūpo'haṃ sarvaśāstrasya nirṇayaḥ ***॥33.12॥***

33.12. I am of the nature of the all-full. I am the infallible and the supreme self. I am of the nature of the Veda and the Conclusion of all the scriptures.

Verse 33.13

लोकानन्दस्वरूपोऽहं मुख्यानन्दस्य निर्णयः ।
सर्वं ब्रह्मैव भूर्नास्ति सर्वं ब्रह्मैव कारणम् ॥33.13॥
lokānandasvarūpo'haṃ mukhyānandasya nirṇayaḥ
sarvaṃ brahmaiva bhūrnāsti sarvaṃ brahmaiva kāraṇam
॥33.13॥

33.13. I am of the nature of the Bliss of the world, the definition of the essential happiness. All is indeed Brahman. There is no world. Brahman is the cause of all.

Verse 33.14

सर्वं ब्रह्मैव नाकार्यं सर्वं ब्रह्म स्वयं वरः ।
नित्याक्षरोऽहं नित्योऽहं सर्वकल्याणकारकम् ॥33.14॥
sarvaṃ brahmaiva nākāryaṃ sarvaṃ brahma svayaṃ varaḥ
nityākṣaro'haṃ nityo'haṃ sarvakalyāṇakārakam ***॥33.14॥***

33.14. All is only Brahman, there is nothing purposeless. All is Brahman, itself the best. I am the ever decayless. I am the eternal, bestower of auspiciousness to all.

Verse 33.15

सत्यज्ञानप्रकाशोऽहं मुख्यविज्ञानविग्रहः ।
तुर्यातुर्यप्रकाशोऽहं सिद्धासिद्धादिवर्जितः ॥33.15॥

satyajñānaprakāśo'haṃ mukhyavijñānavigrahaḥ
turyāturyaprakāśo'haṃ siddhāsiddhādivarjitaḥ **॥33.15॥**

33.15. I am the light of Reality and knowledge. I am the embodiment of the highest knowledge. I shine as the fourth and other than the fourth state. I am bereft of accomplishments, non-accomplishments and the like.

Verse 33.16

सर्वं ब्रह्मैव सततं सर्वं ब्रह्म निरन्तरम् ।
सर्वं ब्रह्म चिदाकाशं नित्यब्रह्म निरञ्जनम् ॥33.16॥

sarvaṃ brahmaiva satataṃ sarvaṃ brahma nirantaram
sarvaṃ brahma cidākāśaṃ nityabrahma nirañjanam **॥33.16॥**

33.16. All is Brahman always. All is Brahman, ceaselessly. All is Brahman, the space of consciousness, the eternal Brahman, the taintless.

Verse 33.17

सर्वं ब्रह्म गुणातीतं सर्वं ब्रह्मैव केवलम् ।
सर्वं ब्रह्मैव इत्येवं निश्चयं कुरु सर्वदा ॥33.17॥

sarvaṃ brahma guṇātītaṃ sarvaṃ brahmaiva kevalam
sarvaṃ brahmaiva ityevaṃ niścayaṃ kuru sarvadā **॥33.17॥**

33.17. All is Brahman, transcending qualities. All is just Brahman. All is only Brahman - achieve this certitude always.

Verse 33.18

ब्रह्मैव सर्वमित्येवं सर्वदा दृढनिश्चयः ।
सर्वं ब्रह्मैव इत्येवं निश्चयित्वा सुखी भव ॥33.18॥
brahmaiva sarvamityevaṃ sarvadā dṛḍhaniścayaḥ
sarvaṃ brahmaiva ityevaṃ niścayitvā sukhī bhava ***॥33.18॥***

33.18. Brahman is everything - be of this conviction always. All is Brahman - with this certainty, be joyous.

Verse 33.19

सर्वं ब्रह्मैव सततं भावाभावौ चिदेव हि ।
द्वैताद्वैतविवादोऽयं नास्ति नास्ति न संशयः ॥33.19॥
sarvaṃ brahmaiva satataṃ bhāvābhāvau cideva hi
dvaitādvaitavivādo'yaṃ nāsti nāsti na saṃśayaḥ ***॥33.19॥***

33.19. All is always Brahman - being and nonbeing are Consciousness only. There is no scope for arguments, none whatsoever, about duality or nonduality here. There is no doubt about this.

Verse 33.20

सर्वविज्ञानमात्रोऽहं सर्वं ब्रह्मेति निश्चयः ।
गुह्याद्गुह्यतरं सोऽहं गुणातीतोऽहमद्वयः ॥33.20॥
sarvavijñānamātro'haṃ sarvaṃ brahmeti niścayaḥ
guhyādguhyataraṃ so'haṃ guṇātīto'hamadvayaḥ ***॥33.20॥***

33.20. I am only absolute knowledge. It is certain that all is Brahman. I am He, more mysterious than the most mysterious. I am above qualities and without a second.

Verse 33.21

अन्वयव्यतिरेकं च कार्याकार्यं विशोधय ।
सच्चिदानन्दरूपोऽहमनुत्पन्नमिदं जगत् ॥33.21॥
anvayavyatirekaṃ ca kāryākāryaṃ viśodhaya
saccidānandarūpo'hamanutpannamidaṃ jagat **॥33.21॥**

33.21. Investigate into the comparisons and contrasts, and actions and inactions of things. I am of the form of Being-Awareness-Bliss. This world is ungenerated.

Verse 33.22

ब्रह्मैव सर्वमेवेदं चिदाकाशमिदं जगत् ।
ब्रह्मैव परमानन्दं आकाशसदृशं विभु ॥33.22॥
brahmaiva sarvamevedaṃ cidākāśamidaṃ jagat
brahmaiva paramānandaṃ ākāśasadṛśaṃ vibhu **॥33.22॥**

33.22. Brahman alone is all of this. This world is expanse of consciousness. Brahman alone is the supreme bliss, the Lord, akin to all-pervasive space.

Verse 33.23

ब्रह्मैव सच्चिदानन्दं सदा वाचामगोचरम् ।
ब्रह्मैव सर्वमेवेदमस्ति नास्तीति केचन ॥33.23॥
brahmaiva saccidānandaṃ sadā vācāmagocaram
brahmaiva sarvamevedamasti nāstīti kecana **॥33.23॥**

33.23. Brahman is indeed Existence-Awareness-Bliss, ever unapproachable by speech. Brahman alone is all of this. Some say it is, some say it is not.

Verse 33.24

आनन्दभावना किञ्चित्सदसन्मात्र एव हि ।
ब्रह्मैव सर्वमेवेदं सदा सन्मात्रमेव हि ॥33.24॥
ānandabhāvanā kiñcitsadasanmātra eva hi
brahmaiva sarvamevedaṃ sadā sanmātrameva hi ***॥33.24॥***

33.24. Even an iota of Bliss, is real and unreal as well. Brahman alone is all this - always just real, indeed.

Verse 33.25

ब्रह्मैव सर्वमेवदं चिद्घनानन्दविग्रहम् ।
ब्रह्मैव सच्च सत्यं च सनातनमहं महत् ॥33.25॥
brahmaiva sarvamevadaṃ cidghanānandavigraham
brahmaiva sacca satyaṃ ca sanātanamahaṃ mahat ***॥33.25॥***

33.25. Brahman alone is all of this, a mass of consciousness and Bliss embodied. Brahman alone is being and reality. I am the ancient and the great.

Verse 33.26

ब्रह्मैव सच्चिदानन्दं ओतप्रोतेव तिष्ठति ।
ब्रह्मैव सच्चिदानन्दं सर्वाकारं सनातनम् ॥33.26॥
brahmaiva saccidānandaṃ otaproteva tiṣṭhati
brahmaiva saccidānandaṃ sarvākāraṃ sanātanam ***॥33.26॥***

33.26. Brahman is indeed Being-Awareness-Bliss, stationed as the warp and woof. Brahman is indeed Existence-Awareness-Bliss, the form of all and the ancient.

Verse 33.27

ब्रह्मैव सच्चिदानन्दं परमानदमव्ययम् ।
ब्रह्मैव सच्चिदानन्दं मायातीतं निरञ्जनम् ॥33.27॥
brahmaiva saccidānandaṃ paramānadamavyayam
brahmaiva saccidānandaṃ māyātītaṃ nirañjanam ***॥33.27॥***

33.27. Brahman is indeed Being-Awareness-Bliss, the undiminishing, supreme Bliss. Brahman is indeed Existence-Awareness-Bliss, transcending the delusive power of Maya and taintless.

Verse 33.28

ब्रह्मैव सच्चिदानन्दं सत्तामात्रं सुखात्सुखम् ।
ब्रह्मैव सच्चिदानन्दं चिन्मात्रैकस्वरूपकम् ॥33.28॥
brahmaiva saccidānandaṃ sattāmātraṃ sukhātsukham
brahmaiva saccidānandaṃ cinmātraikasvarūpakam ***॥33.28॥***

33.28. Brahman is indeed Being-Awareness-Bliss, simply existence, joy of joys. Brahman is indeed Being-Awareness-Bliss, of the nature of unitary consciousness.

Verse 33.29

ब्रह्मैव सच्चिदानन्दं सर्वभेदविवर्जितम् ।
सच्चिदानन्दं ब्रह्मैव नानाकारमिव स्थितम् ॥33.29॥
brahmaiva saccidānandaṃ sarvabhedavivarjitam
saccidānandaṃ brahmaiva nānākāramiva sthitam ***॥33.29॥***

33.29. Brahman is indeed, Being-Awareness-Bliss, bereft of all distinction. Brahman is indeed Being-Awareness-Bliss, abiding here as manifold forms.

Verse 33.30

ब्रह्मैव सच्चिदानन्दं कर्ता चावसरोऽस्ति हि ।
सच्चिदानदं ब्रह्मैव परं ज्योतिः स्वरूपकम् ॥33.30॥

brahmaiva saccidānandaṃ kartā cāvasaro'sti hi
saccidānadaṃ brahmaiva paraṃ jyotiḥ svarūpakam **॥33.30॥**

33.30. Brahman is indeed Being-Awareness-Bliss, the subject and circumstance as well. Brahman is indeed Being-Awareness-Bliss, of the nature of transcendental Light.

Verse 33.31

ब्रह्मैव सच्चिदानन्दं नित्यनिश्चलमव्ययम् ।
ब्रह्मैव सच्चिदानन्दं वाचावधिरसावयम् ॥33.31॥

brahmaiva saccidānandaṃ nityaniścalamavyayam
brahmaiva saccidānandaṃ vācāvadhirasāvayam **॥33.31॥**

33.31. Brahman is indeed Being-Awareness-Bliss, eternal, motionless and undiminishing. Brahman is indeed Being-Awareness-Bliss, the frontier of words, the Essence that is.

Verse 33.32

ब्रह्मैव सच्चिदानन्दं स्वयमेव स्वयं सदा ।
ब्रह्मैव सच्चिदानन्दं न करोति न तिष्ठति ॥33.32॥

brahmaiva saccidānandaṃ svayameva svayaṃ sadā
brahmaiva saccidānandaṃ na karoti na tiṣṭhati **॥33.32॥**

33.32. Brahman is indeed Being-Awareness-Bliss, the one self, ever the one self. Brahman is indeed Being-Awareness-Bliss, doing nothing, nor standing still.

Verse 33.33

ब्रह्मैव सच्चिदानन्दं न गच्छति न तिष्ठति ।
ब्रह्मैव सच्चिदानन्दं ब्रह्मणोऽन्यन्न किञ्चन ॥33.33॥

brahmaiva saccidānandaṃ na gacchati na tiṣṭhati
brahmaiva saccidānandaṃ brahmaṇo'nyanna kiñcana ***॥33.33॥***

33.33. Brahman is indeed Being-Awareness-Bliss neither going nor staying. Brahman is indeed Being-Awareness-Bliss. There is nothing in the least apart from Brahman.

Verse 33.34

ब्रह्मैव सच्चिदानन्दं न शुक्लं न च कृष्णकम् ।
ब्रह्मैव सच्चिदानन्दं सर्वाधिष्ठानमव्ययम् ॥33.34॥

brahmaiva saccidānandaṃ na śuklaṃ na ca kṛṣṇakam
brahmaiva saccidānandaṃ sarvādhiṣṭhānamavyayam ***॥33.34॥***

33.34. Brahman is indeed Being-Awareness-Bliss, neither fair nor dark. Brahman is indeed Being-Awareness-Bliss, the substratum of all and inexhaustible.

Verse 33.35

ब्रह्मैव सच्चिदानन्दं न तूष्णीं न विभाषणम् ।
ब्रह्मैव सच्चिदानन्दं सत्त्वं नाहं न किञ्चन ॥33.35॥

brahmaiva saccidānandaṃ na tūṣṇīṃ na vibhāṣaṇam
brahmaiva saccidānandaṃ sattvaṃ nāhaṃ na kiñcana ***॥33.35॥***

33.35. Brahman is indeed Being-Awareness-Bliss, neither quiet nor garrulous. Brahman is indeed Being-Awareness-Bliss, neither you, nor I, nor anything in the least.

Verse 33.36

ब्रह्मैव सच्चिदानन्दं परात्परमनुद्भवम् ।
ब्रह्मैव सच्चिदानन्दं तत्त्वातीतं महोत्सवम् ॥33.36॥
brahmaiva saccidānandaṃ parātparamanudbhavam
brahmaiva saccidānandaṃ tattvātītaṃ mahotsavam ***॥33.36॥***

33.36. Brahman is indeed Being-Awareness-Bliss, beyond the beyond, ungenerated. Brahman is indeed Being-Awareness-Bliss, beyond the tattvas (the twenty four cosmic principles), the grand celebration.

Verse 33.37

ब्रह्मैव सच्चिदानन्दं परमाकाशमाततम् ।
ब्रह्मैव सच्चिदानन्दं सर्वदा गुरुरूपकम् ॥33.37॥
brahmaiva saccidānandaṃ paramākāśamātatam
brahmaiva saccidānandaṃ sarvadā gururūpakam ***॥33.37॥***

33.37. Brahman is indeed Being-Awareness-Bliss, the supreme wide expanse. Brahman is indeed Being-Awareness-Bliss, always in the form of the Guru.

Verse 33.38

ब्रह्मैव सच्चिदानन्दं सदा निर्मलविग्रहम् ।
ब्रह्मैव सच्चिदानन्दं शुद्धचैतन्यमाततम् ॥33.38॥
brahmaiva saccidānandaṃ sadā nirmalavigraham
brahmaiva saccidānandaṃ śuddhacaitanyamātatam ***॥33.38॥***

33.38. Brahman is indeed Being-Awareness-Bliss, ever the blemishless form. Brahman is indeed Being-Awareness-Bliss, the vast and pure consciousness.

Verse 33.39

ब्रह्मैव सच्चिदानन्दं स्वप्रकाशात्मरूपकम् ।
ब्रह्मैव सच्चिदानन्दं निश्चयं चात्मकारणम् ॥33.39॥

brahmaiva saccidānandaṃ svaprakāśātmarūpakam
brahmaiva saccidānandaṃ niścayaṃ cātmakāraṇam **॥33.39॥**

33.39. Brahman is indeed Being-Awareness-Bliss, the self, shining by itself. Brahman is indeed Being-Awareness-Bliss, the certitude and the cause of itself.

Verse 33.40

ब्रह्मैव सच्चिदानन्दं स्वयमेव प्रकाशते ।
ब्रह्मैव सच्चिदानन्दं नानाकार इति स्थितम् ॥33.40॥

brahmaiva saccidānandaṃ svayameva prakāśate
brahmaiva saccidānandaṃ nānākāra iti sthitam **॥33.40॥**

33.40. Brahman is indeed Being-Awareness-Bliss, shining by itself. Brahman is indeed Being-Awareness-Bliss, manifest as the manifold.

Verse 33.41

ब्रह्मैव सच्चिदाकारं भ्रान्ताधिष्ठानरूपकम् ।
ब्रह्मैव सच्चिदानन्दं सर्वं नास्ति न मे स्थितम् ॥33.41॥

brahmaiva saccidākāraṃ bhrāntādhiṣṭhānarūpakam
brahmaiva saccidānandaṃ sarvaṃ nāsti na me sthitam **॥33.41॥**

33.41. Brahman alone is of the form of Being-Awareness, of the nature of the seat of the delusion. Brahman is indeed Being-Awareness-Bliss. All is naught, non-existent for me.

Verse 33.42

वाचामगोचरं ब्रह्म सच्चिदानदविग्रहम् ।
सच्चिदानन्दरूपोऽहमनुत्पन्नमिदं जगत् ॥33.42॥
vācāmagocaraṃ brahma saccidānadavigraham
saccidānandarūpo'hamanutpannamidaṃ jagat ***॥33.42॥***

33.42. Brahman is beyond the expression of words, the embodiment of Being-Awareness-Bliss. I am the form of Being-Awareness-Bliss. This world is never generated.

Verse 33.43

ब्रह्मैवेदं सदा सत्यं नित्यमुक्तं निरञ्जनम् ।
सच्चिदानन्दं ब्रह्मैव एकमेव सदा सुखम् ॥33.43॥
brahmaivedaṃ sadā satyaṃ nityamuktaṃ nirañjanam
saccidānandaṃ brahmaiva ekameva sadā sukham ***॥33.43॥***

33.43. Brahman alone is this, always real, eternally free and taintless. Brahman is indeed Being-Awareness-Bliss, the only one, ever joyous.

Verse 33.44

सच्चिदानन्दं ब्रह्मैव पूर्णात्पूर्णतरं महत् ।
सच्चिदानन्दं ब्रह्मैव सर्वव्यापकमीश्वरम् ॥33.44॥
saccidānandaṃ brahmaiva pūrṇātpūrṇataraṃ mahat
saccidānandaṃ brahmaiva sarvavyāpakamīśvaram ***॥33.44॥***

33.44. Brahman is indeed Being-Awareness-Bliss, more perfect than the most perfect and the great. Brahman is indeed Being-Awareness-Bliss, the all-pervading Lord.

Verse 33.45

सच्चिदानन्दं ब्रह्मैव नामरूपप्रभास्वरम् ।
सच्चिदानन्दं ब्रह्मैव अनन्तानन्दनिर्मलम् ॥33.45॥
saccidānandaṃ brahmaiva nāmarūpaprabhāsvaram
saccidānandaṃ brahmaiva anantānandanirmalam ***॥33.45॥***

33.45. Brahman is indeed Being-Awareness-Bliss, luminous with name and form. Brahman is indeed Being-Awareness-Bliss, the pure and endless joy.

Verse 33.46

सच्चिदानन्दं ब्रह्मैव परमानन्ददायकम् ।
सच्चिदानन्दं ब्रह्मैव सन्मात्रं सदसत्परम् ॥33.46॥
saccidānandaṃ brahmaiva paramānandadāyakam
saccidānandaṃ brahmaiva sanmātraṃ sadasatparam ***॥33.46॥***

33.46. Brahman is indeed Being-Awareness-Bliss, the bestower of the highest joy. Brahman is indeed Being-Awareness-Bliss, just being, beyond real and unreal.

Verse 33.47

सच्चिदानन्दं ब्रह्मैव सर्वेषां परमव्ययम् ।
सच्चिदानन्दं ब्रह्मैव मोक्षरूपं शुभाशुभम् ॥33.47॥
saccidānandaṃ brahmaiva sarveṣāṃ paramavyayam
saccidānandaṃ brahmaiva mokṣarūpaṃ śubhāśubham ***॥33.47॥***

33.47. Brahman is indeed Being-Awareness-Bliss, transcending all and undiminishing. Brahman is indeed Being-Awareness-Bliss, of the form of liberation, the auspicious and the inauspicious.

Verse 33.48

सच्चिदानन्दं ब्रह्मैव परिच्छिन्नं न हि क्वचित् ।
ब्रह्मैव सर्वमेवेदं शुद्धबुद्धमलेपकम् ॥33.48॥
saccidānandaṃ brahmaiva paricchinnaṃ na hi kvacit
brahmaiva sarvamevedaṃ śuddhabuddhamalepakam ***॥33.48॥***

33.48. Brahman is indeed Being-Awareness-Bliss, not in the least limited whatsoever. Brahman is all of this, pure, enlightened and stainless.

Verse 33.49

सच्चिदानन्दरूपोऽहमनुत्पन्नमिदं जगत् ।
एतत्प्रकरणं सत्यं सद्योमुक्तिप्रदायकम् ॥33.49॥
saccidānandarūpo'hamanutpannamidaṃ jagat
etatprakaraṇaṃ satyaṃ sadyomuktipradāyakam ***॥33.49॥***

Verse 33.50

सर्वदुःखक्षयकरं सर्वविज्ञानदायकम् ।
नित्यानन्दकरं सत्यं शान्तिदान्तिप्रदायकम् ॥33.50॥
sarvaduḥkhakṣayakaraṃ sarvavijñānadāyakam
nityānandakaraṃ satyaṃ śāntidāntipradāyakam ***॥33.50॥***

33.50 33.49, 33.50. I am of the form of Being-Awareness-Bliss. This world is unmanifest. This chapter is the Truth, and the bestower of instantaneous liberation. It is the remover of all forms of sorrow and the giver of complete knowledge, bringing about perennial joy; truly, the giver of peace and self-control.

Verse 33.51

यस्त्वन्तकान्तकमहेश्वरपादपद्म-
लोलम्बसप्रभहृदा परिशीलकश्च ।
वृन्दारवृन्दविनतामलदिव्यपादो
भावो भवोद्भवकृपावशतो भवेच्च ॥33.51॥

yastvantakāntakamaheśvarapādapadma-
lolambasaprabhahṛdā pariśīlakaśca
vṛndāravṛndavinatāmaladivyapādo
bhāvo bhavodbhavakṛpāvaśato bhavecca ***॥33.51॥***

33.51. One whose heart is like the honey-bee constantly engaged in the enjoyment of the lotus feet of the Great Lord, the killer of Death - at whose stainless and divine feet celestials in multitudes bow in veneration, and who is the sole cause of creation - (he) shall become worthy of His grace.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे सच्चिदानन्दरूपताप्रकरणं नाम त्रयस्त्रिंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde saccidānandarūpatāprakaraṇaṃ nāma trayastriṃśo'dhyāyaḥ

Thus concludes chapter thirty three entitled "Topic of the form of Being-Awareness-Bliss" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.34 Realizing Brahman Through Illustrations

34. दृष्टान्तैर्ब्रह्मसाधनप्रकरणं नाम चतुस्त्रिंशोऽध्यायः ।

dṛṣṭāntairbrahmasādhanaprakaraṇaṃ nāma catustriṃśo'dhyāyaḥ

The Topic of Establishing Brahman through Illustrative Examples

Verse 34.1

ऋभुः - Ribhu:-

ṛbhuḥ -

श्रृणुष्व ब्रह्म विज्ञानमद्भुतम्त्वतिदुर्लभम् ।
एकैकश्रवणेनैव कैवल्यं परमश्नुते ॥34.1॥

śṛṇuṣva brahma vijñānamadbhutamtvatidurlabham
ekaikaśravaṇenaiva kaivalyaṃ paramaśnute ***॥34.1॥***

34.1. Ribhu:- Listen to the knowledge of Brahman, the wondrous, the most hard to attain, a single hearing of which is enough to bestow the supreme liberation.

Verse 34.2

सत्यं सत्यं जगन्नास्ति सङ्कल्पकलनादिकम् ।
नित्यानन्दमयं ब्रह्मविज्ञानं सर्वदा स्वयम् ॥34.2॥

satyaṃ satyaṃ jagannāsti saṅkalpakalanādikam
nityānandamayaṃ brahmavijñānaṃ sarvadā svayam ***॥34.2॥***

34.2. Truly, truly, the world does not exist and so nor do thought, understanding and the like. The knowledge of Brahman alone is by itself, ever, eternally brimming with bliss;

Verse 34.3

आनन्दमव्ययं शान्तमेकरूपमनामयम् ।
चित्तप्रपञ्चं नैवास्ति नास्ति कार्यं च तत्त्वतः ॥34.3॥

ānandamavyayaṃ śāntamekarūpamanāmayam
cittaprapañcaṃ naivāsti nāsti kāryaṃ ca tattvataḥ ***॥34.3॥***

34.3. blissful, inexhaustible, peaceful, uniform and painless. The world of mind does not exist. Neither is there activity in reality.

Verse 34.4

प्रपञ्चभावना नास्ति दृश्यरूपं न किञ्चन ।
असत्यरूपं सङ्कल्पं तत्कार्यं च जगन्न हि ॥34.4॥

prapañcabhāvanā nāsti dṛśyarūpaṃ na kiñcana
asatyarūpaṃ saṅkalpaṃ tatkāryaṃ ca jaganna hi ***॥34.4॥***

34.4. The concept of the world is nonexistent, nor is there any form in the least to be seen. Thought and its activity are of the form of unreality. The world is verily naught.

Verse 34.5

सर्वमित्येव नास्त्येव कालमित्येवमीश्वरः ।
वन्ध्याकुमारे भीतिश्च तदधीनमिदं जगत् ॥34.5॥
sarvamityeva nāstyeva kālamityevamīśvaraḥ
vandhyākumāre bhītiśca tadadhīnamidaṃ jagat ***॥34.5॥***

34.5. All is thus indeed unreal. Unreal also are time and Isvara. The world is a concept, likened to the fear of the son of a barren woman.

Verse 34.6

गन्धर्वनगरे शृङ्गे मदग्रे दृश्यते जगत् ।
मृगतृष्णाजलं पीत्वा तृप्तिश्चेदस्त्विदं जगत् ॥34.6॥
gandharvanagare śṛṅge madagre dṛśyate jagat
mṛgatṛṣṇājalaṃ pītvā tṛptiścedastvidaṃ jagat ***॥34.6॥***

34.6. The world appears in front of me like the peak of a castle built in air. The world would exist if one could quench one's thirst from a mirage.

Verse 34.7

नगे शृङ्गे न बाणेन नष्टं पुरुषमस्त्विदम् ।
गन्धर्वनगरे सत्ये जगद्भवतु सर्वदा ॥34.7॥
nage śṛṅge na bāṇena naṣṭaṃ puruṣamastvidam
gandharvanagare satye jagadbhavatu sarvadā ***॥34.7॥***

34.7. This (world) is like the instance in which a man is killed by the peak of a hill and not an arrow. If the imaginary castle is true, so would be the world always true.

Verse 34.8

गगने नीलमासिन्धौ जगत्सत्यं भविष्यति ।
शुक्तिकारजतं सत्यं भूषणं चिज्जगद्भवेत् ॥34.8॥
gagane nīlamāsindhau jagatsatyaṃ bhaviṣyati
śuktikārajataṃ satyaṃ bhūṣaṇaṃ cijjagadbhavet ***॥34.8॥***

34.8. Like the blue colour of the sky reflecting in the ocean the world seems to become real. The world is indeed true, if the silver in the pearl-oyster could become a real ornament;

Verse 34.9

रज्जुसर्पेण नष्टश्चेन्नरो भवति संसृतिः ।
जातिरूपेण बाणेन ज्वालाग्नौ नाशिते सति ॥34.9॥
rajjusarpeṇa naṣṭaścennaro bhavati saṃsṛtiḥ
jātirūpeṇa bāṇena jvālāgnau nāśite sati ***॥34.9॥***

34.9. The recurrent world becomes evident just like a man dying from fear of a rope, mistaking it to be a serpent, or, even as an arrow of flowers quench a raging fire.

Verse 34.10

रम्भास्तम्भेन काष्ठेन पाकसिद्धिर्जगद्भवेत् ।
नित्यानन्दमयं ब्रह्म केवलं सर्वदा स्वयम् ॥34.10॥
rambhāstambhena kāṣṭhena pākasiddhirjagadbhavet
nityānandamayaṃ brahma kevalaṃ sarvadā svayam ***॥34.10॥***

34.10. The world exists if cooking were possible using the green trunk of banana plant as fuel. The eternally blissful Brahman is ever by itself alone.

Verse 34.11

सद्यः कुमारिकारूपैः पाके सिद्धे जगद्भवेत् ।
नित्यानन्दमयं ब्रह्म केवलं सर्वदा स्वयम् ॥34.11॥
sadyaḥ kumārikārūpaiḥ pāke siddhe jagadbhavet
nityānandamayaṃ brahma kevalaṃ sarvadā svayam ***॥34.11॥***

34.11. If babies mature instantaneously, the world too can be real. The eternally blissful Brahman is ever by itself alone.

Verse 34.12

मिथ्याटव्यां वायसान्नं अस्ति चेज्जगदुद्भवम् ।
मूलारोपणमन्त्रस्य प्रीतिश्चेद्भाषणं जगत् ॥34.12॥
mithyāṭavyāṃ vāyasānnaṃ asti cejjagadudbhavam
mūlāropaṇamantrasya prītiścedbhāṣaṇaṃ jagat ***॥34.12॥***

34.12. The world can arise if a crow can find food in an imaginary forest, or, if the explanation of a powerful mantra could take place as a pleasing, light conversation.

Verse 34.13

मासात्पूर्वं मृतो मर्त्य आगतश्चेज्जगद्भवेत् ।
तक्रं क्षीरस्वरूपं चेत्किञ्चित्किञ्चिज्जगद्भवेत् ॥34.13॥
māsātpūrvaṃ mṛto martya āgataścejjagadbhavet
takraṃ kṣīrasvarūpaṃ cetkiñcitkiñcijjagadbhavet ***॥34.13॥***

34.13. The world would exist, if a human dead a month ago comes back alive. If buttermilk can revert to milk, we can say the world can also occur by and by.

Verse 34.14

गोस्तनादुद्भवं क्षीरं पुनरारोहणं जगत् ।
भूरजस्याब्दमुत्पन्नं जगद्भवतु सर्वदा ॥34.14॥
gostanādudbhavaṃ kṣīraṃ punarārohaṇaṃ jagat
bhūrajasyābdamutpannaṃ jagadbhavatu sarvadā **॥34.14॥**

34.14. The world would be real if the milk arising from a cow's udder were to flow back into the source. Let the world be real if clouds can be formed from dust.

Verse 34.15

कूर्मरोम्णा गजे बद्धे जगदस्तु मदोत्कटे ।
मृणालतन्तुना मेरुश्चलितश्चेज्जगद्भवेत् ॥34.15॥
kūrmaromṇā gaje baddhe jagadastu madotkaṭe
mṛṇālatantunā meruścalitaścejjagadbhavet **॥34.15॥**

34.15. The world would be if a rutting elephant could be tethered by the hairs of a tortoise. The world exists if the mount Meru could be moved by the tendrils of a lotus stalk.

Verse 34.16

तरङ्गमालया सिन्धुः बद्धश्चेदस्त्विदं जगत् ।
ज्वालाग्निमण्डले पद्मं वृद्धं चेत्तज्जगद्भवेत् ॥34.16॥
taraṅgamālayā sindhuḥ baddhaścedastvidaṃ jagat
jvālāgnimaṇḍale padmaṃ vṛddhaṃ cettajjagadbhavet **॥34.16॥**

34.16. This world would be if the ocean could be held by a garland of waves. The world would exist if a lotus could flourish amidst a circle of flames.

Verse 34.17

महच्छैलेन्द्रनिलयं सम्भवश्चेदिदं भवेत् ।
नित्यानन्दमयं ब्रह्म केवलं सर्वदा स्वयम् ॥34.17॥
mahacchailendranilayaṃ sambhavaścedidaṃ bhavet
nityānandamayaṃ brahma kevalaṃ sarvadā svayam ***॥34.17॥***

34.17. The world would be if a huge mountain becomes the abode of Indra. The perpetually blissful Brahman is ever by itself alone.

Verse 34.18

मीन आगत्य पद्माक्षे स्थितश्चेदस्त्विदं जगत् ।
निगीर्णश्चेद्भङ्गसूनुः मेरुपुच्छवदस्त्विदम् ॥34.18॥
mīna āgatya padmākṣe sthitaścedastvidaṃ jagat
nigīrṇaścedbhaṅgasūnuḥ merupucchavadastvidam ***॥34.18॥***

34.18. The world is existent if a fish were to rest inside the lotus, or, if a tiny wave could engulf the ocean or if the mount Meru were to have a tail.

Verse 34.19

मशकेनाशिते सिंहे हते भवतु कल्पनम् ।
अणुकोटरविस्तीर्णे त्रैलोक्ये चेज्जगद्भवेत् ॥34.19॥
maśakenāśite siṃhe hate bhavatu kalpanam
aṇukoṭaravistīrṇe trailokye cejjagadbhavet ***॥34.19॥***

34.19. The creation would be if a lion was killed and consumed by a mosquito. The world would be if the triad of worlds was to fit into the nook of an atom.

Verse 34.20

स्वप्ने तिष्ठति यद्वस्तु जागरे चेज्जगद्भवेत् ।
नदीवेगो निश्चलश्चेज्जगद्भवतु सर्वदा ॥34.20॥
svapne tiṣṭhati yadvastu jāgare cejjagadbhavet
nadīvego niścalaścejjagadbhavatu sarvadā ***॥34.20॥***

34.20. The world exists if an object in dream stays put in the waking state. The world can always be if a speeding river were to stand still.

Verse 34.21

जात्यन्धै रत्नविषयः सुज्ञातश्चेज्जगद्भवेत् ।
चन्द्रसूर्यादिकं त्यक्त्वा राहुश्चेत् दृश्यते जगत् ॥34.21॥
jātyandhai ratnaviṣayaḥ sujñātaścejjagadbhavet
candrasūryādikaṃ tyaktvā rāhuścet dṛśyate jagat ***॥34.21॥***

34.21. The world would be if one who is blind by birth becomes an expert in the evaluation of gems. The world exists if the eclipse (Rahu) can be seen without the sun and the moon.

Verse 34.22

भ्रष्टबीजेन उत्पन्ने वृद्धिश्चेच्चित्तसम्भवः ।
महादरिद्रैराढ्यानां सुखे ज्ञाते जगद्भवेत् ॥34.22॥
bhraṣṭabījena utpanne vṛddhiśceccittasambhavaḥ
mahādaridrairāḍhyānāṃ sukhe jñāte jagadbhavet ***॥34.22॥***

34.22. The mental creation would be if defective seed were to germinate. The world would exist, if the destitute were to enjoy the pleasures of the affluent.

Verse 34.23

दुग्धं दुग्धगतक्षीरं पुनरारोहणं पुनः ।
केवलं दर्पणे नास्ति प्रतिबिम्बं तदा जगत् ॥34.23॥
dugdhaṃ dugdhagatakṣīraṃ punarārohaṇaṃ punaḥ
kevalaṃ darpaṇe nāsti pratibimbaṃ tadā jagat ***॥34.23॥***

34.23. The world would exist if the milk that has been milked could revert to its source or if there were a reflection in the mirror without any object.

Verse 34.24

यथा शून्यगतं व्योम प्रतिबिम्बेन वै जगत् ।
अजकुक्षौ गजो नास्ति आत्मकुक्षौ जगन्न हि ॥34.24॥
yathā śūnyagataṃ vyoma pratibimbena vai jagat
ajakukṣau gajo nāsti ātmakukṣau jaganna hi ***॥34.24॥***

34.24. If there were a reflection in the vacant sky, the world would exist. An elephant cannot be born from the womb of a ram, so too there is no world in the Self.

Verse 34.25

यथा तान्त्रे समुत्पन्ने तथा ब्रह्ममयं जगत् ।
कार्पासकेऽग्निदग्धेन भस्म नास्ति तथा जगत् ॥34.25॥
yathā tāntre samutpanne tathā brahmamayaṃ jagat
kārpāsake'gnidagdhena bhasma nāsti tathā jagat ***॥34.25॥***

34.25. Just as the filaments of cobweb are a product of a spider, so is the world full of Brahman (from which it has arisen). Just as the cotton, upon burning, does not leave any residue, so too is the world nonexistent.

Verse 34.26

परं ब्रह्म परं ज्योतिः परस्तात्परतः परः ।
सर्वदा भेदकलनं द्वैताद्वैतं न विद्यते ॥34.26॥

paraṃ brahma paraṃ jyotiḥ parastātparataḥ paraḥ
sarvadā bhedakalanaṃ dvaitādvaitaṃ na vidyate ***॥34.26॥***

34.26. Brahman is supreme, the light transcendental, beyond the transcendental and beyond all. Differential knowledge and concepts of duality or non-duality do not exist.

Verse 34.27

चित्तवृत्तिर्जगद्दुःखं अस्ति चेत्किल नाशनम् ।
मनःसङ्कल्पकं बन्ध अस्ति चेद्ब्रह्मभावना ॥34.27॥

cittavṛttirjagadduḥkhaṃ asti cetkila nāśanam
manaḥsaṅkalpakaṃ bandha asti cedbrahmabhāvanā ***॥34.27॥***

34.27. If the modes of mind which alone are the afflictions of the world exist, so would be their destruction. If bondage, which is the result of thought, should exist, resort to contemplation on Brahman.

Verse 34.28

अविद्या कार्यदेहादि अस्ति चेद्वैतभावनम् ।
चित्तमेव महारोगो व्याप्तश्चेद्ब्रह्मभेषजम् ॥34.28॥
avidyā kāryadehādi asti ceddvaitabhāvanam
cittameva mahārogo vyāptaścedbrahmabheṣajam ***॥34.28॥***

34.28. The concept of duality arises with ignorance, action, body and such. Mind is the chronic disease. Should it prevail, resort to the antidote called Brahman.

Verse 34.29

अहं शत्रुर्यदि भवेदहं ब्रह्मैव भावनम् ।
देहोऽहमिति दुःखं चेद्ब्रह्माहमिति निश्चिनु ॥34.29॥
ahaṃ śatruryadi bhavedahaṃ brahmaiva bhāvanam
deho'hamiti duḥkhaṃ cedbrahmāhamiti niścinu ***॥34.29॥***

34.29. If 'I' becomes an enemy, be of the disposition "I am Brahman alone". If there should be the affliction "I am the body", counter it with the conviction "I am Brahman".

Verse 34.30

संशयश्च पिशाचश्चेद्ब्रह्ममात्रेण नाशय ।
द्वैतभूताविष्टरेण अद्वैतं भस्म आश्रय ॥34.30॥
saṃśayaśca piśācaścedbrahmamātreṇa nāśaya
dvaitabhūtāviṣṭareṇa advaitaṃ bhasma āśraya ***॥34.30॥***

34.30. If there is the devil of doubt, destroy it by Brahman itself. If possessed by the ghost of duality take refuge in the sacred ashes of non-duality.

Verse 34.31

अनात्मत्वपिशाचश्चेदात्ममन्त्रेण बन्धय ।
नित्यानन्दमयं ब्रह्म केवलं सर्वदा स्वयम् ॥34.31॥

anātmatvapiśācaścedātmamantreṇa bandhaya
nityānandamayaṃ brahma kevalaṃ sarvadā svayam **॥34.31॥**

34.31. Should there be the goblin of non-self, tether it fast by the incantation of the Self. Brahman is full of perpetual joy and is ever by itself alone.

Verse 34.32

चतुःषष्टिकदृष्टान्तैरेवं ब्रह्मैव साधितम् ।
यः शृणोति नरो नित्यं स मुक्तो नात्र संशयः ॥34.32॥

catuḥṣaṣṭikadṛṣṭāntairevaṃ brahmaiva sādhitam
yaḥ śṛṇoti naro nityaṃ sa mukto nātra saṃśayaḥ **॥34.32॥**

34.32. Thus Brahman has been established by way of sixty four examples. That man who hears this regularly is emancipated. There is no doubt of this.

Verse 34.33

कृतार्थ एव सततं नात्र कार्या विचारणा ॥34.33॥

kṛtārtha eva satataṃ nātra kāryā vicāraṇā **॥34.33॥**

34.33. He is ever the accomplished one. There is no discussion about this.

Verse 34.34

मनोवचोविदूरगं त्वरूपगन्धवर्जितं
हृदर्भकोकसन्ततं विजानतां मुदे सदा ।
सदाप्रकाशदुज्वलप्रभाविकाससद्द्युति
प्रकाशदं महेश्वर त्वदीयपादपङ्कजम् ॥34.34॥

manovacovidūragaṃ tvarūpagandhavarjitaṃ
hṛdarbhakokasantataṃ vijānatāṃ mude sadā
sadāprakāśadujvalaprabhāvikāsasadyuti
prakāśadaṃ maheśvara tvadīyapādapaṅkajam ***॥34.34॥***

34.34. O Mahesvara, Thy lotus feet are unreachable to mind and speech, without form and devoid of scent, ever abiding in the heart cavern, ever bestowing bliss to the wise, enlightening, and radiating luster all around.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे दृष्टान्तैर्ब्रह्मसाधनप्रकरणं नाम चतुस्त्रिंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde
dṛṣṭāntairbrahmasādhanaprakaraṇaṃ nāma
catustriṃśo'dhyāyaḥ

Thus concludes chapter thirty four entitled "Topic of attaining Brahman through examples" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.35 Contemplation of Brahman

35. ब्रह्मभावनोपदेशप्रकरणं नाम पञ्चत्रिंशोऽध्यायः ।

brahmabhāvanopadeśaprakaraṇaṃ nāma pañcatriṃśo'dhyāyaḥ

The Topic of Instruction in Contemplation on Brahman

Verse 35.1

ऋभुः - Ribhu:-

ṛbhuḥ -

निदाघ शृणु गुह्यं मे सद्यो मुक्तिप्रदं नृणाम् ।
आत्मैव नान्यदेवेदं परमात्माहमक्षतः ॥35.1 ॥

nidāgha śṛṇu guhyaṃ me sadyo muktipradaṃ nṛṇām.
*ātmaiva nānyadevedaṃ paramātmāhamakṣataḥ. **॥35.1॥***

35.1. Ribhu:- Listen, O Nidagha, to what I say. This is the secret and the bestower of instant liberation to men. All of this is the Self, nothing else. I am the untroubled supreme Self.

Verse 35.2

अहमेव परं ब्रह्म सच्चिदानन्दविग्रहः ।
अहमस्मि महानस्मि शिवोऽस्मि परमोऽस्म्यहम् ॥35.2 ॥

ahameva paraṃ brahma saccidānandavigrahaḥ.
*ahamasmi mahānasmi śivo'smi paramo'smyaham. **॥35.2॥***

35.2. I am indeed the supreme Brahman, the embodiment of Being-Awareness-Bliss. I am. I am great. I am Siva. I am the highest.

Verse 35.3

अदृश्यं परमं ब्रह्म नान्यदस्ति स्वभावतः ।
सर्वं नास्त्येव नास्त्येव अहं ब्रह्मैव केवलम् ॥35.3 ॥
adṛśyaṃ paramaṃ brahma nānyadasti svabhāvataḥ.
sarvaṃ nāstyeva nāstyeva ahaṃ brahmaiva kevalam. ***॥35.3॥***

35.3. The supreme Brahman is not seen. It is not of a different nature. All is indeed non-existent, indeed, nonexistent. I am just Brahman alone.

Verse 35.4

शान्तं ब्रह्म परं चास्मि सर्वदा नित्यनिर्मलः ।
सर्वं नास्त्येव नास्त्येव अहं ब्रह्मैव केवलम् ॥35.4 ॥
śāntaṃ brahma paraṃ cāsmi sarvadā nityanirmalaḥ.
sarvaṃ nāstyeva nāstyeva ahaṃ brahmaiva kevalam. ***॥35.4॥***

35.4. I am the peaceful and supreme Brahman, ever eternally blemishless. All is indeed non-existent, indeed, non-existent. I am just Brahman alone.

Verse 35.5

सर्वसङ्कल्पमुक्तोऽस्मि सर्वसन्तोषवर्जितः ।
कालकर्मजगद्वैतद्रष्टृदर्शनविग्रहः ॥35.5 ॥
sarvasaṅkalpamukto'smi sarvasantoṣavarjitaḥ.
kālakarmajagaddvaitadraṣṭṛdarśanavigrahaḥ. ***॥35.5॥***

35.5. I am free from all thoughts and devoid of all joys. I am the embodiment of time, action, the world, duality, the seer and seeing.

Verse 35.6

आनन्दोऽस्मि सदानन्दकेवलो जगतां प्रियम् ।
समरूपोऽस्मि नित्योऽस्मि भूतभव्यमजो जयः ॥35.6 ॥
ānando'smi sadānandakevalo jagatāṃ priyam.
samarūpo'smi nityo'smi bhūtabhavyamajo jayaḥ. **॥35.6॥**

35.6. I am bliss, ever happy, alone and the beloved of the world. I am of uniform nature. I am eternal, the past, the future, the unborn and the victorious.

Verse 35.7

चिन्मात्रोऽस्मि सदा भुक्तो जीवो बन्धो न विद्यते ।
श्रवणं षड्विधं लिङ्गं नैवास्ति जगदीदृशम् ॥35.7 ॥
cinmātro'smi sadā bhukto jīvo bandho na vidyate.
śravaṇaṃ ṣaḍvidhaṃ liṅgaṃ naivāsti jagadīdṛśam. **॥35.7॥**

35.7. I am just Consciousness and ever liberated. The individual and bondage do not exist. Listening, the sextet of characteristics and a world like this do not exist.

Verse 35.8

चित्तसंसारहीनोऽस्मि चिन्मात्रत्वं जगत्सदा ।
चित्तमेव हितं देह अविचारः परो रिपुः ॥35.8 ॥
cittasaṃsārahīno'smi cinmātratvaṃ jagatsadā.
cittameva hitaṃ deha avicāraḥ paro ripuḥ. **॥35.8॥**

35.8. I am devoid of the mind and the world. The world is ever Consciousness. Mind alone is amiable to body. Non-inquiry is the great foe.

Verse 35.9

अविचारो जगद्दुःखमविचारो महद्भयम् ।
सद्योऽस्मि सर्वदा तृप्तः परिपूर्णः परो महान् ॥35.9 ॥
avicāro jagadduḥkhamavicāro mahadbhayam.
sadyo'smi sarvadā tṛptaḥ paripūrṇaḥ paro mahān. ***॥35.9॥***

35.9. Non-inquiry is the sorrow of the world. Non-inquiry is the great fear. I am satisfied immediately and always, the all-perfect, the supreme and grand.

Verse 35.10

नित्यशुद्धोऽस्मि बुद्धोऽस्मि चिदाकाशोऽस्मि चेतनः ।
आत्मैव नान्यदेवेदं परमात्माऽहमक्षतः ॥35.10 ॥
nityaśuddho'smi buddho'smi cidākāśo'smi cetanaḥ.
ātmaiva nānyadevedaṃ paramātmā'hamakṣataḥ. ***॥35.10॥***

35.10. I am eternally pure. I am enlightened. I am the space of consciousness and sentience. All of this is the Self, verily, nothing else. I am the supreme Self, unbroken.

Verse 35.11

सर्वदोषविहीनोऽस्मि सर्वत्र विततोऽस्म्यहम् ।
वाचातीतस्वरूपोऽस्मि परमात्माऽहमक्षतः ॥35.11 ॥
sarvadoṣavihīno'smi sarvatra vitato'smyaham.
vācātītasvarūpo'smi paramātmā'hamakṣataḥ. ***॥35.11॥***

35.11. I am without defects. I have traversed everywhere. I am of the nature that transcends speech. I am the supreme Self, unbroken.

Verse 35.12

चित्रातीतं परं द्वन्द्वं सन्तोषः समभावनम् ।
अन्तर्बहिरनाद्यन्तं सर्वभेदविनिर्णयम् ॥35.12 ॥
citrātītaṃ paraṃ dvandvaṃ santoṣaḥ samabhāvanam.
antarbahiranādyantaṃ sarvabhedavinirṇayam. ***॥35.12॥***

35.12. Transcending the wondrous and duality, I am the supreme, joyous, equanimous, without inside or outside, without beginning or end and undefined by distinctions of all kind.

Verse 35.13

अहङ्कारं बलं सर्वं कामं क्रोधं परिग्रहम् ।
ब्रह्मेन्द्रोविष्णुर्वरुणो भावाभावविनिश्चयः ॥35.13 ॥
ahaṅkāraṃ balaṃ sarvaṃ kāmaṃ krodhaṃ parigraham.
brahmendroviṣṇurvaruṇo bhāvābhāvaviniścayaḥ. ***॥35.13॥***

35.13. Bereft of egoity, strengths of all kind, lust, anger, acquisitiveness, Brahma, Indra, Vishnu, Varuna, convictions of being and non-being,

Verse 35.14

जीवसत्ता जगत्सत्ता मायासत्ता न किञ्चन ।
गुरुशिष्यादिभेदं च कार्याकार्यविनिश्चयः ॥35.14 ॥
jīvasattā jagatsattā māyāsattā na kiñcana.
guruśiṣyādibhedaṃ ca kāryākāryaviniścayaḥ. ***॥35.14॥***

35.14. reality of individual, reality of the world, reality of delusion, distinctions such as the Guru and the disciple and

certainties of action and inaction - none of these exist in the least.

Verse 35.15

त्वं ब्रह्मासीति वक्ता च अहं ब्रह्मास्मि सम्भवः ।
सर्ववेदान्तविज्ञानं सर्वाम्नायविचारणम् ॥35.15 ॥

tvaṃ brahmāsīti vaktā ca ahaṃ brahmāsmi sambhavaḥ.
sarvavedāntavijñānaṃ sarvāmnāyavicāraṇam. ***॥35.15॥***

35.15. One who proclaims "You are Brahman", and " I am Brahman" there of, all knowledge of the Vedanta, the inquiry into all the Vedas,

Verse 35.16

इदं पदार्थसद्भावमहं रूपेण सम्भवम् ।
वेदवेदान्तसिद्धान्तजगद्भेदं न विद्यते ॥35.16 ॥

idaṃ padārthasadbhāvamahaṃ rūpeṇa sambhavam.
vedavedāntasiddhāntajagadbhedaṃ na vidyate. ***॥35.16॥***

35.16. the true nature of the substance called 'this', the experience in the form of 'I', the Vedas, the Vedanta, the Siddhanta and worldly distinctions - none of these exist.

Verse 35.17

सर्वं ब्रह्म न सन्देहः सर्वमित्येव नास्ति हि ।
केवलं ब्रह्मशान्तात्मा अहमेव निरन्तरम् ॥35.17 ॥
sarvaṃ brahma na sandehaḥ sarvamityeva nāsti hi.
kevalaṃ brahmaśāntātmā ahameva nirantaram. ***॥35.17॥***

35.17. All is Brahman. There is no doubt of this. Verily, there is nothing as all; just the peaceful Self, Brahman. I alone am the constant.

Verse 35.18

शुभाशुभविभेदं च दोषादोषं च मे न हि ।
चित्तसत्ता जगत्सत्ता बुद्धिवृत्तिविजृम्भणम् ॥35.18 ॥
śubhāśubhavibhedaṃ ca doṣādoṣaṃ ca me na hi.
cittasattā jagatsattā buddhivṛttivijṛmbhaṇam. ***॥35.18॥***

35.18. Differences such as auspicious and inauspicious, defect and non-defect are not for me; so also, the existence of mind, existence of the world and the outburst of the intellectual mode.

Verse 35.19

ब्रह्मैव सर्वदा नान्यत्सत्यं सत्यं निजं पदम् ।
आत्माकारमिदं द्वैतं मिथ्यैव न परः पुमान् ॥35.19 ॥
brahmaiva sarvadā nānyatsatyaṃ satyaṃ nijaṃ padam.
ātmākāramidaṃ dvaitaṃ mithyaiva na paraḥ pumān. ***॥35.19॥***

35.19. Brahman alone is, ever. This is true. This is true, this is the true word. 'This' is the form of Self, duality is only illusion. Man is not supreme.

Verse 35.20

सच्चिदानन्दमात्रोऽहं सर्वं केवलमव्ययम् ।
ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः ॥35.20 ॥
saccidānandamātro'haṃ sarvaṃ kevalamavyayam.
brahmā viṣṇuśca rudraśca īśvaraśca sadāśivaḥ. **॥35.20॥**

35.20. I am only Being-Awareness-Bliss. All is simply the changeless. Brahma, Vishnu, Rudra, Sadasiva and Isvara,

Verse 35.21

मनो जगदहं भेदं चित्तवृत्तिजगद्भयम् ।
सर्वानन्दमहानन्दमात्मानन्दमनन्तकम् ॥35.21 ॥
mano jagadahaṃ bhedaṃ cittavṛttijagadbhayam.
sarvānandamahānandamātmānandamanantakam. **॥35.21॥**

35.21. differences of the mind, the world and "I", activity of the mind, and fear of world - all is bliss, great bliss, the endless bliss of the Self.

Verse 35.22

अत्यन्तस्वल्पमल्पं वा प्रपञ्चं नास्ति किञ्चन ।
प्रपञ्चमिति शब्दो वा स्मरणं वा न विद्यते ॥35.22 ॥
atyantasvalpamalpaṃ vā prapañcaṃ nāsti kiñcana.
prapañcamiti śabdo vā smaraṇaṃ vā na vidyate. **॥35.22॥**

35.22. The world - an iota of it or even an infinitesimal part, does not exist. The word 'world' or its remembrance does not exist.

Verse 35.23

अन्तरस्थप्रपञ्चं वा क्वचिन्नास्ति क्वचिद्बहिः ।
यत्किञ्चिदेवं तूष्णीं वा यच्च किञ्चित्सदा क्व वा ॥35.23 ॥
antarasthaprapañcaṃ vā kvacinnāsti kvacidbahiḥ.
yatkiñcidevaṃ tūṣṇīṃ vā yacca kiñcitsadā kva vā. ***॥35.23॥***

35.23. There is nowhere any internal world nor an external world; (nor is there) any thing quiescent, whatever little there be, ever, wherever!

Verse 35.24

येन केन यदा किञ्चिद्यस्य कस्य न किञ्चन ।
शुद्धं मलिनरूपं वा ब्रह्मवाक्यमबोधकम् ॥35.24 ॥
yena kena yadā kiñcidyasya kasya na kiñcana.
śuddhaṃ malinarūpaṃ vā brahmavākyamabodhakam. ***॥35.24॥***

35.24. "By that", "by whom", "whenever", "whatever little", "of this", "whose" - (these statements) are not in the least. Nor is there pure or impure form. The statements about Brahman are not difficult to comprehend.

Verse 35.25

ईदृषं तादृषं वेति न किञ्चिद्वक्तुमर्हति ।
ब्रह्मैव सर्वं सततं ब्रह्मैव सकलं मनः ॥35.25 ॥
īdṛṣaṃ tādṛṣaṃ veti na kiñcidvaktumarhati.
brahmaiva sarvaṃ satataṃ brahmaiva sakalaṃ manaḥ. ***॥35.25॥***

35.25. Nothing in the least is worth saying as this or that. Brahman alone is all, always. Brahman alone is all mind.

Verse 35.26

आनन्दं परमानदं नित्यानन्दं सदाऽद्वयम् ।
चिन्मात्रमेव सततं नास्ति नास्ति परोऽस्म्यहम् ॥35.26 ॥
ānandaṃ paramānadaṃ nityānandaṃ sadā'dvayam.
cinmātrameva satataṃ nāsti nāsti paro'smyaham. ***॥35.26॥***

35.26. Bliss, supreme bliss, eternal bliss, ever the non-dual. Consciousness alone is ever. I am not another, not at all.

Verse 35.27

प्रपञ्चं सर्वदा नास्ति प्रपञ्चं चित्रमेव च ।
चित्तमेव हि संसारं नान्यत्संसारमेव हि ॥35.27 ॥
prapañcaṃ sarvadā nāsti prapañcaṃ citrameva ca.
cittameva hi saṃsāraṃ nānyatsaṃsārameva hi. ***॥35.27॥***

35.27. The world is always naught. The world is a picture. Thought alone is the recurring world. Nothing else is the recurring world.

Verse 35.28

मन एव हि संसारो देहोऽहमिति रूपकम् ।
सङ्कल्पमेव संसारं तन्नाशेऽसौ विनश्यति ॥35.28 ॥
mana eva hi saṃsāro deho'hamiti rūpakam.
saṅkalpameva saṃsāraṃ tannāśe'sau vinaśyati. ***॥35.28॥***

35.28. Mind alone is the repetitive world, of the form of "I am the body". Thought alone is the recurrent world. Upon the destruction of that this is also destroyed.

Verse 35.29

सङ्कल्पमेव जननं तन्नाशेऽसौ विनश्यति ।
सङ्कल्पमेव दारिद्र्यं तन्नाशेऽसौ विनश्यति ॥35.29॥
saṅkalpameva jananaṃ tannāśe'sau vinaśyati.
saṅkalpameva dāridryaṃ tannāśe'sau vinaśyati. ***॥35.29॥***

35.29. Thought alone constitutes birth. When it is destroyed, this is also destroyed. Thought alone is poverty. When it is destroyed, this is also destroyed.

Verse 35.30

सङ्कल्पमेव मननं तन्नाशेऽसौ विनश्यति ।
आत्मैव नान्यदेवेदं परमात्माऽहमक्षतः ॥35.30॥
saṅkalpameva mananaṃ tannāśe'sau vinaśyati.
ātmaiva nānyadevedaṃ paramātmā'hamakṣataḥ. ***॥35.30॥***

35.30. Thought alone is reflection, when it is destroyed, this is also destroyed. This is the Self alone, nothing else. I am the supreme Self, whole.

Verse 35.31

नित्यमात्ममयं बोधमहमेव सदा महान् ।
आत्मैव नान्यदेवेदं परमात्माऽहमक्षतः ॥35.31॥
nityamātmamayaṃ bodhamahameva sadā mahān.
ātmaiva nānyadevedaṃ paramātmā'hamakṣataḥ. ***॥35.31॥***

35.31. I am, indeed, the eternal knowledge, pervaded by the Self. I am, indeed the great, ever. This is the Self alone, nothing else. I am the supreme Self, unbroken.

Verse 35.32

इत्येवं भावयेन्नित्यं क्षिप्रं मुक्तो भविष्यति ।
त्वमेव ब्रह्मरूपोऽसि त्वमेव ब्रह्मविग्रहः ॥35.32 ॥
ityevaṃ bhāvayennityaṃ kṣipraṃ mukto bhaviṣyati.
tvameva brahmarūpo'si tvameva brahmavigrahaḥ. ***॥35.32॥***

35.32. By being of this disposition always, you shall quickly become free. You are, indeed the form of Brahman. You are, indeed the embodiment of Brahman.

Verse 35.33

एवं च परमानन्दं ध्यात्वा ध्यात्वा सुखीभव ।
सुखमात्रं जगत्सर्वं प्रियमात्रं प्रपञ्चकम् ॥35.33 ॥
evaṃ ca paramānandaṃ dhyātvā dhyātvā sukhībhava.
sukhamātraṃ jagatsarvaṃ priyamātraṃ prapañcakam. ***॥35.33॥***

35.33. This alone is the supreme bliss. By meditating and meditating on this, be happy. The whole world is only happiness. The phenomenal world is only beloved.

Verse 35.34

जडमात्रमयं लोकं ब्रह्ममात्रमयं सदा ।
ब्रह्मैव नान्यदेवेदं परमात्माऽहमव्ययः ॥35.34 ॥
jaḍamātramayaṃ lokaṃ brahmamātramayaṃ sadā.
brahmaiva nānyadevedaṃ paramātmā'hamavyayaḥ. ***॥35.34॥***

35.34. This world is only insentience. This is just Brahman, always. All of this is Brahman alone. I am the supreme Self, the inexhaustible.

Verse 35.35

एक एव सदा एष एक एव निरन्तरम् ।
एक एव परं ब्रह्म एक एव चिदव्ययः ॥35.35 ॥
eka eva sadā eṣa eka eva nirantaram.
eka eva paraṃ brahma eka eva cidavyayaḥ. ***॥35.35॥***

35.35. This is ever only One; the One without interstices. The One alone is the supreme Brahman, the One alone the changeless consciousness.

Verse 35.36

एक एव गुणातीत एक एव सुखावहः ।
एक एव महानात्मा एक एव निरन्तरम् ॥35.36 ॥
eka eva guṇātīta eka eva sukhāvahaḥ.
eka eva mahānātmā eka eva nirantaram. ***॥35.36॥***

35.36. The One alone is beyond qualities, the One alone joy-bestowing. The One alone is the great Self, the One alone the unintermittent.

Verse 35.37

एक एव चिदाकार एक एवात्मनिर्णयः ।
ब्रह्मैव नान्यदेवेदं परमात्माऽहमक्षतः ॥35.37 ॥
eka eva cidākāra eka evātmanirṇayaḥ.
brahmaiva nānyadevedaṃ paramātmā'hamakṣataḥ. ***॥35.37॥***

35.37. The One alone is the form of Consciousness, the One alone is the Conclusion of the Self. This is only Brahman, not another, the supreme Self, unbroken.

Verse 35.38

परमात्माहमन्यन्न परमानन्दमन्दिरम् ।
इत्येवं भावयन्नित्यं सदा चिन्मय एव हि ॥35.38॥
paramātmāhamanyanna paramānandamandiram.
ityevaṃ bhāvayannityaṃ sadā cinmaya eva hi. ***॥35.38॥***

35.38. I am nothing else but the supreme Self, the temple of supreme joy. Always be of this disposition; always brimming with consciousness alone.

Verse 35.39

सूतः - Suta:-
sūtaḥ -

विरिञ्चिवञ्चनाततप्रपञ्चपञ्चबाणभित्
सुकाञ्चनाद्रिधारिणं कुलुञ्चनां पतिं भजे ।
अकिञ्चनेऽपि सिञ्चके जलेन लिङ्गमस्तके
विमुञ्चति क्षणादघं न किञ्चिदत्र शिष्यते ॥35.39॥
viriñcivañcanātataprapañcapañcabāṇabhit
sukāñcanādridhāriṇaṃ kuluñcanāṃ patiṃ bhaje.
akiñcane'pi siñcake jalena liṅgamastake
vimuñcati kṣaṇādaghaṃ na kiñcidatra śiṣyate. ***॥35.39॥***

35.39. Suta:- Let us adore the punisher of Brahma, (who spreads out the world), the killer of Manmatha bearing the fivefold arrows, the wearer of golden mount Meru as the bow and the chief of bandits. One who sprinkles a little water on the crown of the Linga even once, is instantly released from sin. There remains nothing behind.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे ब्रह्मभावनोपदेशप्रकरणं नाम पञ्चत्रिंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde brahmabhāvanopadeśaprakaraṇaṃ nāma pañcatriṃśo'dhyāyaḥ

Thus concludes chapter thirty five entitled "Topic of instruction on the disposition in Brahman" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.36 Contemplation of Brahman

36. ब्रह्मभावनोपदेशप्रकरणं नाम षट्त्रिंशोऽध्यायः ।

brahmabhāvanopadeśaprakaraṇaṃ nāma ṣaṭtriṃśo'dhyāyaḥ

The Topic of Instruction in Contemplation on Brahman

Verse 36.1

ऋभुः - Ribhu:-

ṛbhuḥ -

श्रृणु वक्ष्यामि विप्रेन्द्र सर्वं ब्रह्मैव निर्णयम् ।
यस्य श्रवणमात्रेण सद्यो मुक्तिमवाप्नुयात् ॥36.1॥

śṛṇu vakṣyāmi viprendra sarvaṃ brahmaiva nirṇayam.
yasya śravaṇamātreṇa sadyo muktimavāpnuyāt. ***॥36.1॥***

36.1. Ribhu:- Listen, O chief of Brahmins, to the affirmation "All is Brahman", by hearing which you shall at once attain liberation.

Verse 36.2

इदमेव सदा नास्ति ह्यहमेव हि केवलम् ।
आत्मैव सर्वदा नास्ति आत्मैव सुखलक्षणम् ॥36.2॥

idameva sadā nāsti hyahameva hi kevalam.
ātmaiva sarvadā nāsti ātmaiva sukhalakṣaṇam. ***॥36.2॥***

36.2. "This", indeed, never is. I am, indeed, alone. The self is, indeed, ever nonexistent. The Self is indeed, the symbol of joy.

Verse 36.3

आत्मैव परमं तत्त्वमात्मैव जगतां गणः ।
आत्मैव गगनाकारमात्मैव च निरन्तरम् ॥36.3 ॥
ātmaiva paramaṃ tattvamātmaiva jagatāṃ gaṇaḥ.
ātmaiva gaganākāramātmaiva ca nirantaram. ***॥36.3॥***

36.3. The Self is, indeed, the supreme Reality. The Self is, indeed, the cluster of worlds. The Self is, indeed, of the form of space and the Self is, indeed, constant.

Verse 36.4

आत्मैव सत्यं ब्रह्मैव आत्मैव गुरुलक्षणम् ।
आत्मैव चिन्मयं नित्यमात्मैवाक्षरमव्ययम् ॥36.4 ॥
ātmaiva satyaṃ brahmaiva ātmaiva gurulakṣaṇam.
ātmaiva cinmayaṃ nityamātmaivākṣaramavyayam. ***॥36.4॥***

36.4. The Self is, indeed, the truth, verily Brahman. The Self is, indeed the sign of the Guru. The Self is, indeed, pervaded by consciousness, ever. The Self is, indeed the undecaying and undiminishing.

Verse 36.5

आत्मैव सिद्धरूपं वा आत्मैवात्मा न संशयः ।
आत्मैवजगदाकारं आत्मैवात्मा स्वयं स्वयम् ॥36.5 ॥
ātmaiva siddharūpaṃ vā ātmaivātmā na saṃśayaḥ.
ātmaivajagadākāraṃ ātmaivātmā svayaṃ svayam. ***॥36.5॥***

36.5. The Self is, indeed, of the form of the accomplished. The Self is verily the Self. There is no doubt of this. The Self

is, indeed, of the form of the universe. The Self is verily the Self, itself by itself.

Verse 36.6

आत्मैव शान्तिकलनमात्मैव मनसा वियत् ।
आत्मैव सर्वं यत्किञ्चिदात्मैव परमं पदम् ॥36.6 ॥

ātmaiva śāntikalanamātmaiva manasā viyat.
ātmaiva sarvaṃ yatkiñcidātmaiva paramaṃ padam. ***॥36.6॥***

36.6. The Self is, indeed, the measure of peace. The Self is, indeed, the mind and space. The Self is, indeed, the all, whatever there is in the least. The Self is, indeed, the highest state.

Verse 36.7

आत्मैव भुवनाकारमात्मैव प्रियमव्ययम् ।
आत्मैवान्यन्न च क्वापि आत्मैवान्यं मनोमयम् ॥36.7 ॥

ātmaiva bhuvanākāramātmaiva priyamavyayam.
ātmaivānyanna ca kvāpi ātmaivānyaṃ manomayam. ***॥36.7॥***

36.7. The Self is, indeed, of the form of the universe. The Self is, indeed, the immutable love. Other than the Self there is nothing anywhere; neither anything which consists of mind outside the Self.

Verse 36.8

आत्मैव सर्वविज्ञानमात्मैव परमं धनम् ।
आत्मैव भूतरूपं वा आत्मैव भ्रमणं महत् ॥36.8॥
ātmaiva sarvavijñānamātmaiva paramaṃ dhanam.
ātmaiva bhūtarūpaṃ vā ātmaiva bhramaṇaṃ mahat. ***॥36.8॥***

36.8. The Self is, indeed, the whole of knowledge. The Self is indeed, the prime treasure. The Self is, indeed, of the form of the beings. The Self is, indeed, the great cycle of birth and death.

Verse 36.9

आत्मैव नित्यशुद्धं वा आत्मैव गुरुरात्मनः ।
आत्मैव ह्यात्मनः शिष्य आत्मैव लयमात्मनि ॥36.9॥
ātmaiva nityaśuddhaṃ vā ātmaiva gururātmanaḥ.
ātmaiva hyātmanaḥ śiṣya ātmaiva layamātmani. ***॥36.9॥***

36.9. The Self is, indeed, the eternally pure. The Self is, indeed, its own Guru. The Self is, indeed, the disciple of itself. The Self dissolves in itself.

Verse 36.10

आत्मैव ह्यात्मनो ध्यानमात्मैव गतिरात्मनः ।
आत्मैव ह्यात्मनो होम आत्मैव ह्यात्मनो जपः ॥36.10॥
ātmaiva hyātmano dhyānamātmaiva gatirātmanaḥ.
ātmaiva hyātmano homa ātmaiva hyātmano japaḥ. ***॥36.10॥***

36.10. The Self is, indeed, the target of meditation for itself. The Self is, indeed, its own goal. The Self is, indeed, the oblation to itself. The Self is, indeed, the japa of itself.

Verse 36.11

आत्मैव तृप्तिरात्मैव आत्मनोऽन्यन्न किञ्चन ।
आत्मैव ह्यात्मनो मूलमात्मैव ह्यात्मनो व्रतम् ॥36.11॥
ātmaiva tṛptirātmaiva ātmano'nyanna kiñcana.
ātmaiva hyātmano mūlamātmaiva hyātmano vratam. ***॥36.11॥***

36.11. The Self is, indeed, the satisfaction of itself. There is nothing in the least outside the Self. The Self is, indeed, the root of itself. The Self is, indeed, the vow unto itself.

Verse 36.12

आत्मज्ञानं व्रतं नित्यमात्मज्ञानं परं सुखम् ।
आत्मज्ञानं परानन्दमात्मज्ञानं परायणम् ॥36.12॥
ātmajñānaṃ vrataṃ nityamātmajñānaṃ paraṃ sukham.
ātmajñānaṃ parānandamātmajñānaṃ parāyaṇam. ***॥36.12॥***

36.12. Knowledge of the Self is the daily act of sacred vow, knowledge of the Self is the supreme happiness. Knowledge of the Self is the supreme bliss. Knowledge of the Self is refuge.

Verse 36.13

आत्मज्ञानं परं ब्रह्म आत्मज्ञानं महाव्रतम् ।
आत्मज्ञानं स्वयं वेद्यमात्मज्ञानं महाधनम् ॥36.13॥
ātmajñānaṃ paraṃ brahma ātmajñānaṃ mahāvratam.
ātmajñānaṃ svayaṃ vedyamātmajñānaṃ mahādhanam. ***॥36.13॥***

36.13. Knowledge of the Self is Brahman. Knowledge of the Self is the greatest vow. Knowledge of the Self is self-realized. Knowledge of the Self is the great treasure.

Verse 36.14

आत्मज्ञानं परं ब्रह्म आत्मज्ञानं महत्सुखम् ।
आत्मज्ञानं महानात्मा आत्मज्ञानं जनास्पदम् ॥36.14 ॥
ātmajñānaṃ paraṃ brahma ātmajñānaṃ mahatsukham.
ātmajñānaṃ mahānātmā ātmajñānaṃ janāspadam. ***॥36.14॥***

36.14. Knowledge of the Self is the supreme Brahman. Knowledge of the Self is the great joy. Knowledge of the Self is the great Self. Knowledge of the Self is the people's abode.

Verse 36.15

आत्मज्ञानं महातीर्थमात्मज्ञानं जयप्रदम् ।
आत्मज्ञानं परं ब्रह्म आत्मज्ञानं चराचरम् ॥36.15 ॥
ātmajñānaṃ mahātīrthamātmajñānaṃ jayapradam.
ātmajñānaṃ paraṃ brahma ātmajñānaṃ carācaram. ***॥36.15॥***

36.15. Knowledge of the Self is the great sacred waters. Knowledge of the Self is the bestower of success. Knowledge of the Self is the supreme Brahman. Knowledge of the Self is moving and non-moving.

Verse 36.16

आत्मज्ञानं परं शास्त्रमात्मज्ञानमनूपमम् ।
आत्मज्ञानं परो योग आत्मज्ञानं परा गतिः ॥36.16 ॥
ātmajñānaṃ paraṃ śāstramātmajñānamanūpamam.
ātmajñānaṃ paro yoga ātmajñānaṃ parā gatiḥ. ***॥36.16॥***

36.16. Knowledge of the Self is the supreme science. Knowledge of the Self is beyond compare. Knowledge of the

Self is the supreme yoga. Knowledge of the Self is the supreme goal.

Verse 36.17

आत्मज्ञानं परं ब्रह्म इत्येवं दृढनिश्चयः ।
आत्मज्ञानं मनोनाशः आत्मज्ञानं परो गुरुः ॥36.17 ॥

ātmajñānaṃ paraṃ brahma ityevaṃ dṛḍhaniścayaḥ.
ātmajñānaṃ manonāśaḥ ātmajñānaṃ paro guruḥ. ***॥36.17॥***

36.17. Knowledge of the Self is the supreme Brahman. Such alone is the strong resolve. Knowledge of the Self is the destruction of mind. Knowledge of the Self is the supreme Guru.

Verse 36.18

आत्मज्ञानं चित्तनाश आत्मज्ञानं विमुक्तिदम् ।
आत्मज्ञानं भयनाशमात्मज्ञानं सुखावहम् ॥36.18 ॥

ātmajñānaṃ cittanāśa ātmajñānaṃ vimuktidam.
ātmajñānaṃ bhayanāśamātmajñānaṃ sukhāvaham. ***॥36.18॥***

36.18. Knowledge of the Self is the termination of thought. Knowledge of the Self is the liberator. Knowledge of the Self is the dispeller of fear. Knowledge of the Self is the generator of joy.

Verse 36.19

आत्मज्ञानं महातेज आत्मज्ञानं महाशुभम् ।
आत्मज्ञानं सतां रूपमात्मज्ञानं सतां प्रियम् ॥36.19 ॥
ātmajñānaṃ mahāteja ātmajñānaṃ mahāśubham.
ātmajñānaṃ satāṃ rūpamātmajñānaṃ satāṃ priyam. ***॥36.19॥***

36.19. Knowledge of the Self is the great effulgence. Knowledge of the Self is the great good. Knowledge of the Self is the form of the pious. Knowledge of the Self is amiable to the virtuous.

Verse 36.20

आत्मज्ञानं सतां मोक्षमात्मज्ञानं विवेकजम् ।
आत्मज्ञानं परो धर्म आत्मज्ञानं सदा जपः ॥36.20 ॥
ātmajñānaṃ satāṃ mokṣamātmajñānaṃ vivekajam.
ātmajñānaṃ paro dharma ātmajñānaṃ sadā japaḥ. ***॥36.20॥***

36.20. Knowledge of the Self is the liberation of the saintly. Knowledge of the Self generates discrimination. Knowledge of the Self is the supreme dharma. Knowledge of the Self is the constant repetition (japa).

Verse 36.21

आत्मज्ञानस्य सदृशमात्मविज्ञानमेव हि ।
आत्मज्ञानेन सदृशं न भूतं न भविष्यति ॥36.21॥
ātmajñānasya sadṛśamātmavijñānameva hi.
ātmajñānena sadṛśaṃ na bhūtaṃ na bhaviṣyati. ***॥36.21॥***

36.21. Self knowledge is like the knowledge of the Self alone. Anything like Self knowledge never was and never shall be.

Verse 36.22

आत्मज्ञानं परो मन्त्र आत्मज्ञानं परं तपः ।
आत्मज्ञानं हरिः साक्षादात्मज्ञानं शिवः परः ॥36.22॥
ātmajñānaṃ paro mantra ātmajñānaṃ paraṃ tapaḥ.
ātmajñānaṃ hariḥ sākṣādātmajñānaṃ śivaḥ paraḥ. ***॥36.22॥***

36.22. Knowledge of the Self is the supreme mantra. Knowledge of the Self is the supreme penance. Knowledge of the Self is verily Vishnu. Knowledge of the Self is Siva, the supreme.

Verse 36.23

आत्मज्ञानं परो धाता आत्मज्ञानं स्वसम्मतम् ।
आत्मज्ञानं स्वयं पुण्यमात्मज्ञानं विशोधनम् ॥36.23॥
ātmajñānaṃ paro dhātā ātmajñānaṃ svasammatam.
ātmajñānaṃ svayaṃ puṇyamātmajñānaṃ viśodhanam. ***॥36.23॥***

36.23. Knowledge of the Self is the supreme Creator. Knowledge of the Self is amenable to the Self. Knowledge of

the Self is itself the merit. Knowledge of the Self is the great sanctification.

Verse 36.24

आत्मज्ञानं महातीर्थमात्मज्ञानं शमादिकम् ।
आत्मज्ञानं प्रियं मन्त्रमात्मज्ञानं स्वपावनम् ॥36.24॥
ātmajñānaṃ mahātīrthamātmajñānaṃ śamādikam.
ātmajñānaṃ priyaṃ mantramātmajñānaṃ svapāvanam. **॥36.24॥**

36.24. Knowledge of the Self is the great holy waters. Knowledge of the Self is tranquility etc. Knowledge of the Self is the loving mantra. Knowledge of the Self is self-purifying.

Verse 36.25

आत्मज्ञानं च किन्नाम अहं ब्रह्मेति निश्चयः ।
अहं ब्रह्मेति विश्वासमात्मज्ञानं महोदयम् ॥36.25॥
ātmajñānaṃ ca kinnāma ahaṃ brahmeti niścayaḥ.
ahaṃ brahmeti viśvāsamātmajñānaṃ mahodayam. **॥36.25॥**

36.25. What is called the knowledge of the Self? It is the certitude "I am Brahman". It is the faith that "I am Brahman". Knowledge of the Self is the great emanation.

Verse 36.26

अहं ब्रह्मास्मि नित्योऽस्मि सिद्धोऽस्मीति विभावनम् ।
आनन्दोऽहं परानन्दं शुद्धोऽहं नित्यमव्ययः ॥36.26 ॥
ahaṃ brahmāsmi nityo'smi siddho'smīti vibhāvanam.
ānando'haṃ parānandaṃ śuddho'haṃ nityamavyayaḥ. ***॥36.26॥***

Verse 36.27

चिदाकाशस्वरूपोऽस्मि सच्चिदानन्दशाश्वतम् ।
निर्विकारोऽस्मि शान्तोऽहं सर्वतोऽहं निरन्तरः ॥36.27 ॥
cidākāśasvarūpo'smi saccidānandaśāśvatam.
nirvikāro'smi śānto'haṃ sarvato'haṃ nirantaraḥ. ***॥36.27॥***

Verse 36.28

सर्वदा सुखरूपोऽस्मि सर्वदोषविवर्जितः ।
सर्वसङ्कल्पहीनोऽस्मि सर्वदा स्वयमस्म्यहम् ॥36.28 ॥
sarvadā sukharūpo'smi sarvadoṣavivarjitaḥ.
sarvasaṅkalpahīno'smi sarvadā svayamasmyaham. ***॥36.28॥***

36.28 36.26-36.28. The knowledge of the Self is the disposition "I am Brahman. I am eternal. I am the accomplished. I am bliss, the supreme joy. I am pure, the ever undiminishing. I am of the form of the expanse of consciousness, the eternal Being-Awareness-Bliss. I am changeless. I am the peaceful. I am everywhere, continuous. I am always of the form of bliss, bereft of all defects. I am devoid of all thoughts. I am always myself".

Verse 36.29

सर्वं ब्रह्मेत्यनुभवं विना शब्दं पठ स्वयम् ।
कोट्यश्वमेधे यत्पुण्यं क्षणात्तत्पुण्यमाप्नुयात् ॥36.29 ॥
sarvaṃ brahmetyanubhavaṃ vinā śabdaṃ paṭha svayam.
koṭyaśvamedhe yatpuṇyaṃ kṣaṇāttatpuṇyamāpnuyāt. ***॥36.29॥***

36.29. Read silently to yourself regarding the experience that all is Brahman. The merits that result from a crore of horse-sacrifices are obtained in a trice.

Verse 36.30

अहं ब्रह्मेति निश्चित्य मेरुदानफलं लभेत् ।
ब्रह्मैवाहमिति स्थित्वा सर्वभूदानमप्यणु ॥36.30 ॥
ahaṃ brahmeti niścitya merudānaphalaṃ labhet.
brahmaivāhamiti sthitvā sarvabhūdānamapyaṇu. ***॥36.30॥***

36.30. Being with the certitude "I am Brahman", one attains the fruit of giving the mount Meru in charity. Compared to the abidance of "I am Brahman", the offering of all the land in charity is only infinitesimal.

Verse 36.31

ब्रह्मैवाहमिति स्थित्वा कोटिशो दानमप्यणु ।
ब्रह्मैवाहमिति स्थित्वा सर्वानन्दं तृणायते ॥36.31 ॥
brahmaivāhamiti sthitvā koṭiśo dānamapyaṇu.
brahmaivāhamiti sthitvā sarvānandaṃ tṛṇāyate. ***॥36.31॥***

36.31. Even giving away millions in charity is nothing compared to the abidance of "I am Brahman". All pleasures

are just like grass when compared to the abidance of "I am Brahman".

Verse 36.32

ब्रह्मैव सर्वमित्येव भावितस्य फलं स्वयम् ।
ब्रह्मैवाहमिति स्थित्वा समानं ब्रह्म एव हि ॥36.32 ॥
brahmaiva sarvamityeva bhāvitasya phalaṃ svayam.
brahmaivāhamiti sthitvā samānaṃ brahma eva hi. ***॥36.32॥***

36.32. The fruit of the disposition "Brahman is indeed, all" is verily itself. The equivalent of the abidance of "I am Brahman" is Brahman alone.

Verse 36.33

तस्मात्स्वप्नेऽपि नित्यं च सर्वं सन्त्यज्य यत्नतः ।
अहं ब्रह्म न सन्देहः अहमेव गतिर्मम ॥36.33 ॥
tasmātsvapne'pi nityaṃ ca sarvaṃ santyajya yatnataḥ.
ahaṃ brahma na sandehaḥ ahameva gatirmama. ***॥36.33॥***

36.33. Therefore, even while in dream and at all other times, having renounced all with effort, I am Brahman. There is no doubt of this. I am my own refuge.

Verse 36.34

अहमेव सदा नान्यदहमेव सदा गुरुः ।
अहमेव परो ह्यात्मा अहमेव न चापरः ॥36.34 ॥
ahameva sadā nānyadahameva sadā guruḥ.
ahameva paro hyātmā ahameva na cāparaḥ. ***॥36.34॥***

36.34. I, indeed, am ever; naught else. I alone am ever the Guru. I alone am the supreme Self. I alone am, never another.

Verse 36.35

अहमेव गुरुः शिष्यः अहमेवेति निश्चिनु ।
इदमित्येव निर्देशः परिच्छिन्नो जगन्न हि ॥36.35 ॥
ahameva guruḥ śiṣyaḥ ahameveti niścinu.
idamityeva nirdeśaḥ paricchinno jaganna hi. ***॥36.35॥***

36.35. I alone am the Guru and the disciple. Be of the certainty "I alone am". The limited world pointed out as "this" is naught.

Verse 36.36

न भूमिर्न जलं नाग्निर्न वायुर्न च खं तथा ।
सर्वं चैतन्यमात्रत्वान्नान्यत्किञ्चन विद्यते ॥36.36 ॥
na bhūmirna jalaṃ nāgnirna vāyurna ca khaṃ tathā.
sarvaṃ caitanyamātratvānnānyatkiñcana vidyate. ***॥36.36॥***

36.36. There is no earth, no water, no fire, no air and no space. All being Consciousness, there is nothing whatsoever in the least.

Verse 36.37

इत्येवं भावनपरो देहमुक्तः सुखीभव ।
अहमात्मा इदं नास्ति सर्वं चैतन्यमात्रतः ॥36.37 ॥
ityevaṃ bhāvanaparo dehamuktaḥ sukhībhava.
ahamātmā idaṃ nāsti sarvaṃ caitanyamātrataḥ. ***॥36.37॥***

36.37. Being of this disposition be happy released from the body. I am the Self. This is naught, all being Consciousness.

Verse 36.38

अहमेव हि पूर्णात्मा आनन्दाब्धिरनामयः ।
इदमेव सदा नास्ति जडत्वादसदेव हि ।
इदं ब्रह्म सदा ब्रह्म इदं नेति सुखी भव ॥36.38 ॥
ahameva hi pūrṇātmā ānandābdhiranāmayaḥ.
idameva sadā nāsti jaḍatvādasadeva hi.
idaṃ brahma sadā brahma idaṃ neti sukhī bhava. ***॥36.38॥***

36.38. I am, indeed, the perfect Self, the ocean of bliss and afflictionless. "This" is, indeed, always nonexistent. Being insentient, it is verily unreal. This is Brahman, always Brahman. Be happy that "this" is naught.

Verse 36.39

तुरङ्गशृङ्गसन्निभा श्रुतिपरोचना ....
विशेषकामवासना विनिश्चितात्मवृत्तितः ।
नराः सुरा मुनीश्वरा असङ्गसङ्गमप्युमापतिं ....
न ते भजन्ति केचन .... ॥36.39॥

turaṅgaśṛṅgasannibhā śrutiparocanā ....
viśeṣakāmavāsanā viniścitātmavṛttitaḥ.
narāḥ surā munīśvarā asaṅgasaṅgamapyumāpatiṃ ....
na te bhajanti kecana ..... ॥36.39॥

36.39. Those men, celestials and sages with a firm certitude in the knowledge of the Self inspired by the Vedas, look upon the latencies of desire as horns of horse and they adore Siva, who though united with Uma Parvati, is ever unattached.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे ब्रह्मभावनोपदेशप्रकरणं नाम षट्त्रिंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde brahmabhāvanopadeśaprakaraṇaṃ nāma ṣaṭtriṃśo'dhyāyaḥ

Thus concludes chapter thirty six entitled "Topic of instruction on the disposition in Brahman" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.37 All Established Truths

37. सर्वसिद्धान्तप्रकरणं नाम सप्तत्रिंशोऽध्यायः ।

sarvasiddhāntaprakaraṇaṃ nāma saptatriṃśo'dhyāyaḥ

Topic of All Settled Conclusions

Verse 37.1

ऋभुः - Ribhu

निदाघ शृणु वक्ष्यामि रहस्यं परमद्भुतम् ।
श्लोकैकश्रवणेनैव सद्यो मोक्षमवाप्नुयात् ॥37.1॥

nidāgha śṛṇu vakṣyāmi rahasyaṃ paramadbhutam ।

ślokaikaśravaṇenaiva sadyo mokṣamavāpnuyāt ***॥37.1॥***

37.1 Ribhu:- Nidagha! Listen to the mysterious and the most wondrous secret that I am going to tell you. Just by hearing even one verse you shall attain instant liberation.

Verse 37.2

इदं दृष्टं परं ब्रह्म दृश्यवद्भाति चित्ततः ।
सर्वं चैतन्यमात्रत्वान्नान्यत्किञ्चन विद्यते ॥37.2॥

idaṃ dṛṣṭaṃ paraṃ brahma dṛśyavadbhāti cittataḥ ।

sarvaṃ caitanyamātratvānnānyatkiñcana vidyate ***॥37.2॥***

37.2 This, what is seen as the supreme Brahman, appears so due to mind. All being only Consciousness, nothing in the least exists whatsoever.

Verse 37.3

इदमेव हि नास्त्येव अयमित्यपि नास्ति हि ।
एक एवाप्यणुर्वापि नास्ति नास्ति न संशयः ॥37.3॥

idameva hi nāstyeva ayamityapi nāsti hi ।
eka evāpyaṇurvāpi nāsti nāsti na saṃśayaḥ ***॥37.3॥***

37.3 'This' verily does not exist. Even the one nearby does not exist. Even an atom, be it one, is naught, is naught. There is no doubt of this.

Verse 37.4

व्यवहारमिदं क्वापि वार्तामात्रमपि क्व वा ।
बन्धरूपं बन्धवार्ता बन्धकार्यं परं च वा ॥37.4॥

vyavahāramidaṃ kvāpi vārtāmātramapi kva vā ।
bandharūpaṃ bandhavārtā bandhakāryaṃ paraṃ ca vā ***॥37.4॥***

37.4 This transaction wherever it be, the news wherever it be, any form of bondage, any account of bondage, any activity of bondage or the highest,

Verse 37.5

सन्मात्रकार्यं सन्मात्रमहं ब्रह्मेति निश्चयम् ।
दुःखं सुखं वा बोधो वा साधकं साध्यनिर्णयः ॥37.5॥

sanmātrakāryaṃ sanmātramahaṃ brahmeti niścayam ।
duḥkhaṃ sukhaṃ vā bodho vā sādhakaṃ sādhyanirṇayaḥ ***॥37.5॥***

37.5 any true act, any truth, the certitude 'I am Brahman', sorrow, pleasure or teaching, practice and the determination of attainment,

Verse 37.6

आत्मेति परमात्मेति जीवात्मेति पृथङ् न हि ।
देहोऽहमिति मूर्तोऽहं ज्ञानविज्ञानवानहम् ॥37.6॥

ātmeti paramātmeti jīvātmeti pṛthaṅ na hi ।

deho'hamiti mūrto'haṃ jñānavijñānavānaham ***॥37.6॥***

37.6 anything such as the Self, the supreme Self, or the individual Self - none of these exists separately. I am the body. I am the form. I am knowledgeable and wise,

Verse 37.7

कार्यकारणरूपोऽहमन्तःकरणकार्यकम् ।
एकमित्येकमात्रं वा नास्ति नास्तीति भावय ॥37.7॥

kāryakāraṇarūpo'hamantaḥkaraṇakāryakam ।

ekamityekamātraṃ vā nāsti nāstīti bhāvaya ***॥37.7॥***

37.7 I am of the form of effect and cause and the activities of the internal senses; not even one exists, not just one - contemplate thus.

Verse 37.8

सर्वसङ्कल्पमात्रेति सर्वं ब्रह्मेति वा जगत् ।
तत्त्वज्ञानं परं ब्रह्म ओङ्कारार्थं सुखं जपम् ॥37.8॥

sarvasaṅkalpamātreti sarvaṃ brahmeti vā jagat ।

tattvajñānaṃ paraṃ brahma oṅkārārthaṃ sukhaṃ japam ***॥37.8॥***

37.8 All is simply mental resolve. The whole world is Brahman. The knowledge of the Self is supreme Brahman. The significance of repetition of Om is bliss.

Verse 37.9

द्वैताद्वैतं सदाद्वैतं तथा मानावमानकम् ।
सर्वं चैतन्यमात्रत्वान्नान्यत्किञ्चन विद्यते ॥37.9॥

dvaitādvaitaṃ sadādvaitaṃ tathā mānāvamānakam ।

sarvaṃ caitanyamātratvānnānyatkiñcana vidyate ॥37.9॥

37.9 Duality or nonduality, constant duality and honour and dishonour - all being just Consciousness, nothing in the least exists as separate.

Verse 37.10

आत्मानन्दमहं ब्रह्म प्रज्ञानं ब्रह्म एव हि ।
इदं रूपमहं रूपं प्रियाप्रियविचारणम् ॥37.10॥

ātmānandamahaṃ brahma prajñānaṃ brahma eva hi ।

idaṃ rūpamahaṃ rūpaṃ priyāpriyavicāraṇam ॥37.10॥

37.10 I am Brahman, the bliss of the Self. The immanent awareness is Brahman, indeed. The form of 'this', the form of 'I', the analysis of likes and dislikes,

Verse 37.11

यद्यत्सम्भाव्यते लोके यद्यत्साधनकल्पनम् ।
यद्यन्तरहितं ब्रह्मभावनं चित्तनिर्मितम् ॥37.11॥

yadyatsambhāvyate loke yadyatsādhanakalpanam ।

yadyantarahitaṃ brahmabhāvanaṃ cittanirmitam ॥37.11॥

37.11 whatever is experienced in the world, whatever created by effort, what is endless and the concept of Brahman - are all fabrications of mind.

Verse 37.12

स्थूलदेहोऽहमेवात्र सूक्ष्मदेहोऽहमेव हि ।
बुद्धेर्भेदं मनोभेदं अहङ्कारं जडं च तत् ॥37.12॥

sthūladeho'hamevātra sūkṣmadeho'hameva hi ।

buddherbhedaṃ manobhedaṃ ahaṅkāraṃ jaḍaṃ ca tat ***॥37.12॥***

37.12 I am, indeed, the gross body here. I am, indeed, the subtle body too. Differences of the intellect, distinctions of mind, ego, insentience and 'that' -

Verse 37.13

सर्वं चैतन्यमात्रत्वान्नान्यत्किञ्चन विद्यते ।
श्रवणं मननं चैव साक्षात्कारविचारणम् ॥37.13॥

sarvaṃ caitanyamātratvānnānyatkiñcana vidyate ।

śravaṇaṃ mananaṃ caiva sākṣātkāravicāraṇam ***॥37.13॥***

37.13 everything being just Consciousness, nothing else in the least exists as different - be it listening, reflection or inquiry about realization.

Verse 37.14

आत्मैवाहं परं चैव नाहं मोहमयं स्वयम् ।
ब्रह्मैव सर्वमेवेदं ब्रह्मैव परमं पदम् ॥37.14॥

ātmaivāhaṃ paraṃ caiva nāhaṃ mohamayaṃ svayam ।

brahmaiva sarvamevedaṃ brahmaiva paramaṃ padam ***॥37.14॥***

37.14 I am, indeed, the Self, the supreme. I am myself not full of delusion. All of this is Brahman alone. Brahman, indeed, is the supreme state.

Verse 37.15

ब्रह्मैव कारणं कार्यं ब्रह्मैव जगतां जयः ।
ब्रह्मैव सर्व चैतन्यं ब्रह्मैव मनसायते ॥37.15॥

brahmaiva kāraṇaṃ kāryaṃ brahmaiva jagatāṃ jayaḥ ।

brahmaiva sarva caitanyaṃ brahmaiva manasāyate ॥37.15॥

37.15 Brahman alone is the cause and the effect. Brahman alone is the victory over the world. Brahman is all Consciousness. Brahman alone becomes the mind.

Verse 37.16

ब्रह्मैव जीववद्भाति ब्रह्मैव च हरीयते ।
ब्रह्मैव शिववद्भाति ब्रह्मैव प्रियमात्मनः ॥37.16॥

brahmaiva jīvavadbhāti brahmaiva ca harīyate ।

brahmaiva śivavadbhāti brahmaiva priyamātmanaḥ ॥37.16॥

37.16 Brahman alone sports as the individual. Brahman alone manifests as Hari. Brahman alone shines as Siva. Brahman alone is dear to the Self.

Verse 37.17

ब्रह्मैव शान्तिवद्भाति ब्रह्मणोऽन्यन्न किञ्चन ।
नाहं न चायं नैवान्यन्नोत्पन्नं न परात्परम् ॥37.17॥

brahmaiva śāntivadbhāti brahmaṇo'nyanna kiñcana ।

nāhaṃ na cāyaṃ naivānyannotpannaṃ na parātparam ॥37.17॥

37.17 Brahman alone shines as peace. There is nothing in the least other than Brahman. There is no 'I'. There is no 'this'. There is no 'other'. There is nothing beyond the supreme.

Verse 37.18

न चेदं न च शास्त्रार्थं न मीमांसं न चोद्भवम् ।
न लक्षणं न वेदादि नापि चित्तं न मे मनः ॥37.18॥

na cedaṃ na ca śāstrārthaṃ na mīmāṃsaṃ na codbhavam ।
na lakṣaṇaṃ na vedādi nāpi cittaṃ na me manaḥ ***॥37.18॥***

37.18 There is no 'this', no significance of scriptures, no mimamsa (a branch of knowledge), no generation; no characteristics, no Vedas etc., no thought stuff, no mind for me.

Verse 37.19

न मे नायं नेदमिदं न बुद्धिनिश्चयं सदा ।
कदाचिदपि नास्त्येव सत्यं सत्यं न किञ्चन ॥37.19॥

na me nāyaṃ nedamidaṃ na buddhiniścayaṃ sadā ।
kadācidapi nāstyeva satyaṃ satyaṃ na kiñcana ***॥37.19॥***

37.19 For me there is no 'this', no 'this-this', no resolution of intellect ever, nothing whatsoever, not in the least, truly, truly.

Verse 37.20

नैकमात्रं न चायं वा नान्तरं न बहिर्न हि ।
ईषण्मात्रं च न द्वैतं न जन्यं न च दृश्यकम् ॥37.20॥

naikamātraṃ na cāyaṃ vā nāntaraṃ na bahirna hi ।
īṣaṇmātraṃ ca na dvaitaṃ na janyaṃ na ca dṛśyakam ***॥37.20॥***

37.20 None of 'just one', no 'this', no 'inside' no 'outside'. There is not an iota of duality, nor the generated, nor the appearance,

Verse 37.21

न भावनं न स्मरणं न विस्मरणमण्वपि ।
न कालदेशकलनं न सङ्कल्पं न वेदनम् ॥37.21॥

na bhāvanaṃ na smaraṇaṃ na vismaraṇamaṇvapi ।
na kāladeśakalanaṃ na saṅkalpaṃ na vedanam ***॥37.21॥***

37.21 no thinking, no remembrance, no forgetfulness - not even an atom of these. No comprehension of time or space, no will, no perception,

Verse 37.22

न विज्ञानं न देहान्यं न वेदोऽहं न संसृतिः ।
न मे दुःखं न मे मोक्षं न गतिर्न च दुर्गतिः ॥37.22॥

na vijñānaṃ na dehānyaṃ na vedo'haṃ na saṃsṛtiḥ ।
na me duḥkhaṃ na me mokṣaṃ na gatirna ca durgatiḥ ***॥37.22॥***

37.22 no knowledge, no body as separate, nothing as my being knowable, no transmigration. For me there is no sorrow. For me there is no liberation, no path or no ruination.

Verse 37.23

नात्मा नाहं न जीवोऽहं न कूटस्थो न जायते ।
न देहोऽहं न च श्रोत्रं न त्वगिन्द्रियदेवता ॥37.23॥

nātmā nāhaṃ na jīvo'haṃ na kūṭastho na jāyate ।

na deho'haṃ na ca śrotraṃ na tvagindriyadevatā ***॥37.23॥***

37.23 I am not the Self. I am not the jiva, I am not the centrally established Lord, I am not the body. I am not the ear, not the skin, nor the deities presiding over the senses.

Verse 37.24

सर्वं चैतन्यमात्रत्वात्सर्वं नास्त्येव सर्वदा ।
अखण्डाकाररूपत्वात्सर्वं नास्त्येव सर्वदा ॥37.24॥

sarvaṃ caitanyamātratvātsarvaṃ nāstyeva sarvadā ।

akhaṇḍākārarūpatvātsarvaṃ nāstyeva sarvadā ***॥37.24॥***

37.24 All being just Consciousness, all is simply nonexistent, ever. Being of the form of the undivided, all is always nonexistent.

Verse 37.25

हुङ्कारस्यावकाशो वा हुङ्कारजननं च वा ।
नास्त्येव नास्ति नास्त्येव नास्ति नास्ति कदाचन ॥37.25॥

huṅkārasyāvakāśo vā huṅkārajananaṃ ca vā ।

nāstyeva nāsti nāstyeva nāsti nāsti kadācana ***॥37.25॥***

37.25 The need for any threatening sound, or the manifestation of the threatening sound does not exist at all, verily nonexistent, never exists whatsoever.

Verse 37.26

अन्यत्पदार्थमल्पं वा अन्यदेवान्यभाषणम् ।
आत्मनोऽन्यदसत्यं वा सत्यं वा भ्रान्तिरेव च ॥37.26॥

anyatpadārthamalpaṃ vā anyadevānyabhāṣaṇam ।
ātmano'nyadasatyaṃ vā satyaṃ vā bhrāntireva ca ***॥37.26॥***

37.26 Even a trace of any substance apart, anything separate, any talk as separate, anything real or unreal apart from the Self is verily illusory.

Verse 37.27

नास्त्येव नास्ति नास्त्येव नास्ति शब्दोऽपि नास्ति हि ।
सर्वं चैतन्यमात्रत्वात्सर्वं नास्त्येव सर्वदा ॥37.27॥

nāstyeva nāsti nāstyeva nāsti śabdo'pi nāsti hi ।
sarvaṃ caitanyamātratvātsarvaṃ nāstyeva sarvadā ***॥37.27॥***

37.27 All is just nonexistent, nonexistent, verily nonexistent. The very word 'nonexistent' itself does not exist. All being only awareness, all is verily naught, ever.

Verse 37.28

सर्वं ब्रह्म न सन्देहो ब्रह्मैवाहं न संशयः ।
वाक्यं च वाचकं सर्वं वक्ता च त्रिपुटीद्वयम् ॥37.28॥

sarvaṃ brahma na sandeho brahmaivāhaṃ na saṃśayaḥ ।
vākyaṃ ca vācakaṃ sarvaṃ vaktā ca tripuṭīdvayam ***॥37.28॥***

37.28 All is Brahman. There is no doubt of this. Brahman alone am I. There is no uncertainty about this. Sentence, the collection of texts, the speaker and the pair of triads,

Verse 37.29

ज्ञाता ज्ञानं ज्ञेयभेदं मातृमानमिति प्रियम् ।
यद्यच्छास्त्रेषु निर्णीतं यद्यद्वेदेषु निश्चितम् ॥37.29॥

jñātā jñānaṃ jñeyabhedaṃ mātṛmānamiti priyam ।

yadyacchāstreṣu nirṇītaṃ yadyadvedeṣu niścitam ॥37.29॥

37.29 the differences of knower, knowledge and the known, the dear expressions of the measure and the measurable; whatever is defined in the sacred texts, whatever is established in the Vedas,

Verse 37.30

परापरमतीतं च अतीतोऽहमवेदनम् ।
गुरुर्गुरूपदेशश्च गुरुं वक्ष्ये न कस्यचित् ॥37.30॥

parāparamatītaṃ ca atīto'hamavedanam ।

gururgurūpadeśaśca guruṃ vakṣye na kasyacit ॥37.30॥

37.30 the supreme and the lowly, the transcendent, the concept that I am transcendent and unknowable, the Guru, the teaching of the Guru, I say, are naught whatsoever.

Verse 37.31

गुरुरूपा गुरुश्रद्धा सदा नास्ति गुरुः स्वयम् ।
आत्मैव गुरुरात्मैव अन्याभावान्न संशयः ॥37.31॥

gururūpā guruśraddhā sadā nāsti guruḥ svayam ।

ātmaiva gururātmaiva anyābhāvānna saṃśayaḥ ॥37.31॥

37.31 The form of the Guru, the faith of the Guru and the Guru himself are nonexistent, ever. The Self alone is. The

Guru is the Self alone, as nothing else is. There is no doubt of this.

Verse 37.32

आत्मनः शुभमात्मैव अन्याभावान्न संशयः ।
आत्मनो मोहमात्मैव आत्मनोऽस्ति न किञ्चन ॥37.32॥

ātmanaḥ śubhamātmaiva anyābhāvānna saṃśayaḥ ।

ātmano mohamātmaiva ātmano'sti na kiñcana ***॥37.32॥***

37.32 As nothing else is, the Self is itself the goodness of the Self. There is no doubt of this. The fondness for the Self is the Self itself. The Self alone is, nothing else in the least there is.

Verse 37.33

आत्मनः सुखमात्मैव अन्यन्नास्ति न संशयः ।
आत्मन्येवात्मनः शक्तिः आत्मन्येवात्मनः प्रियम् ॥37.33॥

ātmanaḥ sukhamātmaiva anyannāsti na saṃśayaḥ ।

ātmanyevātmanaḥ śaktiḥ ātmanyevātmanaḥ priyam ***॥37.33॥***

37.33 The happiness of the Self is the Self alone. There is nothing else. About this there can be no doubt. The power of the Self is the Self itself. The love for the Self is the Self itself.

Verse 37.34

आत्मन्येवात्मनः स्नानं आत्मन्येवात्मनो रतिः ।
आत्मज्ञानं परं श्रेयः आत्मज्ञानं सुदुर्लभम् ॥37.34॥

ātmanyevātmanaḥ snānaṃ ātmanyevātmano ratiḥ ।

ātmajñānaṃ paraṃ śreyaḥ ātmajñānaṃ sudurlabham ॥37.34॥

37.34 The bath of the Self is the Self itself. The enjoyment of the Self is the Self itself. Knowledge of the Self is the supreme good. Knowledge of the Self is hard to attain.

Verse 37.35

आत्मज्ञानं परं ब्रह्म आत्मज्ञानं सुखात्सुखम् ।
आत्मज्ञानात्परं नास्ति आत्मज्ञानात्स्मृतिर्न हि ॥37.35॥

ātmajñānaṃ paraṃ brahma ātmajñānaṃ sukhātsukham ।

ātmajñānātparaṃ nāsti ātmajñānātsmṛtirna hi ॥37.35॥

37.35 Knowledge of the Self is the supreme Brahman. Knowledge of the Self is the highest of all happiness. There is nothing beyond the knowledge of the Self. Besides the knowledge of the Self there is verily nothing to remember.

Verse 37.36

ब्रह्मैवात्मा न सन्देह आत्मैव ब्रह्मणः स्वयम् ।
स्वयमेव हि सर्वत्र स्वयमेव हि चिन्मयः ॥37.36॥

brahmaivātmā na sandeha ātmaiva brahmaṇaḥ svayam ।

svayameva hi sarvatra svayameva hi cinmayaḥ ***॥37.36॥***

37.36 Brahman is verily the Self. There is no doubt of this. The Self alone is Brahman itself; it is itself everywhere, it is itself verily full of Awareness;

Verse 37.37

स्वयमेव चिदाकाशः स्वयमेव निरन्तरम् ।
स्वयमेव च नानात्मा स्वयमेव च नापरः ॥37.37॥

svayameva cidākāśaḥ svayameva nirantaram ।

svayameva ca nānātmā svayameva ca nāparaḥ ***॥37.37॥***

37.37 itself the expanse of Consciousness, itself the gapless, itself the manifold Self, itself, not another;

Verse 37.38

स्वयमेव गुणातीतः स्वयमेव महत्सुखम् ।
स्वयमेव हि शान्तात्मा स्वयमेव हि निष्कलः ॥37.38॥

svayameva guṇātītaḥ svayameva mahatsukham ।

svayameva hi śāntātmā svayameva hi niṣkalaḥ ***॥37.38॥***

37.38 itself transcending the qualities, itself the greatest joy, itself the serene Self, it is itself the partless.

Verse 37.39

स्वयमेव चिदानन्दः स्वयमेव महत्प्रभुः ।
स्वयमेव सदा साक्षी स्वयमेव सदाशिवः ॥37.39॥

svayameva cidānandaḥ svayameva mahatprabhuḥ ।
svayameva sadā sākṣī svayameva sadāśivaḥ ***॥37.39॥***

37.39 It is itself the bliss of Awareness, itself the great God, itself ever the witness, itself Sadasiva,

Verse 37.40

स्वयमेव हरिः साक्षात्स्वयमेव प्रजापतिः ।
स्वयमेव परं ब्रह्म ब्रह्म एव स्वयं सदा ॥37.40॥

svayameva hariḥ sākṣātsvayameva prajāpatiḥ ।
svayameva paraṃ brahma brahma eva svayaṃ sadā ***॥37.40॥***

37.40 itself verily Hari, itself the progenitor Brahma, itself the supreme Brahman, it is itself ever Brahman.

Verse 37.41

सर्वं ब्रह्म स्वयं ब्रह्म स्वयं ब्रह्म न संशयः ।
दृढनिश्चयमेव त्वं सर्वथा कुरु सर्वदा ॥37.41॥

sarvaṃ brahma svayaṃ brahma svayaṃ brahma na saṃśayaḥ ।
dṛḍhaniścayameva tvaṃ sarvathā kuru sarvadā ***॥37.41॥***

37.41 All is Brahman, itself Brahman, Brahman itself. There is no doubt of this. You must achieve this certainty ever and anon.

Verse 37.42

विचारयन्स्वयं ब्रह्म ब्रह्ममात्रं स्वयं भवेत् ।
एतदेव परं ब्रह्म अहं ब्रह्मेति निश्चयः ॥37.42॥

vicārayansvayaṃ brahma brahmamātraṃ svayaṃ bhavet ।

etadeva paraṃ brahma ahaṃ brahmeti niścayaḥ ॥37.42॥

37.42 Enquiring about Brahman itself, you will yourself become Brahman. The certitude 'I am Brahman' is verily the supreme Brahman.

Verse 37.43

एष एव परो मोक्ष अहं ब्रह्मेति निश्चयः ।
एष एव कृतार्थो हि एष एव सुखं सदा ॥37.43॥

eṣa eva paro mokṣa ahaṃ brahmeti niścayaḥ ।

eṣa eva kṛtārtho hi eṣa eva sukhaṃ sadā ॥37.43॥

37.43 The conviction 'I am Brahman' alone is the great liberation. That alone is fulfillment, that alone is ever the happiness.

Verse 37.44

एतदेव सदा ज्ञानं स्वयं ब्रह्म स्वयं महत् ।
अहं ब्रह्म एतदेव सदा ज्ञानं स्वयं महत् ॥37.44॥

etadeva sadā jñānaṃ svayaṃ brahma svayaṃ mahat ।

ahaṃ brahma etadeva sadā jñānaṃ svayaṃ mahat ॥37.44॥

37.44 This alone is always the knowledge, itself Brahman, itself great. I am Brahman - this alone is knowledge always, great by itself.

Verse 37.45

अहं ब्रह्म एतदेव स्वभावं सततं निजम् ।
अहं ब्रह्म एतदेव सदानित्यं स्वयं सदा ॥37.45॥

ahaṃ brahma etadeva svabhāvaṃ satataṃ nijam ।

ahaṃ brahma etadeva sadānityaṃ svayaṃ sadā ***॥37.45॥***

37.45 I am Brahman - this alone is the natural state that is ever true. I am Brahman - this alone is always the permanent, ever by itself.

Verse 37.46

अहं ब्रह्म एतदेव बन्धनाशं न संशयः ।
अहं ब्रह्म एतदेव सर्वसिद्धान्तनिश्चयम् ॥37.46॥

ahaṃ brahma etadeva bandhanāśaṃ na saṃśayaḥ ।

ahaṃ brahma etadeva sarvasiddhāntaniścayam ***॥37.46॥***

37.46 I am Brahman - this alone is the destruction of bondage. There is no doubt of this. I am Brahman - this alone is the Conclusion of all the philosophical theories.

Verse 37.47

एष वेदान्तसिद्धान्त अहं ब्रह्म न संशयः ।
सर्वोपनिषदामर्थः सर्वानन्दमयं जगत् ॥37.47॥

eṣa vedāntasiddhānta ahaṃ brahma na saṃśayaḥ ।

sarvopaniṣadāmarthaḥ sarvānandamayaṃ jagat ***॥37.47॥***

37.47 I am Brahman; there is no doubt of this - this is the declaration of the Vedanta. The universe is all full of bliss - this is the essence of all the Upanishads.

Verse 37.48

महावाक्यस्य सिद्धान्त अहं ब्रह्मेति निश्चयः ।
साक्षाच्छिवस्य सिद्धान्त अहं ब्रह्मेति निश्चयः ॥37.48॥

mahāvākyasya siddhānta ahaṃ brahmeti niścayaḥ ।

sākṣācchivasya siddhānta ahaṃ brahmeti niścayaḥ ***॥37.48॥***

37.48 The purport of the great aphorisms is the certitude 'I am Brahman'. The proclamation of Siva Himself is the conviction 'I am Brahman'.

Verse 37.49

नारायणस्य सिद्धान्त अहं ब्रह्मेति निश्चयः ।
चतुर्मुखस्य सिद्धान्त अहं ब्रह्मेति निश्चयः ॥37.49॥

nārāyaṇasya siddhānta ahaṃ brahmeti niścayaḥ ।

caturmukhasya siddhānta ahaṃ brahmeti niścayaḥ ***॥37.49॥***

37.49 The philosophy of Narayana is the determination 'I am Brahman'. The Conclusion of the four-headed Brahma is the resolve 'I am Brahman'.

Verse 37.50

ऋषीणां हृदयं ह्येतद्देवानामुपदेशकम् ।
सर्वदेशिकसिद्धान्त अहं ब्रह्मेति निश्चयः ॥37.50॥

ṛṣīṇāṃ hṛdayaṃ hyetaddevānāmupadeśakam ।

sarvadeśikasiddhānta ahaṃ brahmeti niścayaḥ ***॥37.50॥***

37.50 This is the heart of the sages. This is the teaching of gods. This is the settlement of all the masters - the certainty 'I am Brahman'.

Verse 37.51

यच्च यावच्च भूतानां महोपदेश एव तत् ।
अहं ब्रह्म महामोक्षं परं चैतदहं स्वयम् ॥37.51॥

yacca yāvacca bhūtānāṃ mahopadeśa eva tat ।

ahaṃ brahma mahāmokṣaṃ paraṃ caitadahaṃ svayam ॥37.51॥

37.51 For everything and all the beings this is the great teaching. 'I am Brahman' is the great emancipation and the highest. Thus, I am that myself.

Verse 37.52

अहं चानुभवं चैतन्महागोप्यमिदं च तत् ।
अहं ब्रह्म एतदेव सदाज्ञानं स्वयं महत् ॥37.52॥

ahaṃ cānubhavaṃ caitanmahāgopyamidaṃ ca tat ।

ahaṃ brahma etadeva sadājñānaṃ svayaṃ mahat ॥37.52॥

37.52 'I' and the experience thereof - this is highly confidential. I am Brahman - this alone is ever the knowledge which is great by itself.

Verse 37.53

महाप्रकाशमेवैतत् अहं ब्रह्म एव तत् ।
एतदेव महामन्त्रं एतदेव महाजपः ॥37.53॥

mahāprakāśamevaitat ahaṃ brahma eva tat ।

etadeva mahāmantraṃ etadeva mahājapaḥ ॥37.53॥

37.53 I am Brahman - this alone is the grand effulgence, this alone the great mantra, this alone the supreme japa.

Verse 37.54

एतदेव महास्नानमहं ब्रह्मेति निश्चयः ।
एतदेव महातीर्थमहं ब्रह्मेति निश्चयः ॥37.54॥

etadeva mahāsnānamahaṃ brahmeti niścayaḥ ।

etadeva mahātīrthamahaṃ brahmeti niścayaḥ ***॥37.54॥***

37.54 The certitude 'I am Brahman' - this alone is the great sacred bath. The certainty 'I am Brahman' - this alone is the great sacred waters.

Verse 37.55

एतदेव महागङ्गा अहं ब्रह्मेति निश्चयः ।
एष एव परो धर्म अहं ब्रह्मेति निश्चयः ॥37.55॥

etadeva mahāgaṅgā ahaṃ brahmeti niścayaḥ ।

eṣa eva paro dharma ahaṃ brahmeti niścayaḥ ***॥37.55॥***

37.55 The resolve 'I am Brahman' - this alone is the great Ganga. The conviction 'I am Brahman' - this alone is the supreme dharma.

Verse 37.56

एष एव महाकाश अहं ब्रह्मेति निश्चयः ।
एतदेव हि विज्ञानमहं ब्रह्मास्मि केवलम् ।
सर्वसिद्धान्तमेवैतदहं ब्रह्मेति निश्चयः ॥37.56॥

eṣa eva mahākāśa ahaṃ brahmeti niścayaḥ ।
etadeva hi vijñānamahaṃ brahmāsmi kevalam ।
sarvasiddhāntamevaitadahaṃ brahmeti niścayaḥ ***॥37.56॥***

37.56 The firmness 'I am Brahman' - this alone is the lofty expanse. 'I am Brahman alone' - this alone is wisdom. The determination 'I am Brahman' - this is the consummation of everything.

Verse 37.57

सव्यासव्यतयाद्यवज्ञहृदया गोपोदहार्यः स्त्रियः
पश्यन्त्यम्बुजमित्रमण्डलगतं शम्भुं हिरण्यात्मकम् ।
सर्वत्र प्रसृतैः करैर्जगदिदं पुष्णाति मुष्णन्धनैः
घृष्टं चौषधिजालमम्बुनिकरैर्विश्वोत्थधूतं हरः ॥37.57॥

savyāsavyatayādyavajñahṛdayā gopodahāryaḥ sriyaḥ
paśyantyambujamitramaṇḍalagataṃ śambhuṃ hiraṇyātmakam ।
sarvatra prasṛtaiḥ karairjagadidaṃ puṣṇāti muṣṇandhanaiḥ
ghṛṣṭaṃ cauṣadhijālamambunikarairviśvotthadhūtaṃ haraḥ
॥37.57॥

37.57 The cowherdesses of guileless hearts while wandering hither and thither in search of water, behold the golden-hearted Sambhu in the centre of the 'lotus-friend' the sun, who with his hands of rays reaching out to all the worlds,

nourishes them and enriches the flora by raining down waters drawn from their sources.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे सर्वसिद्धान्तप्रकरणं नाम सप्तत्रिंशोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde sarvasiddhāntaprakaraṇaṃ nāma saptatriṃśo'dhyāyaḥ //

Thus concludes chapter thirty seven entitled "Topic of all settled Conclusions" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.38 The World Is Empty

38. प्रपञ्चशून्यत्वप्रकरणं नाम अष्टत्रिंशोऽध्यायः ।

prapañcaśūnyatvaprakaraṇaṃ nāma aṣṭatriṃśo'dhyāyaḥ

The Topic of the Emptiness of the Manifested World

Verse 38.1

ऋभुः - Ribhu:-

ṛbhuḥ -

वक्ष्ये अत्यद्भुतं व्यक्तं सच्चिदानन्दमात्रकम् ।
सर्वप्रपञ्चशून्यत्वं सर्वमात्मेति निश्चितम् ॥38.1॥

vakṣye atyadbhutaṃ vyaktaṃ saccidānandamātrakam
sarvaprapañcaśūnyatvaṃ sarvamātmeti niścitam ***॥38.1॥***

38.1. Ribhu:- I shall speak of that which is exceedingly wondrous. The manifest is simply Being-Awareness-Bliss. The entire world is void. All is Self, for sure.

Verse 38.2

आत्मरूपप्रपञ्चं वा आत्मरूपप्रपञ्चकम् ।
सर्वप्रपञ्चं नास्त्येव सर्वं ब्रह्मेति निश्चितम् ॥38.2॥

ātmarūpaprapañcaṃ vā ātmarūpaprapañcakam
sarvaprapañcaṃ nāstyeva sarvaṃ brahmeti niścitam ***॥38.2॥***

38.2. Whether the world be a form of the Self or the manifestation be a form of the Self, the whole world is but naught. That all is Brahman is established.

Verse 38.3

नित्यानुभवमानन्दं नित्यं ब्रह्मेति भावनम् ।
चित्तरूपप्रपञ्चं वा चित्तसंसारमेव वा ॥38.3॥

nityānubhavamānandaṃ nityaṃ brahmeti bhāvanam
cittarūpaprapañcaṃ vā cittasaṃsārameva vā ***॥38.3॥***

38.3. The eternal experience of bliss, the disposition "Brahman is eternal", the world of thought-stuff, the transmigratory life of the thought-stuff,

Verse 38.4

इदमस्तीति सत्तात्वमहमस्तीति वा जगत् ।
स्वान्तःकरणदोषं वा स्वान्तःकरणकार्यकम् ॥38.4॥

idamastīti sattātvamahamastīti vā jagat
svāntaḥkaraṇadoṣaṃ vā svāntaḥkaraṇakāryakam ***॥38.4॥***

38.4. reality such as "this is", or, "I am", (or) the world, defects of one's own inner faculties, the activities of the inner faculties,

Verse 38.5

स्वस्य जीवभ्रमः कश्चित्स्वस्य नाशं स्वजन्मना ।
ईश्वरः कश्चिदस्तीति जीवोऽहमिति वै जगत् ॥38.5॥

svasya jīvabhramaḥ kaścitsvasya nāśaṃ svajanmanā
īśvaraḥ kaścidastīti jīvo'hamiti vai jagat ***॥38.5॥***

38.5. one's illusion that one is an individual, one's own destruction, one's own birth, "There is an Isvara", "I am a jiva", or the world,

Verse 38.6

मायासत्ता महासत्ता चित्तसत्ता जगन्मयम् ।
यद्यच्च दृश्यते शास्त्रैर्यद्यद्वेदे च भाषणम् ॥38.6॥
māyāsattā mahāsattā cittasattā jaganmayam
yadyacca dṛśyate śāstrairyadyadvede ca bhāṣaṇam **॥38.6॥**

38.6. the existence of delusion, the great reality, the reality of thought-stuff full of the world, whatever is revealed by the scriptures, whatever expressed in the Vedas,

Verse 38.7

एकमित्येव निर्देशं द्वैतमित्येव भाषणम् ।
शिवोऽस्मीति भ्रमः कश्चिद्ब्रह्मास्मीति विभ्रमः ॥38.7॥
ekamityeva nirdeśaṃ dvaitamityeva bhāṣaṇam
śivo'smīti bhramaḥ kaścidbrahmāsmīti vibhramaḥ **॥38.7॥**

38.7. the definition "It is one", the expression "it is duality", the misconception "I am Siva", the illusion "I am Brahman",

Verse 38.8

विष्णुरस्मीति विभ्रान्तिर्जगदस्तीति विभ्रमः ।
ईषदस्तीति वा भेदं ईषदस्तीति वा द्वयम् ॥38.8॥
viṣṇurasmīti vibhrāntirjagadastīti vibhramaḥ
īṣadastīti vā bhedaṃ īṣadastīti vā dvayam **॥38.8॥**

38.8. the misapprehension "I am Vishnu", the delusion that world is, the notion "some little difference exists", the misconception "some little duality exists",

Verse 38.9

सर्वमस्तीति नास्तीति सर्वं ब्रह्मेति निश्चयम् ।
आत्मध्यानप्रपञ्चं वा स्मरणादिप्रपञ्चकम् ॥38.9॥
sarvamastīti nāstīti sarvaṃ brahmeti niścayam
ātmadhyānaprapañcaṃ vā smaraṇādiprapañcakam **॥38.9॥**

38.9. "all exists", "nothing exists", the certitude "all is Brahman", the world of one's meditation, the world of recollection and such,

Verse 38.10

दुःखरूपप्रपञ्चं वा सुखरूपप्रपञ्चकम् ।
द्वैताद्वैतप्रपञ्चं वा सत्यासत्यप्रपञ्चकम् ॥38.10॥
duḥkharūpaprapañcaṃ vā sukharūpaprapañcakam
dvaitādvaitaprapañcaṃ vā satyāsatyaprapañcakam **॥38.10॥**

38.10. the world of sorrowful nature, the world of blissful nature, the world of duality and nonduality, the world of reality and unreality,

Verse 38.11

जाग्रत्प्रपञ्चमेवापि तथा स्वप्नप्रपञ्चकम् ।
सुप्तिज्ञानप्रपञ्चं वा तुर्यज्ञानप्रपञ्चकम् ॥38.11॥
jāgratprapañcamevāpi tathā svapnaprapañcakam
suptijñānaprapañcaṃ vā turyajñānaprapañcakam **॥38.11॥**

38.11. be it the world of waking, or the world of dreams, the world of the knowledge of deep sleep, the world of the knowledge of the fourth state,

Verse 38.12

वेदज्ञानप्रपञ्चं वा शास्त्रज्ञानप्रपञ्चकम् ।
पापबुद्धिप्रपञ्चं वा पुण्यभेदप्रपञ्चकम् ॥38.12॥
vedajñānaprapañcaṃ vā śāstrajñānaprapañcakam
pāpabuddhiprapañcaṃ vā puṇyabhedaprapañcakam **॥38.12॥**

38.12. the world of knowledge of the Vedas or the world of knowledge of the scriptures, the world of sinful intelligence or the world of different virtues,

Verse 38.13

ज्ञानरूपप्रपञ्चं वा निर्गुणज्ञानप्रपञ्चकम् ।
गुणागुणप्रपञ्चं वा दोषादोषविनिर्णयम् ॥38.13॥
jñānarūpaprapañcaṃ vā nirguṇajñānaprapañcakam
guṇāguṇaprapañcaṃ vā doṣādoṣavinirṇayam **॥38.13॥**

38.13. the world of the form of knowledge or the world of knowledge of the attributeless, the world of good and bad qualities or the determination of defects and nondefects.

Verse 38.14

सत्यासत्यविचारं वा चराचरविचारणम् ।
एक आत्मेति सद्भावं मुख्य आत्मेति भावनम् ॥38.14॥
satyāsatyavicāraṃ vā carācaravicāraṇam
eka ātmeti sadbhāvaṃ mukhya ātmeti bhāvanam **॥38.14॥**

38.14. the inquiry into reality and unreality or the investigation into the moving and the unmoving, the noble concept "the Self is one", the concept "the Self is essential".

Verse 38.15

सर्वप्रपञ्चं नास्त्येव सर्वं ब्रह्मेति निश्चयम् ।
द्वैताद्वैतसमुद्भेदं नास्ति नास्तीति भाषणम् ॥38.15॥
sarvaprapañcaṃ nāstyeva sarvaṃ brahmeti niścayam
dvaitādvaitasamudbhedaṃ nāsti nāstīti bhāṣaṇam ***॥38.15॥***

38.15. the disposition that the whole world is but naught, the certitude that all is Brahman, the statements that "The variance arising from the concepts of duality and nonduality are nonexistent, nonexistent",

Verse 38.16

असत्यं जगदेवेति सत्यं ब्रह्मेति निश्चयम् ।
कार्यरूपं कारणं च नानाभेदविजृम्भणम् ॥38.16॥
asatyaṃ jagadeveti satyaṃ brahmeti niścayam
kāryarūpaṃ kāraṇaṃ ca nānābhedavijṛmbhaṇam ***॥38.16॥***

38.16. the concept that the world is indeed unreal, the firmness that all is Brahman, the form of effect and cause, and the proliferation of various differences,

Verse 38.17

सर्वमन्त्रप्रदातारं दूरे दूरं तथा तथा ।
सर्वं सन्त्यज्य सततं स्वात्मन्येव स्थिरो भव ॥38.17॥
sarvamantrapradātāraṃ dūre dūraṃ tathā tathā
sarvaṃ santyajya satataṃ svātmanyeva sthiro bhava ***॥38.17॥***

38.17. keeping a safe distance from the bestower of all different types of mantras, forsake everything and always abide in your own Self.

Verse 38.18

मौनभावं मौनकार्यं मौनयोगं मनःप्रियम् ।
पञ्चाक्षरोपदेष्टारं तथा चाष्टाक्षरप्रदम् ॥38.18॥
maunabhāvaṃ maunakāryaṃ maunayogaṃ manaḥpriyam
pañcākṣaropadeṣṭāraṃ tathā cāṣṭākṣarapradam **॥38.18॥**

38.18. The attitude of silence, the silent activity, the yoga of silence, that which is adorable to the mind, the bestower of the five-syllabled (Namah Sivaya) and the bestower of the eight-syllabled (Om Namo Narayanaya) mantras,

Verse 38.19

यद्यद्यद्वेदशास्त्रं यद्यद्भेदो गुरोऽपि वा ।
सर्वदा सर्वलोकेषु सर्वसङ्कल्पकल्पनम् ॥38.19॥
yadyadyadvedaśāstraṃ yadyadbhedo guro'pi vā
sarvadā sarvalokeṣu sarvasaṅkalpakalpanam **॥38.19॥**

38.19. whatever there is of the Vedas and the Sastras, whatever distinctions there are of the teachers, the imagination of thoughts in all the worlds always,

Verse 38.20

सर्ववाक्यप्रपञ्चं हि सर्वचित्तप्रपञ्चकम् ।
सर्वाकारविकल्पं च सर्वकारणकल्पनम् ॥38.20॥
sarvavākyaprapañcaṃ hi sarvacittaprapañcakam
sarvākāravikalpaṃ ca sarvakāraṇakalpanam **॥38.20॥**

38.20. the world of all speech, the world of all thought-stuff, the destruction of all forms and the fabrication of all causes,

Verse 38.21

सर्वदोषप्रपञ्चं च सुखदुःखप्रपञ्चकम् ।
सहादेयमुपादेयं ग्राह्यं त्याज्यं च भाषणम् ॥38.21॥
sarvadoṣaprapañcaṃ ca sukhaduḥkhaprapañcakam
sahādeyamupādeyaṃ grāhyaṃ tyājyaṃ ca bhāṣaṇam ***॥38.21॥***

38.21. the world of all defects, the world of all sorrow, that which is to be taken up and that which is to be given up, and the talk of what is accepted and what is rejected,

Verse 38.22

विचार्य जन्ममरणं वासनाचित्तरूपकम् ।
कामक्रोधं लोभमोहं सर्वडम्भं च हुङ्कृतिम् ॥38.22॥
vicārya janmamaraṇaṃ vāsanācittarūpakam
kāmakrodhaṃ lobhamohaṃ sarvaḍambhaṃ ca huṅkṛtim ***॥38.22॥***

38.22. the inquiry into birth and death, the mental form of latencies, lust, anger, covetousness and infatuation, all forms of vainglory and arrogance,

Verse 38.23

त्रैलोक्यसम्भवं द्वैतं ब्रह्मेन्द्रवरुणादिकम् ।
ज्ञानेन्द्रियं च शब्दादि दिग्वाय्वर्कादिदैवतम् ॥38.23॥
trailokyasambhavaṃ dvaitaṃ brahmendravaruṇādikam
jñānendriyaṃ ca śabdādi digvāyvarkādidaivatam ***॥38.23॥***

38.23. the duality of the three worlds, Brahma, Indra, Varuna etc., the organs of knowledge, sound etc, directions, air, the sun and such divinities,

Verse 38.24

कर्मेन्द्रियादिसद्भावं विषयं देवतागणम् ।
अन्तःकरणवृत्तिं च विषयं चाधिदैवतम् ॥38.24॥
karmendriyādisadbhāvaṃ viṣayaṃ devatāgaṇam
antaḥkaraṇavṛttiṃ ca viṣayaṃ cādhidaivatam ***॥38.24॥***

38.24. the sympathetic disposition toward the organs of action, matters relating to the celestial groups, modes of the inner faculties, subjects dealing with the presiding deities,

Verse 38.25

चित्तवृत्तिं विभेदं च बुद्धिवृत्तिनिरूपणम् ।
मायामात्रमिदं द्वैतं सदसत्तादिनिर्णयम् ॥38.25॥
cittavṛttiṃ vibhedaṃ ca buddhivṛttinirūpaṇam
māyāmātramidaṃ dvaitaṃ sadasattādinirṇayam ***॥38.25॥***

38.25. the classification of mental modes, the determination of the modes of intellect, the duality which is said to be mere delusion, the definition of the real and the unreal,

Verse 38.26

किञ्चिद्द्वैतं बहुद्वैतं जीवद्वैतं सदा ह्यसत् ।
जगदुत्पत्तिमोहं च गुरुशिष्यत्वनिर्णयम् ॥38.26॥
kiñciddvaitaṃ bahudvaitaṃ jīvadvaitaṃ sadā hyasat
jagadutpattimohaṃ ca guruśiṣyatvanirṇayam ***॥38.26॥***

38.26. a little of duality, more duality, the eternal nonexistence of duality of the individual, the delusion of world creation, the definition of the Guru and the disciple,

Verse 38.27

गोपनम् तत्पदार्थस्य त्वम्पदार्थस्य मेलनम् ।
तथा चासिपदार्थस्य ऐक्यबुद्ध्यानुभावनम् ॥38.27॥
gopanam tatpadārthasya tvampadārthasya melanam
tathā cāsipadārthasya aikyabuddhyānubhāvanam ***॥38.27॥***

38.27. the confidentiality of the entity called "That", the unification of the entity called "you" and the entity denoted by "are", the mode of unification by the intellect.

Verse 38.28

भेदेषु भेदाभेदं च नान्यत्किञ्चिच्च विद्यते ।
एतत्प्रपञ्चं नास्त्येव सर्वं ब्रह्मेति निश्चयः ॥38.28॥
bhedeṣu bhedābhedaṃ ca nānyatkiñcicca vidyate
etatprapañcaṃ nāstyeva sarvaṃ brahmeti niścayaḥ ***॥38.28॥***

38.28. the distinctions within the differences and nondifferences - none of these or anything different exists. This world itself is naught. Be of the certitude that "all is Brahman".

Verse 38.29

सर्वं चैतन्यमात्रत्वात्केवलं ब्रह्म एव सः ।
आत्माकारमिदं सर्वमात्मनोऽन्यन्न किञ्चन ॥38.29॥
sarvaṃ caitanyamātratvātkevalaṃ brahma eva saḥ
ātmākāramidaṃ sarvamātmano'nyanna kiñcana ***॥38.29॥***

38.29. Everything being just Consciousness, Brahman alone is. All of this is of the form of the Self. There is nothing besides the Self.

Verse 38.30

तुर्यातीतं ब्रह्मणोऽन्यत्सत्यासत्यं न विद्यते ।
सर्वं त्यक्त्वा तु सततं स्वात्मन्येव स्थिरो भव ॥38.30॥

turyātītaṃ brahmaṇo'nyatsatyāsatyaṃ na vidyate
sarvaṃ tyaktvā tu satataṃ svātmanyeva sthiro bhava ***॥38.30॥***

38.30. Apart from Brahman there exists no state transcending "the fourth" or reality and unreality. Forsaking everything ever, abide in yourself alone.

Verse 38.31

चित्तं कालं वस्तुभेदं सङ्कल्पं भावनं स्वयम् ।
सर्वं सन्त्यज्य सततं सर्वं ब्रह्मैव भावय ॥38.31॥

cittaṃ kālaṃ vastubhedaṃ saṅkalpaṃ bhāvanaṃ svayam
sarvaṃ santyajya satataṃ sarvaṃ brahmaiva bhāvaya ***॥38.31॥***

38.31. Thought-stuff, time, variance of objects, will, contemplation and oneself - renouncing all, consider everything as Brahman only.

Verse 38.32

यद्यद्भेदपरं शास्त्रं यद्यद्भेदपरं मनः ।
सर्वं सन्त्यज्य सततं स्वात्मन्येव स्थिरो भव ॥38.32॥

yadyadbhedaparaṃ śāstraṃ yadyadbhedaparaṃ manaḥ
sarvaṃ santyajya satataṃ svātmanyeva sthiro bhava ***॥38.32॥***

38.32. Whatever scriptures are based on differentiation, whatever mental diversity exists - forsaking everything abide in yourself alone.

Verse 38.33

मनः कल्पितकल्पं वा आत्माकल्पनविभ्रमम् ।
अहङ्कारपरिच्छेदं देहोऽहं देहभावना ॥38.33॥
manaḥ kalpitakalpaṃ vā ātmākalpanavibhramam
ahaṅkāraparicchedaṃ deho'haṃ dehabhāvanā ***॥38.33॥***

38.33. Conceptions fabricated by the mind, self-created misapprehensions, limitations due to the ego, "I am the body" idea, body idea,

Verse 38.34

सर्वं सन्त्यज्य सततमात्मन्येव स्थिरो भव ।
प्रपञ्चस्य च सद्भावं प्रपञ्चोद्भवमन्यकम् ॥38.34॥
sarvaṃ santyajya satatamātmanyeva sthiro bhava
prapañcasya ca sadbhāvaṃ prapañcodbhavamanyakam ***॥38.34॥***

38.34. forsaking everything ever, abide in yourself alone. The sympathetic attitude toward the world, the origin of another world,

Verse 38.35

बन्धसद्भावकलनं मोक्षसद्भावभाषणम् ।
देवताभावसद्भावं देवपूजाविनिर्णयम् ॥38.35॥
bandhasadbhāvakalanaṃ mokṣasadbhāvabhāṣaṇam
devatābhāvasadbhāvaṃ devapūjāvinirṇayam ***॥38.35॥***

38.35. any positive disposition about bondage, a positive talk about liberation, a positive attitude toward the concept of divinities, the definition of worship of God,

Verse 38.36

पञ्चाक्षरेति यद्वैतमष्टाक्षरस्य दैवतम् ।
प्राणादिपञ्चकास्तित्वमुपप्राणादिपञ्चकम् ॥38.36॥
pañcākṣareti yaddvaitamaṣṭākṣarasya daivatam
prāṇādipañcakāstitvamupaprāṇādipañcakam **॥38.36॥**

38.36. the duality of the five-syllabled mantra, the lord of the eight-syllabled mantra, the reality of the five vital airs, the five auxiliary vital airs,

Verse 38.37

पृथिवीभूतभेदं च गुणा यत्कुण्ठनादिकम् ।
वेदान्तशास्त्रसिद्धान्तं शैवागमनमेव च ॥38.37॥
pṛthivībhūtabhedaṃ ca guṇā yatkuṇṭhanādikam
vedāntaśāstrasiddhāntaṃ śaivāgamanameva ca **॥38.37॥**

38.37. the differentiation of the elements such as earth, qualities such as dullness etc., the Vedanta, the conclusive theories of the scriptures, the Saivite scriptures (Agamas) and related knowledge,

Verse 38.38

लौकिकं वास्तवं दोषं प्रवृत्तिं च निवृत्तिकम् ।
सर्वं सन्त्यज्य सततमात्मन्येव स्थिरो भव ॥38.38॥
laukikaṃ vāstavaṃ doṣaṃ pravṛttiṃ ca nivṛttikam
sarvaṃ santyajya satatamātmanyeva sthiro bhava **॥38.38॥**

38.38. defects in worldly norms and empirical reality, constructive outwardness and withdrawal — forsaking everything, abide always in yourself alone.

Verse 38.39

आत्मज्ञानसुखं ब्रह्म अनात्मज्ञानदूषणम् ।
रेचकं पूरकं कुम्भं षडाधारविशोधनम् ॥38.39॥
ātmajñānasukhaṃ brahma anātmajñānadūṣaṇam
recakaṃ pūrakaṃ kumbhaṃ ṣaḍādhāraviśodhanam ***॥38.39॥***

38.39. The joy of Self-knowledge, Brahman, the slander of knowledge relating to the nonself, exhalation, inhalation, retention of breath and the investigation of the sextet of supports.

Verse 38.40

द्वैतवृत्तिश्च देहोऽहं साक्षिवृत्तिश्चिदंशकम् ।
अखण्डाकारवृत्तिश्च अखण्डाकारसम्मतम् ॥38.40॥
dvaitavṛttiśca deho'haṃ sākṣivṛttiścidaṃśakam
akhaṇḍākāravṛttiśca akhaṇḍākārasammatam ***॥38.40॥***

38.40. the dualistic mode and the "I am the body" idea, the witness mode that is an aspect of Consciousness, the undivided mode of mind, the agreement on the undivided nature,

Verse 38.41

अनन्तानुभवं चापि अहं ब्रह्मेति निश्चयम् ।
उत्तमं मध्यमं चापि तथा चैवाधमाधमम् ॥38.41॥

anantānubhavaṃ cāpi ahaṃ brahmeti niścayam
uttamaṃ madhyamaṃ cāpi tathā caivādhamādhamam ***॥38.41॥***

38.41. even the endless experience and the certitude "I am Brahman", the best, the mediocre and even the worse than the worst,

Verse 38.42

दूषणं भूषणं चैव सर्ववस्तुविनिन्दनम् ।
अहं ब्रह्म इदं ब्रह्म सर्वं ब्रह्मैव तत्त्वतः ॥38.42॥

dūṣaṇaṃ bhūṣaṇaṃ caiva sarvavastuvinindanam
ahaṃ brahma idaṃ brahma sarvaṃ brahmaiva tattvataḥ ***॥38.42॥***

38.42. denunciation, praise and the abuse of all objects, the concepts "I am Brahman", "this is Brahman", "all is indeed Brahman",

Verse 38.43

अहं ब्रह्मास्मि मुग्धोऽस्मि वृद्धोऽस्मि सदसत्परः ।
वैश्वानरो विराट्स्थूलप्रपञ्चमिति भावनम् ॥38.43॥

ahaṃ brahmāsmi mugdho'smi vṛddho'smi sadasatparaḥ
vaiśvānaro virāṭsthūlaprapañcamiti bhāvanam ***॥38.43॥***

38.43. "I am Brahman", "I am young", "I am old", "I am beyond being and nonbeing", the cosmic principle, the sovereign Lord, the concept of the gross world.

Verse 38.44

आनन्दस्फारणेनाहं परापरविवर्जितः ।
नित्यानन्दमयं ब्रह्म सच्चिदानन्दविग्रहः ॥38.44॥
ānandasphāraṇenāhaṃ parāparavivarjitaḥ
nityānandamayaṃ brahma saccidānandavigrahaḥ ***॥38.44॥***

38.44. my being a vibration of bliss, my being devoid of the supreme and the lowly, the ever blissful Brahman, the embodiment of Being-Awareness-Bliss,

Verse 38.45

दृग्रूपं दृश्यरूपं च महासत्तास्वरूपकम् ।
कैवल्यं सर्वनिधनं सर्वभूतान्तरं गतम् ॥38.45॥
dṛgrūpaṃ dṛśyarūpaṃ ca mahāsattāsvarūpakam
kaivalyaṃ sarvanidhanaṃ sarvabhūtāntaraṃ gatam ***॥38.45॥***

38.45. the form of the seer, the form of the seen, the nature of the great reality, absolute unity, death of all, entering into all beings,

Verse 38.46

भूतभव्यं भविष्यच्च वर्तमानमसत् सदा ।
कालभावं देहभावं सत्यासत्यविनिर्णयम् ॥38.46॥
bhūtabhavyaṃ bhaviṣyacca vartamānamasat sadā
kālabhāvaṃ dehabhāvaṃ satyāsatyavinirṇayam ***॥38.46॥***

38.46. the past, the appropriate, the future are ever unreal. The concept of time, the idea of body, the definitions of truth and untruth,

Verse 38.47

प्रज्ञानघन एवाहं शान्ताशान्तं निरञ्जनम् ।
प्रपञ्चवार्तास्मरणं द्वैताद्वैतविभावनम् ॥38.47॥
prajñānaghana evāhaṃ śāntāśāntaṃ nirañjanam
prapañcavārtāsmaraṇaṃ dvaitādvaitavibhāvanam ***॥38.47॥***

38.47. "I am just a mass of Consciousness, peaceful, peaceless, blemishless", brooding over worldly affairs, cogitation of duality and nonduality,

Verse 38.48

शिवागमसमाचारं वेदान्तश्रवणं पदम् ।
अहं ब्रह्मास्मि शुद्धोऽस्मि चिन्मात्रोऽस्मि सदाशिवः ॥38.48॥
śivāgamasamācāraṃ vedāntaśravaṇaṃ padam
ahaṃ brahmāsmi śuddho'smi cinmātro'smi sadāśivaḥ ***॥38.48॥***

38.48. information regarding the Saivite scriptures, the state of hearing the Vedas, "I am Brahman. I am pure. I am just Consciousness. I am Sadasiva",

Verse 38.49

सर्वं ब्रह्मेति सन्त्यज्य स्वात्मन्येव स्थिरो भव ।
अहं ब्रह्म न सन्देह इदं ब्रह्म न संशयः ॥38.49॥
sarvaṃ brahmeti santyajya svātmanyeva sthiro bhava
ahaṃ brahma na sandeha idaṃ brahma na saṃśayaḥ ***॥38.49॥***

38.49. "all is Brahman" - getting rid of these, be established in your own Self. I am Brahman. There is no doubt of this. This is Brahman. There is no uncertainty about this.

Verse 38.50

स्थूलदेहं सूक्ष्मदेहं कारणं देहमेव च ।
एवं ज्ञातुं च सततं ब्रह्मैवेदं क्षणे क्षणे ॥38.50॥
sthūladehaṃ sūkṣmadehaṃ kāraṇaṃ dehameva ca
evaṃ jñātuṃ ca satataṃ brahmaivedaṃ kṣaṇe kṣaṇe ***॥38.50॥***

38.50. Gross body, subtle body, and causal body are all only Brahman. Realize this always, moment by moment.

Verse 38.51

शिवो ह्यात्मा शिवो जीवः शिवो ब्रह्म न संशयः ।
एतत्प्रकरणं यस्तु सकृद्वा सर्वदापि वा ॥38.51॥
śivo hyātmā śivo jīvaḥ śivo brahma na saṃśayaḥ
etatprakaraṇaṃ yastu sakṛdvā sarvadāpi vā ***॥38.51॥***

Verse 38.52

पठेद्वा शृणुयाद्वापि स च मुक्तो न संशयः ।
निमिषं निमिषार्धं वा श्रुत्वैतब्रह्मभाग्भवेत् ॥38.52॥
paṭhedvā śṛṇuyādvāpi sa ca mukto na saṃśayaḥ
nimiṣaṃ nimiṣārdhaṃ vā śrutvaitabrahmabhāgbhavet ***॥38.52॥***

38.52 38.51, 38.52. Siva alone is the Self. Siva is the individual. Siva is Brahman. There is no doubt of this. Whoever reads this chapter even once or always, such a one is, indeed, liberated. There is no doubt of this. Just by hearing this for one minute or even half a minute, one becomes Brahman oneself.

Verse 38.53

लोकालोकजगत्स्थितिप्रविलयप्रोद्भावसत्तात्मिका
भीतिः शङ्करनामरूपमस्कृद्व्याकुर्वते केवलम् ।
सत्यासत्यनिरङ्कुशश्रुतिवचोवीचीभिरामृश्यते
यस्त्वेतत्सदितीव तत्त्ववचनैर्मीमांस्यतेऽयं शिवः ॥38.53॥

lokālokajagatsthitipravilayaprodbhāvasattātmikā
bhītiḥ śaṅkaranāmarūpamaskṛdvyākurvate kevalam
satyāsatyaniraṅkuśaśrutivacovīcībhirāmṛśyate
yastvetatsaditīva tattvavacanairmīmāṃsyate'yaṃ śivaḥ ***॥38.53॥***

38.53. The fear arising from the creation, sustenance and dissolution of the worlds, seen and unseen, becomes nonexistent just by the name and form of Siva. That which is established as the only Truth by the wise utterances of the Vedas and the philosophical discussions of the Upanishads, which are relentless in matters of reality and unreality, is Siva.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे
प्रपञ्चशून्यत्वप्रकरणं नाम अष्टत्रिंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde
prapañcaśūnyatvaprakaraṇaṃ nāma aṣṭatriṃśo'dhyāyaḥ

Thus concludes chapter thirty eight entitled "Topic of the hollowness of the world" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.39 Dissolution of All

39. सर्वलयप्रकरणं नाम एकोनचत्वारिंशोऽध्यायः ।

sarvalayaprakaraṇaṃ nāma ekonacatvāriṃśo'dhyāyaḥ

The Topic of the Dissolution of All

Verse 39.1

ऋभुः - Ribhu:-

ṛbhuḥ -

परं ब्रह्म प्रवक्ष्यामि निर्विकल्पं निरामयम् ।
तदेवाहं न सन्देहः सर्वं ब्रह्मैव केवलम् ॥39.1॥

paraṃ brahma pravakṣyāmi nirvikalpaṃ nirāmayam
tadevāhaṃ na sandehaḥ sarvaṃ brahmaiva kevalam ***॥39.1॥***

39.1. Ribhu:- I shall tell about the supreme Brahman the unoscillating, and the afflictionless. That alone am I, there is no doubt of this. All is, indeed, only Brahman.

Verse 39.2

चिन्मात्रममलं शान्तं सच्चिदानन्दविग्रहम् ।
आनन्दं परमानन्दं निर्विकल्पं निरञ्जनम् ॥39.2॥

cinmātramamalaṃ śāntaṃ saccidānandavigraham
ānandaṃ paramānandaṃ nirvikalpaṃ nirañjanam ***॥39.2॥***

39.2. Consciousness, blemishless, peaceful, the embodiment of Being-Awareness-Bliss, joy, supreme happiness, without fluctuation, taintless,

Verse 39.3

गुणातीतं जनातीतमवस्थातीतमव्ययम् ।
एवं भावय चैतन्यमहं ब्रह्मास्मि सोऽस्म्यहम् ॥39.3॥
guṇātītaṃ janātītamavasthātītamavyayam
evaṃ bhāvaya caitanyamahaṃ brahmāsmi so'smyaham ***॥39.3॥***

39.3. beyond qualities, transcending people, above diverse states and inexhaustible - ponder over it thus: Consciousness am I, Brahman. I am He.

Verse 39.4

सर्वातीतस्वरूपोऽस्मि सर्वशब्दार्थवर्जितः ।
सत्योऽहं सर्वहन्ताहं शुद्धोऽहं परमोऽस्म्यहम् ॥39.4॥
sarvātītasvarūpo'smi sarvaśabdārthavarjitaḥ
satyo'haṃ sarvahantāhaṃ śuddho'haṃ paramo'smyaham ***॥39.4॥***

39.4. I am of the all-transcending form, devoid of all words and meanings. Truth am I. I am the terminator of all. I am pure. I am supreme.

Verse 39.5

अजोऽहं शान्तरूपोऽहं अशरीरोऽहमान्तरः ।
सर्वहीनोऽहमेवाहं स्वयमेव स्वयं महः ॥39.5॥
ajo'haṃ śāntarūpo'haṃ aśarīro'hamāntaraḥ
sarvahīno'hamevāhaṃ svayameva svayaṃ mahaḥ ***॥39.5॥***

39.5. I am unborn. I am of the peaceful form. I am not the body, the inner one. I am indeed, bereft of everything. I am myself, great by myself.

Verse 39.6

आत्मैवाहं परात्माहं ब्रह्मैवाहं शिवोऽस्म्यहम् ।
चित्तहीनस्वरूपोऽहं बुद्धिहीनोऽहमस्म्यहम् ॥39.6॥
ātmaivāhaṃ parātmāhaṃ brahmaivāhaṃ śivo'smyaham
cittahīnasvarūpo'haṃ buddhihīno'hamasmyaham **॥39.6॥**

39.6. I am the Self. I am the supreme Self. Brahman alone am I. Siva am I. I am of the form devoid of thought-stuff. I am devoid of intellect.

Verse 39.7

व्यापकोऽहमहं साक्षी ब्रह्माहमिति निश्चयः ।
निष्प्रपञ्चगजारूढो निष्प्रपञ्चाश्ववाहनः ॥39.7॥
vyāpako'hamahaṃ sākṣī brahmāhamiti niścayaḥ
niṣprapañcagajārūḍho niṣprapañcāśvavāhanaḥ **॥39.7॥**

39.7. I am the pervasive. I am the witness. "Brahman am I" - be of this certitude. Mounted on the elephant of worldlessness, seated on the horse-back of worldlessness,

Verse 39.8

निष्प्रपञ्चमहाराज्यो निष्प्रपञ्चायुधादिमान् ।
निष्प्रपञ्चमहावेदो निष्प्रपञ्चात्मभावनः ॥39.8॥
niṣprapañcamahārājyo niṣprapañcāyudhādimān
niṣprapañcamahāvedo niṣprapañcātmabhāvanaḥ **॥39.8॥**

39.8. in the great kingdom of worldlessness sporting the weapons etc. of worldlessness, with the great knowledge of worldlessness, in the disposition of the Self of worldlessness,

Verse 39.9

निष्प्रपञ्चमहानिद्रो निष्प्रपञ्चस्वभावकः ।
निष्प्रपञ्चस्तु जीवात्मा निष्प्रपञ्चकलेवरः ॥39.9॥
niṣprapañcamahānidro niṣprapañcasvabhāvakaḥ
niṣprapañcastu jīvātmā niṣprapañcakalevaraḥ **॥39.9॥**

39.9. being in the great sleep of worldlessness, being of the nature of worldlessness, being the jiva of worldlessness, with the body of worldlessness,

Verse 39.10

निष्प्रपञ्चपरीवारो निष्प्रपञ्चोत्सवो भवः ।
निष्प्रपञ्चस्तु कल्याणो निष्प्रपञ्चस्तु दर्पणः ॥39.10॥
niṣprapañcaparīvāro niṣprapañcotsavo bhavaḥ
niṣprapañcastu kalyāṇo niṣprapañcastu darpaṇaḥ **॥39.10॥**

39.10. with the associates of worldlessness, being jubilant in worldlessness, in the auspiciousness of worldlessness, with the mirror of worldlessness,

Verse 39.11

निष्प्रपञ्चरथारूढो निष्प्रपञ्चविचारणम् ।
निष्प्रपञ्चगुहान्तस्थो निष्प्रपञ्चप्रदीपकम् ॥39.11॥
niṣprapañcarathārūḍho niṣprapañcavicāraṇam
niṣprapañcaguhāntastho niṣprapañcapradīpakam **॥39.11॥**

39.11. seated in the chariot of worldlessness, with the investigation called worldlessness, dwelling in the cave of worldlessness with the lamp of worldlessness,

Verse 39.12

निष्प्रपञ्चप्रपूर्णात्मा निष्प्रपञ्चोऽरिमर्दनः ।
चित्तमेव प्रपञ्चो हि चित्तमेव जगत्त्रयम् ॥39.12॥
niṣprapañcaprapūrṇātmā niṣprapañco'rimardanaḥ
cittameva prapañco hi cittameva jagattrayam ***॥39.12॥***

39.12. the all-full Self is of worldlessness, the vanquisher of the foe is of worldlessness. Mind alone is the world, indeed; mind alone is the triad of worlds.

Verse 39.13

चित्तमेव महामोहश्चित्तमेव हि संसृतिः ।
चित्तमेव महापापं चित्तमेव हि पुण्यकम् ॥39.13॥
cittameva mahāmohaścittameva hi saṃsṛtiḥ
cittameva mahāpāpaṃ cittameva hi puṇyakam ***॥39.13॥***

39.13. Mind itself is the grand delusion. Mind itself is transmigration. Mind itself is the horrendous sin. Mind itself is the cause of virtue.

Verse 39.14

चित्तमेव महाबन्धश्चित्तमेव विमोक्षदम् ।
ब्रह्मभावनया चित्तं नाशमेति न संशयः ॥39.14॥
cittameva mahābandhaścittameva vimokṣadam
brahmabhāvanayā cittaṃ nāśameti na saṃśayaḥ ***॥39.14॥***

39.14. Mind itself is the worst bondage. Mind itself is the bestower of freedom. By the disposition as Brahman, mind is destroyed. There is no doubt of this.

Verse 39.15

ब्रह्मभावनया दुःखं नाशमेति न संशयः ।
ब्रह्मभावनया द्वैतं नाशमेति न संशयः ॥39.15॥
brahmabhāvanayā duḥkhaṃ nāśameti na saṃśayaḥ
brahmabhāvanayā dvaitaṃ nāśameti na saṃśayaḥ ***॥39.15॥***

39.15. By the disposition as Brahman, sorrow is destroyed. There is no doubt of this. By the disposition as Brahman, duality is destroyed. There is no doubt of this.

Verse 39.16

ब्रह्मभावनया कामः नाशमेति न संशयः ।
ब्रह्मभावनया क्रोधः नाशमेति न संशयः ॥39.16॥
brahmabhāvanayā kāmaḥ nāśameti na saṃśayaḥ
brahmabhāvanayā krodhaḥ nāśameti na saṃśayaḥ ***॥39.16॥***

39.16. By the disposition as Brahman, desire is destroyed. There is no doubt of this. By the disposition as Brahman, anger is destroyed. There is no doubt of this.

Verse 39.17

ब्रह्मभावनया लोभः नाशमेति न संशयः ।
ब्रह्मभावनया ग्रन्थिः नाशमेति न संशयः ॥39.17॥
brahmabhāvanayā lobhaḥ nāśameti na saṃśayaḥ
brahmabhāvanayā granthiḥ nāśameti na saṃśayaḥ ***॥39.17॥***

39.17. By the disposition as Brahman, covetousness is destroyed. There is no doubt of this. By the disposition as Brahman, knot is destroyed. There is no doubt of this.

Verse 39.18

ब्रह्मभावनया सर्वं ब्रह्मभावनया मदः ।
ब्रह्मभावनया पूजा नाशमेति न संशयः ॥39.18॥

brahmabhāvanayā sarvaṃ brahmabhāvanayā madaḥ
brahmabhāvanayā pūjā nāśameti na saṃśayaḥ ***॥39.18॥***

39.18. By the disposition as Brahman, all is destroyed. There is no doubt of this. By the disposition as Brahman haughtiness is destroyed. There is no doubt of this. By the disposition as Brahman worship is destroyed. There is no doubt of this.

Verse 39.19

ब्रह्मभावनया ध्यानं नाशमेति न संशयः ।
ब्रह्मभावनया स्नानं नाशमेति न संशयः ॥39.19॥

brahmabhāvanayā dhyānaṃ nāśameti na saṃśayaḥ
brahmabhāvanayā snānaṃ nāśameti na saṃśayaḥ ***॥39.19॥***

39.19. By the disposition as Brahman, meditation is destroyed. There is no doubt of this. By the disposition as Brahman, ablution is destroyed. There is no doubt of this.

Verse 39.20

ब्रह्मभावनया मन्त्रो नाशमेति न संशयः ।
ब्रह्मभावनया पापं नाशमेति न संशयः ॥39.20॥
brahmabhāvanayā mantro nāśameti na saṃśayaḥ
brahmabhāvanayā pāpaṃ nāśameti na saṃśayaḥ ***॥39.20॥***

39.20. By the disposition as Brahman, mantra is destroyed. There is no doubt of this. By the disposition as Brahman, sin is destroyed. There is no doubt of this.

Verse 39.21

ब्रह्मभावनया पुण्यं नाशमेति न संशयः ।
ब्रह्मभावनया दोषो नाशमेति न संशयः ॥39.21॥
brahmabhāvanayā puṇyaṃ nāśameti na saṃśayaḥ
brahmabhāvanayā doṣo nāśameti na saṃśayaḥ ***॥39.21॥***

39.21. By the disposition as Brahman, virtue is destroyed. There is no doubt of this. By the disposition as Brahman, defect is destroyed. There is no doubt of this.

Verse 39.22

ब्रह्मभावनया भ्रान्तिः नाशमेति न संशयः ।
ब्रह्मभावनया दृश्यं नाशमेति न संशयः ॥39.22॥
brahmabhāvanayā bhrāntiḥ nāśameti na saṃśayaḥ
brahmabhāvanayā dṛśyaṃ nāśameti na saṃśayaḥ ***॥39.22॥***

39.22. By the disposition as Brahman, delusion is destroyed. There is no doubt of this. By the disposition as Brahman, what is seen is destroyed. There is no doubt of this.

Verse 39.23

ब्रह्मभावनया सङ्गो नाशमेति न संशयः ।
ब्रह्मभावनया तेजो नाशमेति न संशयः ॥39.23॥
brahmabhāvanayā saṅgo nāśameti na saṃśayaḥ
brahmabhāvanayā tejo nāśameti na saṃśayaḥ ***॥39.23॥***

39.23. By the disposition as Brahman, attachment is destroyed. There is no doubt of this. By the disposition as Brahman, brilliance is destroyed. There is no doubt of this.

Verse 39.24

ब्रह्मभावनया प्रज्ञा नाशमेति न संशयः ।
ब्रह्मभावनया सत्ता नाशमेति न संशयः ॥39.24॥
brahmabhāvanayā prajñā nāśameti na saṃśayaḥ
brahmabhāvanayā sattā nāśameti na saṃśayaḥ ***॥39.24॥***

39.24. By the disposition as Brahman, awareness is destroyed. There is no doubt of this. By the disposition as Brahman, existence is destroyed. There is no doubt of this.

Verse 39.25

ब्रह्मभावनया भीतिः नाशमेति न संशयः ।
ब्रह्मभावनया वेदः नाशमेति न संशयः ॥39.25॥
brahmabhāvanayā bhītiḥ nāśameti na saṃśayaḥ
brahmabhāvanayā vedaḥ nāśameti na saṃśayaḥ ***॥39.25॥***

39.25. By the disposition as Brahman, fear is destroyed. There is no doubt of this. By the disposition as Brahman, sacred knowledge is destroyed. There is no doubt of this.

Verse 39.26

ब्रह्मभावनया शास्त्रं नाशमेति न संशयः ।
ब्रह्मभावनया निद्रा नाशमेति न संशयः ॥39.26॥
brahmabhāvanayā śāstraṃ nāśameti na saṃśayaḥ
brahmabhāvanayā nidrā nāśameti na saṃśayaḥ ***॥39.26॥***

39.26. By the disposition as Brahman, scripture is destroyed. There is no doubt of this. By the disposition as Brahman, slumber is destroyed. There is no doubt of this.

Verse 39.27

ब्रह्मभावनया कर्म नाशमेति न संशयः ।
ब्रह्मभावनया तुर्यं नाशमेति न संशयः ॥39.27॥
brahmabhāvanayā karma nāśameti na saṃśayaḥ
brahmabhāvanayā turyaṃ nāśameti na saṃśayaḥ ***॥39.27॥***

39.27. By the disposition as Brahman, karma is destroyed. There is no doubt of this. By the disposition as Brahman, the fourth state is destroyed. There is no doubt of this.

Verse 39.28

ब्रह्मभावनया द्वन्द्वं नाशमेति न संशयः ।
ब्रह्मभावनया पृच्छेदहं ब्रह्मेति निश्चयम् ॥39.28॥
brahmabhāvanayā dvandvaṃ nāśameti na saṃśayaḥ
brahmabhāvanayā pṛcchedahaṃ brahmeti niścayam ***॥39.28॥***

39.28. By the disposition as Brahman, pairs of opposites are destroyed. There is no doubt of this. Inquiring with disposition in Brahman, results in the certitude "I am Brahman".

Verse 39.29

निश्चयं चापि सन्त्यज्य स्वस्वरूपान्तरासनम् ।
अहं ब्रह्म परं ब्रह्म चिद्ब्रह्म ब्रह्ममात्रकम् ॥39.29॥
niścayaṃ cāpi santyajya svasvarūpāntarāsanam
ahaṃ brahma paraṃ brahma cidbrahma brahmamātrakam
॥39.29॥

39.29. Forsaking even the certitude, be settled within your own nature. I am Brahman. The supreme is Brahman. Awareness is Brahman, Brahman alone.

Verse 39.30

ज्ञानमेव परं ब्रह्म ज्ञानमेव परं पदम् ।
दिवि ब्रह्म दिशो ब्रह्म मनो ब्रह्म अहं स्वयम् ॥39.30॥
jñānameva paraṃ brahma jñānameva paraṃ padam
divi brahma diśo brahma mano brahma ahaṃ svayam ***॥39.30॥***

39.30. Knowledge is, indeed, the supreme Brahman. Knowledge is, indeed, the paramount state. Heaven is Brahman. Directions are Brahman. Mind is Brahman. I am myself.

Verse 39.31

किञ्चिद्ब्रह्म ब्रह्म तत्त्वं तत्त्वं ब्रह्म तदेव हि ।
अजो ब्रह्म शुभं ब्रह्म आदिब्रह्म ब्रवीमि तम् ॥39.31॥
kiñcidbrahma brahma tattvaṃ tattvaṃ brahma tadeva hi
ajo brahma śubhaṃ brahma ādibrahma bravīmi tam ***॥39.31॥***

39.31. The little is Brahman. Brahman is knowledge. Knowledge is Brahman. "That" itself is. The unborn is

Brahman. Auspiciousness is Brahman. The beginning is Brahman, I say unto them.

Verse 39.32

अहं ब्रह्म हविर्ब्रह्म कार्यब्रह्म त्वहं सदा ।
नादो ब्रह्म नदं ब्रह्म तत्त्वं ब्रह्म च नित्यशः ॥39.32॥

ahaṃ brahma havirbrahma kāryabrahma tvahaṃ sadā
nādo brahma nadaṃ brahma tattvaṃ brahma ca nityaśaḥ
॥39.32॥

39.32. I am Brahman. Oblation is Brahman, I am Brahman of action always. Sound is Brahman. River is Brahman. Truth is eternally Brahman.

Verse 39.33

एतद्ब्रह्म शिखा ब्रह्म तद्ब्रह्म ब्रह्म शाश्वतम् ।
निजं ब्रह्म स्वतो ब्रह्म नित्यं ब्रह्म त्वमेव हि ॥39.33॥

etadbrahma śikhā brahma tadbrahma brahma śāśvatam
nijaṃ brahma svato brahma nityaṃ brahma tvameva hi ***॥39.33॥***

39.33. This is Brahman. The peak is Brahman. "That" is Brahman. The permanent is Brahman. Truth is Brahman. Oneself is Brahman. The eternal is Brahman. You are indeed Brahman.

Verse 39.34

सुखं ब्रह्म प्रियं ब्रह्म मित्रं ब्रह्म सदामृतम् ।
गुह्यं ब्रह्म गुरुर्ब्रह्म ऋतं ब्रह्म प्रकाशकम् ॥39.34॥

sukhaṃ brahma priyaṃ brahma mitraṃ brahma sadāmṛtam
guhyaṃ brahma gururbrahma ṛtaṃ brahma prakāśakam
॥39.34॥

39.34. Happiness is Brahman. The adorable is Brahman. Friendship is Brahman, the ever immortal. The secret is Brahman. The Guru is Brahman. The eternal law is Brahman, the enlightening.

Verse 39.35

सत्यं ब्रह्म समं ब्रह्म सारं ब्रह्म निरञ्जनम् ।
एकं ब्रह्म हरिर्ब्रह्म शिवो ब्रह्म न संशयः ॥39.35॥

satyaṃ brahma samaṃ brahma sāraṃ brahma nirañjanam
ekaṃ brahma harirbrahma śivo brahma na saṃśayaḥ ***॥39.35॥***

39.35. Truth is Brahman. Equality is Brahman. Essence is Brahman, the taintless. Unity is Brahman. Hari is Brahman. Siva is Brahman. There is no doubt of this.

Verse 39.36

इदं ब्रह्म स्वयं ब्रह्म लोकं ब्रह्म सदा परः ।
आत्मब्रह्म परं ब्रह्म आत्मब्रह्म निरन्तरः ॥39.36॥

idaṃ brahma svayaṃ brahma lokaṃ brahma sadā paraḥ
ātmabrahma paraṃ brahma ātmabrahma nirantaraḥ **॥39.36॥**

39.36. This is Brahman. Oneself is Brahman. The world is Brahman, always the supreme. The Self is Brahman. The supreme is Brahman. The Self is Brahman, the constant.

Verse 39.37

एकं ब्रह्म चिरं ब्रह्म सर्वं ब्रह्मात्मकं जगत् ।
ब्रह्मैव ब्रह्म सद्ब्रह्म तत्परं ब्रह्म एव हि ॥39.37॥

ekaṃ brahma ciraṃ brahma sarvaṃ brahmātmakaṃ jagat
brahmaiva brahma sadbrahma tatparaṃ brahma eva hi **॥39.37॥**

39.37. "One" is Brahman. The perennial is Brahman. The Self of the whole world is Brahman. Brahman alone is Brahman, the true Brahman. Beyond that is only Brahman.

Verse 39.38

चिद्ब्रह्म शाश्वतं ब्रह्म ज्ञेयं ब्रह्म न चापरः ।
अहमेव हि सद्ब्रह्म अहमेव हि निर्गुणम् ॥39.38॥

cidbrahma śāśvataṃ brahma jñeyaṃ brahma na cāparaḥ
ahameva hi sadbrahma ahameva hi nirguṇam **॥39.38॥**

39.38. Consciousness is Brahman. The permanent is Brahman. The knowable is Brahman and nothing else. I am, indeed, the true Brahman. I am, indeed, the attributeless.

Verse 39.39

अहमेव हि नित्यात्मा एवं भावय सुव्रत ।
अहमेव हि शास्त्रार्थ इति निश्चित्य सर्वदा ॥39.39॥

ahameva hi nityātmā evaṃ bhāvaya suvrata
ahameva hi śāstrārtha iti niścitya sarvadā ***॥39.39॥***

39.39. I alone am the eternal Self, indeed. Be of this disposition, O strong-vowed. I alone am the import of the scriptures. Be of this conviction always.

Verse 39.40

आत्मैव नान्यद्भेदोऽस्ति सर्वं मिथ्येति निश्चिनु ।
आत्मैवाहमहं चात्मा अनात्मा नास्ति नास्ति हि ॥39.40॥

ātmaiva nānyadbhedo'sti sarvaṃ mithyeti niścinu
ātmaivāhamahaṃ cātmā anātmā nāsti nāsti hi ***॥39.40॥***

39.40. The Self alone is. There are no other differences. Be convinced that all is illusory. I am the Self alone. I am the Self. The non-self is verily nonexistent, nonexistent indeed.

Verse 39.41

विश्वं वस्तुतया विभाति हृदये मूढात्मनां बोधतो-
ऽप्यज्ञानं न निवर्तते श्रुतिशिरोवार्तानुवृत्त्याऽपि च ।
विश्वेशस्य समर्चनेन सुमहालिङ्गार्चनाद्भस्मधृ-
क्रुद्राक्षामलधारणेन भगवद्ध्यानेन भात्यात्मवत् ॥39.41॥

viśvaṃ vastutayā vibhāti hṛdaye mūḍhātmanāṃ bodhato-
'pyajñānaṃ na nivartate śrutiśirovārtānuvṛttyā'pi ca
viśveśasya samarcanena sumahāliṅgārcanādbhasmadhṛ-
krudrākṣāmaladhāraṇena bhagavaddhyānena bhātyātmavat

॥39.41॥

39.41. The universe, in reality, shines in the heart. Ignorance does not vanish from the fools, even if they are taught with examples from the crown of the Vedas, the Upanishads. One shines as the Self by the proper propitiation of the Lord of the Universe, by the right worship of the great Linga, by smearing the sacred ashes, by wearing rudraksha garlands, and by contemplation on the Divine.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे
सर्वलयप्रकरणं नाम एकोनचत्वारिंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde
sarvalayaprakaraṇaṃ nāma ekonacatvāriṃśo'dhyāyaḥ

Thus concludes chapter thirty nine entitled "Topic of the subsidence of all" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.40 Stillness of the Mind

40. चित्तवृत्तिनिरोधप्रकरणं नाम चत्वारिंशोऽध्यायः ।

cittavṛttinirodhaprakaraṇaṃ nāma catvāriṃśo'dhyāyaḥ

The Topic of Restraining the Modifications of the Mind

Verse 40.1

ऋभुः - Ribhu:-

ṛbhuḥ -

सर्वसारात् सारतरं ततः सारतरान्तरम् ।
इदमन्तिमत्यन्तं शृणु प्रकरणं मुदा ॥40.1॥

sarvasārāt sārataraṃ tataḥ sāratarāntaram /
idamantimatyantaṃ śṛṇu prakaraṇaṃ mudā ***॥40.1॥***

40.1. Ribhu:- Listen with joy to this chapter which is the most essential of all the essences, again, the core of the quintessence and the extreme culmination of things.

Verse 40.2

ब्रह्मैव सर्वमेवेदं ब्रह्मैवान्यन्न किञ्चन ।
निश्चयं दृढमाश्रित्य सर्वत्र सुखमास्व ह ॥40.2॥

brahmaiva sarvamevedaṃ brahmaivānyanna kiñcana /
niścayaṃ dṛḍhamāśritya sarvatra sukhamāsva ha ***॥40.2॥***

40.2. Brahman, indeed is all this. Apart from Brahman there is nothing in the least. Taking refuge in this firm certitude, always be happy.

Verse 40.3

ब्रह्मैव सर्वभुवनं भुवनं नाम सन्त्यज ।
अहं ब्रह्मेति निश्चित्य अहं भावं परित्यज ॥40.3॥

brahmaiva sarvabhuvanaṃ bhuvanaṃ nāma santyaja /
ahaṃ brahmeti niścitya ahaṃ bhāvaṃ parityaja ***॥40.3॥***

40.3. Brahman, indeed, is the entire world. Give up the word "world". Being of the certitude "I am Brahman", renounce the ego sense.

Verse 40.4

सर्वमेवं लयं याति स्वयमेव पतत्रिवत् ।
स्वयमेव लयं याति सुप्तहस्तस्थपद्मवत् ॥40.4॥

sarvamevaṃ layaṃ yāti svayameva patatrivat /
svayameva layaṃ yāti suptahastasthapadmavat ***॥40.4॥***

40.4. Everything will subside on its own accord like the falling bird. Like the lotus slipping from a sleeping person's hand, they shall undergo dissolution on their own.

Verse 40.5

न त्वं नाहं न प्रपञ्चः सर्वं ब्रह्मैव केवलम् ।
न भूतं न च कार्यं च सर्वं ब्रह्मैव केवलम् ॥40.5॥

na tvaṃ nāhaṃ na prapañcaḥ sarvaṃ brahmaiva kevalam /
na bhūtaṃ na ca kāryaṃ ca sarvaṃ brahmaiva kevalam ***॥40.5॥***

40.5. Neither you, nor I, nor the world is. All is indeed Brahman alone. There are neither beings, nor action. All is indeed Brahman alone.

Verse 40.6

न दैवं न च कार्याणि न देहं नेन्द्रियाणि च ।
न जाग्रन्न च वा स्वप्नो न सुषुप्तिर्न तुर्यकम् ॥40.6॥

na daivaṃ na ca kāryāṇi na dehaṃ nendriyāṇi ca /
na jāgranna ca vā svapno na suṣuptirna turyakam ***॥40.6॥***

40.6. There is no god, no activities, no body, no senses, no waking, no dream, no slumber, nor the fourth state.

Verse 40.7

इदं प्रपञ्चं नास्त्येव सर्वं ब्रह्मेति निश्चिनु ।
सर्वं मिथ्या सदा मिथ्या सर्वं ब्रह्मेति निश्चिनु ॥40.7॥

idaṃ prapañcaṃ nāstyeva sarvaṃ brahmeti niścinu /
sarvaṃ mithyā sadā mithyā sarvaṃ brahmeti niścinu ***॥40.7॥***

40.7. This world is indeed, naught. Be of this certitude that all is Brahman. Everything is illusory, always illusory. Be of the certainty that all is Brahman.

Verse 40.8

सदा ब्रह्म विचारं च सर्वं ब्रह्मेति निश्चिनु ।
तथा द्वैतप्रतीतिश्च सर्वं ब्रह्मेति निश्चिनु ॥40.8॥

sadā brahma vicāraṃ ca sarvaṃ brahmeti niścinu /
tathā dvaitapratītiśca sarvaṃ brahmeti niścinu ***॥40.8॥***

40.8. The constant inquiry into Brahman is all Brahman. Be of this conviction. Be of the certitude that the prevalence of duality too is all Brahman.

Verse 40.9

सदाहं भावरूपं च सर्वं ब्रह्मेति निश्चिनु ।
नित्यानित्यविवेकं च सर्वं ब्रह्मेति निश्चिनु ॥40.9॥

sadāhaṃ bhāvarūpaṃ ca sarvaṃ brahmeti niścinu /
nityānityavivekaṃ ca sarvaṃ brahmeti niścinu ***॥40.9॥***

40.9. Be of the certitude that the attitude of "I" is always all Brahman. Be of the certitude that the discrimination between the permanent and the impermanent is all Brahman.

Verse 40.10

भावाभावप्रतीतिं च सर्वं ब्रह्मेति निश्चिनु ।
गुणदोषविभागं च सर्वं ब्रह्मेति निश्चिनु ॥40.10॥

bhāvābhāvapratītiṃ ca sarvaṃ brahmeti niścinu /
guṇadoṣavibhāgaṃ ca sarvaṃ brahmeti niścinu ***॥40.10॥***

40.10. Be of the certitude that the prominence of existence and nonexistence too is all Brahman. Be of the certitude that the divisions of merits and defects are all Brahman.

Verse 40.11

कालाकालविभागं च सर्वं ब्रह्मेति निश्चिनु ।
अहं जीवेत्यनुभवं सर्वं ब्रह्मेति निश्चिनु ॥40.11॥

kālākālavibhāgaṃ ca sarvaṃ brahmeti niścinu /
ahaṃ jīvetyanubhavaṃ sarvaṃ brahmeti niścinu ***॥40.11॥***

40.11. Be of the certitude that the classes of time and timelessness are all Brahman. Be of the certitude that the experience "I am an individual" too is all Brahman.

Verse 40.12

अहं मुक्तोऽस्म्यनुभवं सर्वं ब्रह्मेति निश्चिनु ।
सर्वं ब्रह्मेति कलनं सर्वं ब्रह्मेति निश्चिनु ॥40.12॥

ahaṃ mukto'smyanubhavaṃ sarvaṃ brahmeti niścinu /
sarvaṃ brahmeti kalanaṃ sarvaṃ brahmeti niścinu ***॥40.12॥***

40.12. Be of the certitude that the experience "I am Liberated" is all Brahman. Be of the certitude that the comprehension "I am Brahman" is all Brahman.

Verse 40.13

सर्वं नास्तीति वार्ता च सर्वं ब्रह्मेति निश्चिनु ।
देवतान्तरसत्ताकं सर्वं ब्रह्मेति निश्चिनु ॥40.13॥

sarvaṃ nāstīti vārtā ca sarvaṃ brahmeti niścinu /
devatāntarasattākaṃ sarvaṃ brahmeti niścinu ***॥40.13॥***

40.13. Be of the certitude that the statement "All is naught" is all Brahman. Be of the certitude that the reality of separate gods is all Brahman.

Verse 40.14

देवतान्तरपूजा च सर्वं ब्रह्मेति निश्चिनु ।
देहोऽहमिति सङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ॥40.14॥

devatāntarapūjā ca sarvaṃ brahmeti niścinu /
deho'hamiti saṅkalpaṃ sarvaṃ brahmeti niścinu ***॥40.14॥***

40.14. Be of the certitude that the worship of separate gods is all Brahman. Be of the certitude that the thought "I am the body" is all Brahman.

Verse 40.15

ब्रह्माहमिति सङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ।
गुरुशिष्यादि सङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ॥40.15॥

brahmāhamiti saṅkalpaṃ sarvaṃ brahmeti niścinu /
guruśiṣyādi saṅkalpaṃ sarvaṃ brahmeti niścinu ***॥40.15॥***

40.15. Be of the certitude that the thought "I am Brahman" is all Brahman. Be of the certitude that the idea of the Guru and the disciple is all Brahman.

Verse 40.16

तुल्यातुल्यादि सङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ।
वेदशास्त्रादि सङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ॥40.16॥

tulyātulyādi saṅkalpaṃ sarvaṃ brahmeti niścinu /
vedaśāstrādi saṅkalpaṃ sarvaṃ brahmeti niścinu ***॥40.16॥***

40.16. Be of the certitude that the concepts of equality and inequality are all Brahman. Be of the certitude that the ideas of the Vedas, the Sastras etc. are all Brahman.

Verse 40.17

चित्तसत्तादि सङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ।
बुद्धिनिश्चयसङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ॥40.17॥

cittasattādi saṅkalpaṃ sarvaṃ brahmeti niścinu /
buddhiniścayasaṅkalpaṃ sarvaṃ brahmeti niścinu ***॥40.17॥***

40.17. Be of the certitude that the concept of the reality of mind is all Brahman. Be of the certitude that the concept of the intellectual resolve is all Brahman.

Verse 40.18

मनोविकल्पसङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ।
अहंकारादि सङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ॥40.18॥

manovikalpasaṅkalpaṃ sarvaṃ brahmeti niścinu /
ahaṃkārādi saṅkalpaṃ sarvaṃ brahmeti niścinu ***॥40.18॥***

40.18. Be of the certitude that the concept of opposing thoughts of mind is all Brahman. Be of the certitude that the concept of "I" and others are all Brahman.

Verse 40.19

पञ्चभूतादिसङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ।
शब्दादिसत्तासङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ॥40.19॥

pañcabhūtādisaṅkalpaṃ sarvaṃ brahmeti niścinu /
śabdādisattāsaṅkalpaṃ sarvaṃ brahmeti niścinu ***॥40.19॥***

40.19. Be of the certitude that the concept of the five elements etc. is all Brahman. Be of the certitude that the concept of the reality of sound and such is all Brahman.

Verse 40.20

दृग्वार्तादिकसङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ।
कर्मेन्द्रियादिसङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ॥40.20॥

dṛgvārtādikasaṅkalpaṃ sarvaṃ brahmeti niścinu /
karmendriyādisaṅkalpaṃ sarvaṃ brahmeti niścinu ***॥40.20॥***

40.20. Be of the certitude that the concept of the seer, the statements etc. are all Brahman. Be of the certitude that the concept of the organs of action is all Brahman.

Verse 40.21

वचनादानसङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ।
मुनीन्द्रोपेन्द्रसङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ॥40.21॥

vacanādānasaṅkalpaṃ sarvaṃ brahmeti niścinu /
munīndropendrasaṅkalpaṃ sarvaṃ brahmeti niścinu ***॥40.21॥***

40.21. Be of the certitude that the concept of talking and listening is all Brahman. Be of the certitude that the concept of the great sages and Upendra (Vishnu) is all Brahman.

Verse 40.22

मनोबुद्ध्यादिसङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ।
सङ्कल्पाध्यास इत्यादि सर्वं ब्रह्मेति निश्चिनु ॥40.22॥

manobuddhyādisaṅkalpaṃ sarvaṃ brahmeti niścinu /
saṅkalpādhyāsa ityādi sarvaṃ brahmeti niścinu ***॥40.22॥***

40.22. Be of the certitude that the concept of the mind, the intellect and such is all Brahman. Be of the certitude that the will, the substratum etc. are all Brahman.

Verse 40.23

रुद्रक्षेत्रादि सङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ।
प्राणादिदशसङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ॥40.23॥

rudrakṣetrādi saṅkalpaṃ sarvaṃ brahmeti niścinu /
prāṇādidaśasaṅkalpaṃ sarvaṃ brahmeti niścinu ***॥40.23॥***

40.23. Be of the certitude that the concept of the centres of Rudra etc. is all Brahman. Be of the certitude that the concept of the decad of vital airs etc is all Brahman.

Verse 40.24

माया विद्या देहजीवाः सर्वं ब्रह्मेति निश्चिनु ।
स्थूलव्यष्टादिसङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ॥40.24॥

māyā vidyā dehajīvāḥ sarvaṃ brahmeti niścinu /
sthūlavyaṣṭādisaṅkalpaṃ sarvaṃ brahmeti niścinu ***॥40.24॥***

40.24. Be of the certitude that delusion, ignorance, body and individuals are all Brahman. Be of the certitude that the aggregate and such are all Brahman.

Verse 40.25

सूक्ष्मव्यष्टिसमष्ट्यादि सर्वं ब्रह्मेति निश्चिनु ।
व्यष्ट्यज्ञानादि सङ्कल्पं सर्वं ब्रह्मेति निश्चिनु ॥40.25॥

sūkṣmavyaṣṭisamaṣṭyādi sarvaṃ brahmeti niścinu /
vyaṣṭyajñānādi saṅkalpaṃ sarvaṃ brahmeti niścinu ***॥40.25॥***

40.25. Be of the certitude that the concept of the subtle individual, the aggregate and such are all Brahman. Be of the certitude that the individual ignorance is all Brahman.

Verse 40.26

विश्ववैश्वानरत्वं च सर्वं ब्रह्मेति निश्चिनु ।
तैजसप्राज्ञभेदं च सर्वं ब्रह्मेति निश्चिनु ॥40.26॥

viśvavaiśvānaratvaṃ ca sarvaṃ brahmeti niścinu /
taijasaprājñabhedaṃ ca sarvaṃ brahmeti niścinu ***॥40.26॥***

40.26. Be of the certitude that the one who experiences the universe in the waking state, and the universe, is all Brahman. Be of the certitude that the distinctions such as the

dream experiencer "taijasa", the experiences of slumber, "praajna" etc. are all Brahman.

Verse 40.27

वाच्यार्थं चापि लक्ष्यार्थं सर्वं ब्रह्मेति निश्चिनु ।
जहल्लक्षणयानैक्यं अजहल्लक्षणा ध्रुवम् ॥40.27॥

vācyārthaṃ cāpi lakṣyārthaṃ sarvaṃ brahmeti niścinu /
jahallakṣaṇayānaikyaṃ ajahallakṣaṇā dhruvam ***॥40.27॥***

40.27. Be of the certitude that the verbal meaning and also the implied meaning are all Brahman. The nonidentity of jahallakshana (implied meaning), the certainty of ajahallakshana, (alternate meaning),

Verse 40.28

भागत्यागेन नित्यैक्यं सर्वं ब्रह्म उपाधिकम् ।
लक्ष्यं च निरुपाध्यैक्यं सर्वं ब्रह्मेति निश्चिनु ॥40.28॥

bhāgatyāgena nityaikyaṃ sarvaṃ brahma upādhikam /
lakṣyaṃ ca nirupādhyaikyaṃ sarvaṃ brahmeti niścinu ***॥40.28॥***

40.28. the eternal unification of bhaagatyaaga lakshana (alternate implication) are all the adjuncts of Brahman. The ideal and the unification without adjuncts are all Brahman. Be of such certitude.

Verse 40.29

एवमाहुर्महात्मानः सर्वं ब्रह्मेति केवलम् ।
सर्वमन्तः परित्यज्य अहं ब्रह्मेति भावय ॥40.29॥

evamāhurmahātmānaḥ sarvaṃ brahmeti kevalam /
sarvamantaḥ parityajya ahaṃ brahmeti bhāvaya ***॥40.29॥***

40.29. Thus the great ones have proclaimed that all is only Brahman. Forsaking everything within, be of the disposition "I am Brahman".

Verse 40.30

असङ्कलितकापिलैर्मधुहराक्षिपूज्याम्बुज-
प्रभाङ्घ्रिजनिमोत्तमो परिषिचेद्यदिन्दुप्रभम् ।
तं डिण्डीरनिभोत्तमोत्तम महाखण्डाज्यदध्ना परं
क्षीराद्यैरभिषिच्य मुक्तिपरमानन्दं लभे शाम्भवम् ॥40.30॥

asaṅkalitakāpilairmadhuharākṣipūjyāmbuja-
prabhāṅghrijanimottamo pariṣicedyadinduprabham /
taṃ ḍiṇḍīranibhottamottama mahākhaṇḍājyadadhnā paraṃ
kṣīrādyairabhiṣicya muktiparamānandaṃ labhe śāmbhavam
॥40.30॥

40.30. One shall attain the supreme bliss of Liberation by sprinkling water on Sambhu's lotus feet lustrous like the moon, which are worshipped by the slayer of Madhu (Vishnu) and by bathing (His linga) with undiluted products of foamy hue, derived from ruddy cows - such as milk and ghee, sugarcane juice and other such things.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे चित्तवृत्तिनिरोधप्रकरणं नाम चत्वारिंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde cittavṛttinirodhaprakaraṇaṃ nāma catvāriṃśo'dhyāyaḥ.

Thus concludes chapter forty entitled "Topic of restraint of mental modes" in the sixth amsa called Sankara of Siva Rahasyam.

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Ch.41 Glory of This Scripture

41. ग्रन्थप्रशस्तिनिरूपणं नाम एकचत्वारिंशोऽध्यायः ।

granthapraśastinirūpaṇaṃ nāma ekacatvāriṃśo'dhyāyaḥ

Exposition of the Glory of This Scripture

Verse 41.1

ऋभुः - Ribhu:-

ṛbhuḥ -

अहं ब्रह्म न सन्देहः अहं ब्रह्म न संशयः ।
अहं ब्रह्मैव नित्यात्मा अहमेव परात्परः ॥41.1॥

ahaṃ brahma na sandehaḥ ahaṃ brahma na saṃśayaḥ /
ahaṃ brahmaiva nityātmā ahameva parātparaḥ ***॥41.1॥***

41.1. Ribhu:- I am Brahman. There is no doubt of this. I am Brahman. There is no uncertainty about this. I am, indeed, Brahman, the perpetual Self. I am verily the higher than the highest.

Verse 41.2

चिन्मात्रोऽहं न सन्देह इति निश्चित्य तं त्यज ।
सत्यं सत्यं पुनः सत्यमात्मनोऽन्यन्न किञ्चन ॥41.2॥

cinmātro'haṃ na sandeha iti niścitya taṃ tyaja /
satyaṃ satyaṃ punaḥ satyamātmano'nyanna kiñcana ***॥41.2॥***

41.2. Consciousness alone am I. There is no doubt of this. With such resolve, renounce that. Truly, truly, there is nothing in the least apart from the Self, again it is true.

Verse 41.3

शिवपाददद्वयं स्पृष्ट्वा वदामीदं न किञ्चन ।
गुरुपाददद्वयं स्पृष्ट्वा वदामीदं न किञ्चन ॥41.3॥

śivapādadvayaṃ spṛṣṭvā vadāmīdaṃ na kiñcana /
gurupādadvayaṃ spṛṣṭvā vadāmīdaṃ na kiñcana ***॥41.3॥***

41.3. I say this clasping Siva's feet. There is nothing whatsoever. Clasping the feet of the Guru, I say that 'this' is naught.

Verse 41.4

जिह्वया परशुं तप्तं धारयामि न संशयः ।
वेदशास्त्रादिकं स्पृष्ट्वा वदामीदं विनिश्चितम् ॥41.4॥

jihvayā paraśuṃ taptaṃ dhārayāmi na saṃśayaḥ /
vedaśāstrādikaṃ spṛṣṭvā vadāmīdaṃ viniścitam ***॥41.4॥***

41.4. Placing a heated axe on my tongue, I say this. There is no doubt of this. Touching the Vedas and the Sastras I say this with certitude.

Verse 41.5

निश्चयात्मन् निश्चयस्त्वं निश्चयेन सुखी भव ।
चिन्मयस्त्वं चिन्मयत्वं चिन्मयानन्द एव हि ॥41.5॥

niścayātman niścayastvaṃ niścayena sukhī bhava /
cinmayastvaṃ cinmayatvaṃ cinmayānanda eva hi ***॥41.5॥***

41.5. You are certainly the Self. Be of this certitude. Be happy with this certitude. You are Consciousness. You who are Consciousness, you are the bliss of Awareness, indeed.

Verse 41.6

ब्रह्मैव ब्रह्मभूतात्मा ब्रह्मैव त्वं न संशयः ।
सर्वमुक्तं भगवता योगिनामपि दुर्लभम् ॥41.6॥

brahmaiva brahmabhūtātmā brahmaiva tvaṃ na saṃśayaḥ /
sarvamuktaṃ bhagavatā yogināmapi durlabham ***॥41.6॥***

41.6. The Self of beings is Brahman, Brahman alone. Brahman alone are you. Of this there is no doubt. All this is said by the Lord. This is hard to come by even for yogis.

Verse 41.7

देवानां च ऋषीणां च अत्यन्तं दुर्लभं सदा ।
ऐश्वरं परमं ज्ञानमुपदिष्टं शिवेन हि ॥41.7॥

devānāṃ ca ṛṣīṇāṃ ca atyantaṃ durlabhaṃ sadā /
aiśvaraṃ paramaṃ jñānamupadiṣṭaṃ śivena hi ***॥41.7॥***

41.7. It is ever hard to come by, even for the celestials and the sages. This supreme Knowledge of Isvara has been imparted by verily Siva Himself.

Verse 41.8

एतत् ज्ञानं समानीतं कैलासाच्छङ्करान्तिकात् ।
देवानां दक्षिणामूर्तिर्दशसाहस्रवत्सरान् ॥41.8॥

etat jñānaṃ samānītaṃ kailāsācchaṅkarāntikāt /
devānāṃ dakṣiṇāmūrtirdaśasāhasravatsarān ***॥41.8॥***

41.8. This Knowledge has been brought from the presence of Sankara in Kailasa. Dakshinamurty explained this to the celestials for ten thousand years.

Verse 41.9

विघ्नेशो बहुसाहस्रं वत्सरं चोपदिष्टवान् ।
साक्षाच्छिवोऽपि पार्वत्यै वत्सरं चोपदिष्टवान् ॥41.9॥

vighneśo bahusāhasraṃ vatsaraṃ copadiṣṭavān /
sākṣācchivo'pi pārvatyai vatsaraṃ copadiṣṭavān ***॥41.9॥***

41.9. Vighnesvara taught this for several thousand years. Siva Himself taught this to Parvati for a year.

Verse 41.10

क्षीराब्धौ च महाविष्णुर्ब्रह्मणे चोपदिष्टवान् ।
कदाचित्ब्रह्मलोके तु मत्पितुश्चोक्तवानहम् ॥41.10॥

kṣīrābdhau ca mahāviṣṇurbrahmaṇe copadiṣṭavān /
kadācitbrahmaloke tu matpituścoktavānaham ***॥41.10॥***

41.10. The great Vishnu (residing) in the milk-ocean taught this to Brahma. Once upon a time, I taught this to my father (Brahma) in Brahmaloka.

Verse 41.11

नारदादि ऋषीणां च उपदिष्टं महद्बहु ।
अयातयामं विस्तारं गृहीत्वाऽहमिहागतः ॥41.11॥

nāradādi ṛṣīṇāṃ ca upadiṣṭaṃ mahadbahu /
ayātayāmaṃ vistāraṃ gṛhītvā'hamihāgataḥ ***॥41.11॥***

41.11. Sages like Narada etc. were also taught this thoroughly for long. Without any delay, having collected it exhaustively, I reached here.

Verse 41.12

न समं पादमेकं च तीर्थकोटिफलं लभेत् ।
न समं ग्रन्थमेतस्य भूमिदानफलं लभेत् ॥41.12॥

na samaṃ pādamekaṃ ca tīrthakoṭiphalaṃ labhet /
na samaṃ granthametasya bhūmidānaphalaṃ labhet ***॥41.12॥***

41.12. Even the fruit of bathing in millions of sacred waters is not equal to a single verse of this work. Even the offering of land in charity is not equal to this treatise.

Verse 41.13

एकानुभवमात्रस्य न सर्वं सर्वदानकम् ।
श्लोकार्धश्रवणस्यापि न समं किञ्चिदेव हि ॥41.13॥

ekānubhavamātrasya na sarvaṃ sarvadānakam /
ślokārdhaśravaṇasyāpi na samaṃ kiñcideva hi ***॥41.13॥***

41.13. All charities put together cannot equal a single experience of this. There is nothing in the least to equate with the fruit of listening to half a stanza.

Verse 41.14

तात्पर्यश्रवणाभावे पठंस्तूष्णीं स मुच्यते ।
सर्वं सन्त्यज्य सततमेतद्ग्रन्थं समभ्यसेत् ॥41.14॥

tātparyaśravaṇābhāve paṭhaṃstūṣṇīṃ sa mucyate /
sarvaṃ santyajya satatametadgranthaṃ samabhyaset ***॥41.14॥***

41.14. In the absence of listening to the significance of this, even by silent reading one will be liberated. Renouncing

everything, one should ever undertake the practice of this scripture.

Verse 41.15

सर्वमन्त्रं च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ।
सर्वदेवांश्च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ॥41.15॥

sarvamantraṃ ca santyajya etadgranthaṃ samabhyaset /
sarvadevāṃśca santyajya etadgranthaṃ samabhyaset ***॥41.15॥***

41.15. Giving up all mantras, one should practise this scripture. Giving up all gods, one should practise this scripture.

Verse 41.16

सर्वस्नानं च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ।
सर्वभावं च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ॥41.16॥

sarvasnānaṃ ca santyajya etadgranthaṃ samabhyaset /
sarvabhāvaṃ ca santyajya etadgranthaṃ samabhyaset ***॥41.16॥***

41.16. Giving up all holy baths, one should practise this scripture. Giving up all types of disposition, one should practise this scripture.

Verse 41.17

सर्वहोमं च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ।
सर्वदानं च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ॥41.17॥

sarvahomaṃ ca santyajya etadgranthaṃ samabhyaset /
sarvadānaṃ ca santyajya etadgranthaṃ samabhyaset ***॥41.17॥***

41.17. Giving up all fire-sacrifices, one should practise this scripture. Giving up all charities, one should practise this scripture.

Verse 41.18

सर्वपूजां च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ।
सर्वगुह्यं च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ॥41.18॥

sarvapūjāṃ ca santyajya etadgranthaṃ samabhyaset /
sarvaguhyaṃ ca santyajya etadgranthaṃ samabhyaset ***॥41.18॥***

41.18. Giving up all forms of worship, one should practise this scripture. Giving up all secret matters one should practise this scripture.

Verse 41.19

सर्वसेवां च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ।
सर्वास्तित्वं च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ॥41.19॥

sarvasevāṃ ca santyajya etadgranthaṃ samabhyaset /
sarvāstitvaṃ ca santyajya etadgranthaṃ samabhyaset ***॥41.19॥***

41.19. Giving up all service, one should practise this scripture. Giving up all modes of existence, one should practise this scripture.

Verse 41.20

सर्वपाठं च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ।
सर्वाभ्यासं च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ॥41.20॥

sarvapāṭhaṃ ca santyajya etadgranthaṃ samabhyaset /
sarvābhyāsaṃ ca santyajya etadgranthaṃ samabhyaset ***॥41.20॥***

41.20. Giving up all lessons, one should practise this scripture. Giving up all practices, one should practise this scripture.

Verse 41.21

देशिकं च परित्यज्य एतद्ग्रन्थं समभ्यसेत् ।
गुरुं वापि परित्यज्य एतद्ग्रन्थं समभ्यसेत् ॥41.21॥

deśikaṃ ca parityajya etadgranthaṃ samabhyaset /
guruṃ vāpi parityajya etadgranthaṃ samabhyaset ***॥41.21॥***

41.21. Giving up the instructor one should practise this scripture. Giving up even the Guru one should practise this scripture.

Verse 41.22

सर्वलोकं च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ।
सर्वैश्वर्यं च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ॥41.22॥

sarvalokaṃ ca santyajya etadgranthaṃ samabhyaset /
sarvaiśvaryaṃ ca santyajya etadgranthaṃ samabhyaset ***॥41.22॥***

41.22. Giving up the whole world, one should practise this scripture. Giving up all wealth one should practise this scripture.

Verse 41.23

सर्वसङ्कल्पकं त्यज्य एतद्ग्रन्थं समभ्यसेत् ।
सर्वपुण्यं च सन्त्यज्य एतद्ग्रन्थं समभ्यसेत् ॥41.23॥

sarvasaṅkalpakaṃ tyajya etadgranthaṃ samabhyaset /
sarvapuṇyaṃ ca santyajya etadgranthaṃ samabhyaset ***॥41.23॥***

41.23. Giving up all resolutions, one should practise this scripture. Giving up all merits, one should practise this scripture.

Verse 41.24

एतद्ग्रन्थं परं ब्रह्म एतद्ग्रन्थं समभ्यसेत् ।
अत्रैव सर्वविज्ञानं अत्रैव परमं पदम् ॥41.24॥

etadgranthaṃ paraṃ brahma etadgranthaṃ samabhyaset /
atraiva sarvavijñānaṃ atraiva paramaṃ padam ***॥41.24॥***

41.24. This book is the supreme Brahman. This text should be practised. Here alone lies all Knowledge, here alone the supreme State.

Verse 41.25

अत्रैव परमो मोक्ष अत्रैव परमं सुखम् ।
अत्रैव चित्तविश्रान्तिरत्रैव ग्रन्थिभेदनम् ॥41.25॥

atraiva paramo mokṣa atraiva paramaṃ sukham /
atraiva cittaviśrāntiratraiva granthibhedanam ***॥41.25॥***

41.25. Here alone lies supreme liberation, here alone all supreme happiness. Here alone lies the repose of the mind, here alone breaking of the knot.

Verse 41.26

अत्रैव जीवन्मुक्तिश्च अत्रैव सकलो जपः ।
एतद्ग्रन्थं पठंस्तूष्णीं सद्यो मुक्तिमवाप्नुयात् ॥41.26॥

atraiva jīvanmuktiśca atraiva sakalo japaḥ /
etadgranthaṃ paṭhaṃstūṣṇīṃ sadyo muktimavāpnuyāt ***॥41.26॥***

41.26. Here alone lies liberation while alive, here alone the sacred repetition. By reading this text in silence one shall attain instant deliverance.

Verse 41.27

सर्वशास्त्रं च सन्त्यज्य एतन्मात्रं सदाभ्यसेत् ।
दिने दिने चैकवारं पठेच्चेन्मुक्त एव सः ॥41.27॥

sarvaśāstraṃ ca santyajya etanmātraṃ sadābhyaset /
dine dine caikavāraṃ paṭheccenmukta eva saḥ ***॥41.27॥***

41.27. Renouncing all texts even, this alone should be practised always. By reading this once everyday one shall be liberated.

Verse 41.28

जन्ममध्ये सकृद्वापि श्रुतं चेत् सोऽपि मुच्यते ।
सर्वशास्त्रस्य सिद्धान्तं सर्ववेदस्य संग्रहम् ॥41.28॥

janmamadhye sakṛdvāpi śrutaṃ cet so'pi mucyate /
sarvaśāstrasya siddhāntaṃ sarvavedasya saṃgraham ***॥41.28॥***

41.28. If one listens to this even once in the middle of life, such a one too becomes emancipated. The Conclusions of all scriptures, the gist of all the Vedas,

Verse 41.29

सारात् सारतरं सारं सारात् सारतरं महत् ।
एतद्ग्रन्थस्य न समं त्रैलोक्येऽपि भविष्यति ॥41.29॥

sārāt sārataraṃ sāraṃ sārāt sārataraṃ mahat /
etadgranthasya na samaṃ trailokye'pi bhaviṣyati ***॥41.29॥***

41.29. The quintessence of all essences, the greatest of all the essences - there can be no match to this text in the three worlds.

Verse 41.30

न प्रसिद्धिं गते लोके न स्वर्गेऽपि च दुर्लभम् ।
ब्रह्मलोकेषु सर्वेषु शास्त्रेष्वपि च दुर्लभम् ॥41.30॥

na prasiddhiṃ gate loke na svarge'pi ca durlabham /
brahmalokeṣu sarveṣu śāstreṣvapi ca durlabham ***॥41.30॥***

41.30. This is not widespread in the world. This is even hard to attain in heaven. It is rare to find in realm of Brahma, or in all the sacred texts.

Verse 41.31

एतद्ग्रन्थं कदाचित्तु चौर्यं कृत्वा पितामहः ।
क्षीराब्धौ च परित्यज्य सर्वे मुञ्चन्तु नो इति ॥41.31॥

etadgranthaṃ kadācittu cauryaṃ kṛtvā pitāmahaḥ /
kṣīrābdhau ca parityajya sarve muñcantu no iti ***॥41.31॥***

41.31. Once, Grandsire Brahma had appropriated this book in stealth and cast it into the milk-ocean, saying that it should be removed and kept aloof from everyone.

Verse 41.32

ज्ञात्वा क्षीरसमुद्रस्य तीरे प्राप्तं गृहीतवान् ।
गृहीतं चाप्यसौ दृष्ट्वा शपथं च प्रदत्तवान् ॥41.32॥

jñātvā kṣīrasamudrasya tīre prāptaṃ gṛhītavān /
gṛhītaṃ cāpyasau dṛṣṭvā śapathaṃ ca pradattavān ***॥41.32॥***

41.32. Upon learning this, I had collected the book that reached the shore of milk-ocean. Having reclaimed it, I had made a resolution.

Verse 41.33

तत् आरभ्य तल्लोकं त्यक्त्वाहमिममागतः ।
अत्यद्भुतमिदं ज्ञानं ग्रन्थं चैव महाद्भुतम् ॥41.33॥

tat ārabhya tallokaṃ tyaktvāhamimamāgataḥ /
atyadbhutamidaṃ jñānaṃ granthaṃ caiva mahādbhutam
॥41.33॥

41.33. From then on, I forsook that world and reached here. This Knowledge is exceedingly marvellous. The text itself is an exceeding wonder.

Verse 41.34

तद् ज्ञो वक्ता च नास्त्येव ग्रन्थश्रोता च दुर्लभः ।
आत्मनिष्ठैकलभ्योऽसौ सद्गुरुर्नैष लभ्यते ॥41.34॥

tad jño vaktā ca nāstyeva granthaśrotā ca durlabhaḥ /
ātmaniṣṭhaikalabhyo'sau sadgururnaiṣa labhyate ***॥41.34॥***

41.34. There is none who can comprehend or expound upon this. Rare are those who can even hear this text. Only by abidance in the Self Sadguru is obtained, not otherwise.

Verse 41.35

ग्रन्थवन्तो न लभ्यन्ते तेन न ख्यातिरागता ।
भवते दर्शितं ह्येतद्गमिष्यामि यथागतम् ॥41.35॥

granthavanto na labhyante tena na khyātirāgatā /
bhavate darśitaṃ hyetadgamiṣyāmi yathāgatam ***॥41.35॥***

41.35. The possessors of this work cannot be found. Therefore, this has not attained prominence. All this has been revealed to you. I shall go the way I have come.

Verse 41.36

एतावदुक्तमात्रेण निदाघ ऋषिसत्तमः ।
पतित्वा पादयोस्तस्य आनन्दाश्रुपरिप्लुतः ॥41.36॥

etāvaduktamātreṇa nidāgha ṛṣisattamaḥ /
patitvā pādayostasya ānandāśrupariplutaḥ ***॥41.36॥***

41.36. Upon this much having been said, Nidagha, the best among sages, with tears streaming down, fell at his (Ribhu's) feet in eight limbed prostration and uttered these words full of bliss:

Verse 41.37

उवाच वाक्यं सानन्दं साष्टाङ्गं प्रणिपत्य च ।

uvāca vākyaṃ sānandaṃ sāṣṭāṅgaṃ praṇipatya ca.

निदाघः - Nidagha:-

nidāghaḥ -

अहो ब्रह्मन् कृतार्थोऽस्मि कृतार्थोऽस्मि न संशयः ।
भवतां दर्शनेनैव मज्जन्म सफलं कृतम् ॥41.37॥

aho brahman kṛtārtho'smi kṛtārtho'smi na saṃśayaḥ /
bhavatāṃ darśanenaiva majjanma saphalaṃ kṛtam ***॥41.37॥***

41.37. Nidagha:- O Brahmana! I have attained the supreme fulfillment, yea, indeed I have. There is no doubt of this. By the very holy sight of you, my life has become fruitful.

Verse 41.38

एकवाक्यस्य मनने मुक्तोऽहं नात्र संशयः ।
नमस्करोमि ते पादौ सोपचारं न वास्तवौ ॥41.38॥

ekavākyasya manane mukto'haṃ nātra saṃśayaḥ /
namaskaromi te pādau sopacāraṃ na vāstavau ***॥41.38॥***

41.38. By reflection on just one sentence, I have become liberated. Of this there is no doubt. I prostrate at your feet in principle, not in reality.

Verse 41.39

तस्यापि नावकाशोऽस्ति अहमेव न वास्तवम् ।
त्वमेव नास्ति मे नास्ति ब्रह्मेति वचनं न च ॥41.39॥

tasyāpi nāvakāśo'sti ahameva na vāstavam /
tvameva nāsti me nāsti brahmeti vacanaṃ na ca ***॥41.39॥***

41.39. As in actuality I am verily naught, there is no scope for this. You are verily naught. There is nothing of mine. Even the word 'Brahman' is null.

Verse 41.40

ब्रह्मेति वचनं नास्ति ब्रह्मभावं न किञ्चन ।
एतद्ग्रन्थं न मे नास्ति सर्वं ब्रह्मेति विद्यते ॥41.40॥

brahmeti vacanaṃ nāsti brahmabhāvaṃ na kiñcana /
etadgranthaṃ na me nāsti sarvaṃ brahmeti vidyate ***॥41.40॥***

41.40. The word 'Brahman' is nonexistent. There is not a trace of the thought of Brahman. Why, even the text does not exist for me. All is as Brahman.

Verse 41.41

सर्वं ब्रह्मेति वाक्यं न सर्वं ब्रह्मेति तं न हि ।
तदिति द्वैतभिन्नं तु त्वमिति द्वैतमप्यलम् ॥41.41॥

sarvaṃ brahmeti vākyaṃ na sarvaṃ brahmeti taṃ na hi /
taditi dvaitabhinnaṃ tu tvamiti dvaitamapyalam ***॥41.41॥***

41.41. The sentence "All is Brahman" is naught; nor the utterance "All is Brahman". So also are the dualistic

contradictions as "That" and verily the dualistic distinction as "You".

Verse 41.42

एवं किञ्चित् क्वचिन्नास्ति सर्वं शान्तं निरामयम् ।
एकमेव द्वयं नास्ति एकत्वमपि नास्ति हि ॥41.42॥

evaṃ kiñcit kvacinnāsti sarvaṃ śāntaṃ nirāmayam /
ekameva dvayaṃ nāsti ekatvamapi nāsti hi ***॥41.42॥***

41.42. Thus, there is nothing anywhere in the least. All is painless peace. One alone is, no second. Even oneness is not.

Verse 41.43

भिन्नद्वन्द्वं जगद्दोषं संसारद्वैतवृत्तिकम् ।
साक्षिवृत्तिप्रपञ्चं वा अखण्डाकारवृत्तिकम् ॥41.43॥

bhinnadvandvaṃ jagaddoṣaṃ saṃsāradvaitavṛttikam /
sākṣivṛttiprapañcaṃ vā akhaṇḍākāravṛttikam ***॥41.43॥***

41.43. Distinctions of pairs, defects of the world, the thought of duality of the world, the world of witness mode or the undivided mode,

Verse 41.44

अखण्डैकरसो नास्ति गुरुर्वा शिष्य एव वा ।
भवद्दर्शनमात्रेण सर्वमेवं न संशयः ॥41.44॥

akhaṇḍaikaraso nāsti gururvā śiṣya eva vā /
bhavaddarśanamātreṇa sarvamevaṃ na saṃśayaḥ ***॥41.44॥***

41.44. the undivided essence - do not exist. Neither does the Guru nor the disciple. All this is possible just by your holy sight. There is no doubt of this.

Verse 41.45

ब्रह्मज्योतिरहं प्राप्तो ज्योतिषां ज्योतिरस्म्यहम् ।
नमस्ते सुगुरो ब्रह्मन् नमस्ते गुरुनन्दन ।
एवं कृत्य नमस्कारं तूष्णीमास्ते सुखी स्वयम् ॥41.45॥

brahmajyotiraham prāpto jyotiṣām jyotirasmyaham /
namaste suguro brahman namaste gurunandana /
evaṃ kṛtya namaskāraṃ tūṣṇīmāste sukhī svayam ***॥41.45॥***

41.45. I have attained the Light of Brahman. Oh, I am the Light of lights. Obeisance to you O Brahmana, true Guru! Salutation, O adorable Guru! Thus paying respects, he stood transfixed in joy within.

Verse 41.46

किं चण्डभानुकरमण्डलदण्डितानि
काष्ठामुखेषु गलितानि नमस्ततीति ।
यादृक्च तादृगथ शङ्करलिङ्गसङ्ग-
भङ्गीनि पापकलशैलकुलानि सद्यः ।
श्रीमृत्युञ्जय रञ्जय त्रिभुवनाध्यक्ष प्रभो पाहि नः ॥41.46॥

kiṃ caṇḍabhānukaramaṇḍaladaṇḍitāni
kāṣṭhāmukheṣu galitāni namastatīti /
yādṛkca tādṛgatha śaṅkaraliṅgasaṅga-
bhaṅgīni pāpakalaśailakulāni sadyaḥ /
śrīmṛtyuñjaya rañjaya tribhuvanādhyakṣa prabho pāhi naḥ
॥41.46॥

41.46. Just as the massive darkness in the cardinal directions is dispelled by the ruthless rays of the rising sun, so do mountainous heaps of sin vanish instantaneously by association with the linga of Sankara. O vanquisher of death, make us joyous. O Lord who presides over the three worlds, save us!

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे ग्रन्थप्रशस्तिनिरूपणं नाम एकचत्वारिंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde granthapraśastinirūpaṇaṃ nāma ekacatvāriṃśo'dhyāyaḥ.

Thus concludes chapter forty one entitled "The demonstration of the preeminence of the treatise" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.42 Nidagha's Realization — I

42. निदाघानुभववर्णनप्रकरणं नाम द्विचत्वारिंशोऽध्यायः ।

nidāghānubhavavarṇanaprakaraṇaṃ nāma dvicatvāriṃśo'dhyāyaḥ

The Topic Describing Nidagha's Realization

Verse 42.1

ऋभुः - Ribhu:-

ṛbhuḥ -

श्रुतं किञ्चिन्मया प्रोक्तं ब्रह्मज्ञानं सुदुर्लभम् ।
मनसा धारितं ब्रह्म चित्तं कीदृक्स्थितं वद ॥42.1॥

śrutaṃ kiñcinmayā proktaṃ brahmajñānaṃ sudurlabham /
manasā dhāritaṃ brahma cittaṃ kīdṛk sthitaṃ vada ***॥42.1॥***

42.1. Ribhu:- Tell me, what little was heard by you of the Knowledge of Brahman enunciated by me, that is hard to come by, and what is retained in the mind as Brahman and the disposition of the mind?

Verse 42.2

निदाघः - Nidagha:-

nidāghaḥ -

श्रृणु त्वं सुगुरो ब्रह्मंस्त्वत्प्रसादाद्वदाम्यहम् ।
ममाज्ञानं महादोषं महाज्ञाननिरोधकम् ॥42.2 ॥

śṛṇu tvaṃ suguro brahmaṃstvatprasādādvadāmyaham /
mamājñānaṃ mahādoṣaṃ mahājñānanirodhakam ***॥42.2॥***

42.2. Nidagha:- Hear, O true Guru Brahmana! I say this by your Grace. My ignorance, the great defect, which is the most potent impediment in the way of Knowledge,

Verse 42.3

सदा कर्मणि विश्वासं प्रपञ्चे सत्यभावनम् ।
नष्टं सर्वं क्षणादेव त्वत्प्रसादान्महद्भयम् ॥42.3 ॥

sadā karmaṇi viśvāsaṃ prapañce satyabhāvanam /
naṣṭaṃ sarvaṃ kṣaṇādeva tvatprasādānmahadbhayam ***॥42.3॥***

42.3. constant moorings in action, the concept that the world is real and the great terror are all rendered naught in a trice by your Grace.

Verse 42.4

एतावन्तमिमं कालमज्ञानरिपुणा हृतम् ।
महद्भयं च नष्टं मे कर्मतत्त्वं च नाशितम् ॥42.4 ॥

etāvantamimaṃ kālamajñānaripuṇā hṛtam /
mahadbhayaṃ ca naṣṭaṃ me karmatattvaṃ ca nāśitam **॥42.4॥**

42.4. Until the present time I had been subdued by the rival called ignorance. My greatest fear is lost and my concept of action too is nullified.

Verse 42.5

अज्ञानं मनसा पूर्वमिदानीं ब्रह्मतां गतम् ।
पुराहं चित्तवद्भूतः इदानीं सन्मयोऽभवम् ॥42.5 ॥

ajñānaṃ manasā pūrvamidānīṃ brahmatāṃ gatam /
purāhaṃ cittavadbhūtaḥ idānīṃ sanmayo'bhavam **॥42.5॥**

42.5. The earlier ignorance has now merged into Brahman. Once, I was a being of mind. Presently I have become full of Reality.

Verse 42.6

पूर्वमज्ञानवद्भावं इदानीं सन्मयं गतम् ।
अज्ञानवत्स्थितोऽहं वै ब्रह्मैवाहं परं गतः ॥42.6 ॥

pūrvamajñānavadbhāvaṃ idānīṃ sanmayaṃ gatam /
ajñānavat sthito'haṃ vai brahmaivāhaṃ paraṃ gataḥ **॥42.6॥**

42.6. The disposition in ignorance has presently become full of Reality. Once abiding as an ignoramus, I have now attained "I am Brahman", the Supreme.

Verse 42.7

पुराऽहं चित्तवद्भ्रान्तो ब्रह्मैवाहं परं गतः ।
सर्वो विगलितो दोषः सर्वो भेदो लयं गतः ॥42.7॥

purā'haṃ cittavadbhrānto brahmaivāhaṃ paraṃ gataḥ /
sarvo vigalito doṣaḥ sarvo bhedo layaṃ gataḥ ***॥42.7॥***

42.7. Earlier I was of the delusion that I was the mind. Presently, I have reached "I am Brahman", the Supreme. All defects have disappeared. All differences are resolved.

Verse 42.8

सर्वः प्रपञ्चो गलितश्चित्तमेव हि सर्वगम् ।
सर्वान्तःकरणं लीनं ब्रह्मसद्भावभावनात् ॥42.8॥

sarvaḥ prapañco galitaścittameva hi sarvagam /
sarvāntaḥkaraṇaṃ līnaṃ brahmasadbhāvabhāvanāt ***॥42.8॥***

42.8. The whole world has fallen away. The entire mind has fled. All the inner faculties have merged with the disposition that Brahman is real.

Verse 42.9

अहमेव चिदाकाश अहमेव हि चिन्मयः ।
अहमेव हि पूर्णात्मा अहमेव हि निर्मलः ॥42.9॥

ahameva cidākāśa ahameva hi cinmayaḥ /
ahameva hi pūrṇātmā ahameva hi nirmalaḥ ***॥42.9॥***

42.9. I am, indeed, the space of Awareness. I am, indeed, full of Consciousness alone. I am, indeed, the all-full Self. I

am, indeed, full of Consciousness alone. I am, indeed, the all-full Self I am, indeed, the blemishless.

Verse 42.10

अहमेवाहमेवेति भावनापि विनिर्गता ।
अहमेव चिदाकाशो ब्राह्मणत्वं न किञ्चन ॥42.10 ॥

ahamevāhameveti bhāvanāpi vinirgatā /
ahameva cidākāśo brāhmaṇatvaṃ na kiñcana ***॥42.10॥***

42.10. The disposition, "I am, indeed, myself" too has retreated. I am the expanse of Awareness. There is nothing in the least of the state of a brahmana.

Verse 42.11

शूद्रोऽहं श्वपचोऽहं वै वर्णी चापि गृहस्थकः ।
वानप्रस्थो यतिरहमित्ययं चित्तविभ्रमः ॥42.11 ॥

śūdro'haṃ śvapaco'haṃ vai varṇī cāpi gṛhasthakaḥ /
vānaprastho yatirahamityayaṃ cittavibhramaḥ ***॥42.11॥***

42.11. "I am a sudra (caste)", "I am an outcaste"; "I am a brahmachari (order of celibacy)"; "I am a householder"; "I am the one who has retired into the woods"; "I am a sannyasi (renunciate)" - all such are delusions of the mind.

Verse 42.12

तत्तदाश्रमकर्माणि चित्तेन परिकल्पितम् ।
अहमेव हि लक्ष्यात्मा अहमेव हि पूर्णकः ॥42.12 ॥

tattadāśramakarmāṇi cittena parikalpitam /
ahameva hi lakṣyātmā ahameva hi pūrṇakaḥ ***॥42.12॥***

42.12. The functions defined of those orders are all imagined by the mind. I am, indeed, the Self that is the goal. I am that which fulfils.

Verse 42.13

अहमेवान्तरात्मा हि अहमेव परायणम् ।
अहमेव सदाधार अहमेव सुखात्मकः ॥42.13 ॥

ahamevāntarātmā hi ahameva parāyaṇam /
ahameva sadādhāra ahameva sukhātmakaḥ ***॥42.13॥***

42.13. I am, indeed, the inner Self alone. I am, indeed, the refuge. I am ever the substratum. I am, indeed, the blissful Self.

Verse 42.14

त्वत्प्रसादादहं ब्रह्मा त्वत्प्रसादाज्जनार्दनः ।
त्वत्प्रसादाच्चिदाकाशः शिवोऽहं नात्र संशयः ॥42.14 ॥

tvatprasādādahaṃ brahmā tvatprasādājjanārdanaḥ /
tvatprasādāccidākāśaḥ śivo'haṃ nātra saṃśayaḥ ***॥42.14॥***

42.14. By your grace, I am Brahma. By your grace I am Janardana Vishnu. By your grace I am the space of Consciousness. I am Siva. There is no doubt of this.

Verse 42.15

त्वत्प्रसादादहं चिद्वै त्वत्प्रसादान्न मे जगत् ।
त्वत्प्रसादाद्विमुक्तोऽस्मि त्वत्प्रसादात्परं गतः ॥42.15 ॥
tvatprasādādahaṃ cidvai tvatprasādānna me jagat /
tvatprasādādvimukto'smi tvatprasādāt paraṃ gataḥ ***॥42.15॥***

42.15. By your grace, I am only Consciousness. By your grace, there is no world for me. By your grace I am emancipated. By your grace, I have attained the Supreme.

Verse 42.16

त्वत्प्रसादाद्व्यापकोऽहं त्वत्प्रसादान्निरङ्कुशः ।
त्वत्प्रसादेन तीर्णोऽहं त्वत्प्रसादान्महत्सुखम् ॥42.16 ॥
tvatprasādādvyāpako'haṃ tvatprasādānniraṅkuśaḥ /
tvatprasādena tīrṇo'haṃ tvatprasādānmahatsukham ***॥42.16॥***

42.16. By your grace, I am the pervasive. By your grace, I am the sovereign. By your grace, I have crossed over. By your grace, there is supreme happiness.

Verse 42.17

त्वत्प्रसादादहं ब्रह्म त्वत्प्रसादात्त्वमेव न ।
त्वत्प्रसादादिदं नास्ति त्वत्प्रसादान्न किञ्चन ॥42.17 ॥
tvatprasādādahaṃ brahma tvatprasādāt tvameva na /
tvatprasādādidaṃ nāsti tvatprasādānna kiñcana ***॥42.17॥***

42.17. By your grace, I am Brahman. By your grace, indeed, 'you' became nonexistent. By your grace, 'this' is naught. By your grace, there is nothing whatsoever.

Verse 42.18

त्वत्प्रसादान्न मे किञ्चित्त्वत्प्रसादान्न मे विपत् ।
त्वत्प्रसादान्न मे भेदस्त्वत्प्रसादान्न मे भयम् ॥
त्वत्प्रसादान्नमे रोगस्त्वत्प्रसादान्न मे क्षतिः ॥42.18॥

tvatprasādānna me kiñcit tvatprasādānna me vipat /
tvatprasādānna me bhedastvatprasādānna me bhayam //
tvatprasādānname rogastvatprasādānna me kṣatiḥ ***॥42.18॥***

42.18. By your grace, there is nothing in the least for me. By your grace, there is no calamity for me. By your grace, there are no differences for me. By your grace, there is no fear for me. By your grace, there is no disease for me. By your grace, there is no decline for me.

Verse 42.19

यत्पादाम्बुजपूजया हरिरभूदर्च्यो यदङ्घ्र्यर्चना-
दर्च्याऽभूत् कमला विधिप्रभृतयो ह्यर्च्या यदाज्ञावशात् ।
तं कालान्तकमन्तकान्तकमुमाकान्तं मुहुः सन्ततं
सन्तः स्वान्तसरोजराजचरणाम्भोजं भजन्त्यादरात् ॥42.19॥

yatpādāmbujapūjayā harirabhūdarcyo yadaṃghryarcanā-
darcyā'bhūt kamalā vidhiprabhṛtayo hyarcyā yadājñāvaśāt /
taṃ kālāntakamantakāntakamumākāntaṃ muhuḥ santataṃ
santaḥ svāntasarojarājacaraṇāmbhojaṃ bhajantyādarāt ***॥42.19॥***

42.19. Saints ever repeatedly extol the lotus feet of the terminator of time, the conqueror of death and the consort of Uma - who shines within the lotuses of their hearts - by worshipping whose feet Hari became worthy of adoration, by worshipping whose feet Lakshmi became worthy of

propitiation and by whose command Brahma and others became worthy of worship.

Verse 42.20

किं वा धर्मशतायुतार्जितमहासौख्यैकसीमायुतं
नाकं पातमहोग्रदुःखनिकरं देवेषु तुष्टिप्रदम् ।
तस्माच्छङ्करलिङ्गपूजनमुमाकान्तप्रियं मुक्तिदं
भूमानन्दघनैकमुक्तिपरमानन्दैकमोदं महः ॥42.20॥

kiṃ vā dharmaśatāyutārjitamahāsaukhyaikasīmāyutaṃ
nākaṃ pātamahograduḥkhanikaraṃ deveṣu tuṣṭipradam /
tasmācchaṅkaraliṅgapūjanamumākāntapriyaṃ muktidaṃ
bhūmānandaghanaikamuktiparamānandaikamodaṃ mahaḥ
॥42.20॥

42.20. What is there so much dear about heaven, which though is the height of great pleasures accrued from innumerable deeds of virtue and which bestows joy to even celestials, is but a fall into a horrendous mass of sorrow? Hence, the truly great happiness, the solid mass of unitary bliss conferring liberation is the worship of the Linga of Sankara, dear to the Consort of Uma.

Verse 42.21

ये शाम्भवाः शिवरताः शिवनाममात्र-
शब्दाक्षरज्ञहृदया भसितत्रिपुण्ड्राः ।
यां प्राप्नुवन्ति गतिमीशपदाम्बुजोद्य-
द्ध्यानानुरक्तहृदया न हि योगसाङ्ख्यैः ॥42.21॥

ye śāṃbhavāḥ śivaratāḥ śivanāmamātra-
śabdākṣarajñahṛdayā bhasitatripuṇḍrāḥ /
yāṃ prāpnuvanti gatimīśapadāṃbujodyad-
dhyānānuraktahṛdayā na hi yogasāṃkhyaiḥ ***॥42.21॥***

42.21. Those votaries of Sambhu who revel in Siva, who are the knowers of the significance of the name and sound of Siva in their hearts, and who wear the three stripes of sacred ashes, obtain refuge in the lotus feet of Isvara, with their hearts set about to undertake meditation and not attracted to the Yoga and Sankhya philosophies.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे
निदाघानुभववर्णनप्रकरणं नाम द्विचत्वारिंशोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde
nidāghānubhavavarṇanaprakaraṇaṃ nāma
dvicatvāriṃśo'dhyāyaḥ //

Thus concludes chapter forty two entitled "Topic of the description of Nidagha's experience" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.43 Nidagha's Realization — II

43. निदाघानुभववर्णनप्रकरणं नाम त्रिचत्वारिंशोऽध्यायः ।

nidāghānubhavavarṇanaprakaraṇaṃ nāma tricatvāriṃśo'dhyāyaḥ

The Topic Describing Nidagha's Realization

Verse 43.1

निदाघः - Nidagha:-

nidāghaḥ -

न पश्यामि शरीरं वा लिङ्गं करणमेव वा ।
न पश्यामि मनो वापि न पश्यामि जडं ततः ॥43.1॥

na paśyāmi śarīraṃ vā liṅgaṃ karaṇameva vā /
na paśyāmi mano vāpi na paśyāmi jaḍaṃ tataḥ ***॥43.1॥***

43.1. Nidagha:- I do not see the gross body or the subtle, or the causal. I do not see the mind either, nor do I see the widespread insentience.

Verse 43.2

न पश्यामि चिदाकाशं न पश्यामि जगत्क्वचित् ।
न पश्यामि हरिं वापि न पश्यामि शिवं च वा ॥43.2॥

na paśyāmi cidākāśaṃ na paśyāmi jagat kvacit /
na paśyāmi hariṃ vāpi na paśyāmi śivaṃ ca vā ***॥43.2॥***

43.2. I do not see the expanse of Consciousness. I do not see the world anywhere. I do not see even Hari nor Shiva.

Verse 43.3

आनन्दस्यान्तरे लग्नं तन्मयत्वान्न चोत्थितः ।
न पश्यामि सदा भेदं न जडं न जगत्क्वचित् ॥43.3 ॥
ānandasyāntare lagnaṃ tanmayatvānna cotthitaḥ /
na paśyāmi sadā bhedaṃ na jaḍaṃ na jagat kvacit ***॥43.3॥***

43.3. Transfixed within bliss, never aroused, being full of'That', I do not ever see any difference, no insentience, no world anywhere,

Verse 43.4

न द्वैतं न सुखं दुःखं न गुरुर्न परापरम् ।
न गुणं वा न तुर्यं वा न बुद्धिर्न च संशयः ॥43.4 ॥
na dvaitaṃ na sukhaṃ duḥkhaṃ na gururna parāparam /
na guṇaṃ vā na turyaṃ vā na buddhirna ca saṃśayaḥ ***॥43.4॥***

43.4. no duality, no pleasure or sorrow, no Guru, no high or low, no quality, no fourth state, no intellect, nor doubt,

Verse 43.5

न च कालं न च भयं न च शोकं शुभाशुभम् ।
न पश्यामि सन्दीनं न बन्धं न च सम्भवम् ॥43.5 ॥
na ca kālaṃ na ca bhayaṃ na ca śokaṃ śubhāśubham /
na paśyāmi sandīnaṃ na bandhaṃ na ca saṃbhavam ***॥43.5॥***

43.5. no time, no fear, no grief or auspiciousness and inauspiciousness — I see none of these; no despair, no bondage, and no happening,

Verse 43.6

न देहेन्द्रियसद्भावो न च सद्वस्तु सन्मनः ।
न पश्यामि सदा स्थूलं न कृशं न च कुब्जकम् ॥43.6॥

na dehendriyasadbhāvo na ca sadvastu sanmanaḥ /
na paśyāmi sadā sthūlaṃ na kṛśaṃ na ca kubjakam ***॥43.6॥***

43.6. no attitude of reality toward body and senses, no true thing or true mind. I never see anything massive or emaciated or dwarfed;

Verse 43.7

न भूमिर्न जलं नाग्निर्न मोहो न च मन्त्रकम् ।
न गुरुर्न च वाक्यं वा न दृढं न च सर्वकम् ॥43.7॥

na bhūmirna jalaṃ nāgnirna moho na ca mantrakam /
na gururna ca vākyaṃ vā na dṛḍhaṃ na ca sarvakam ***॥43.7॥***

43.7. I see no earth, no water, no fire, no delusion, no mantra, no Guru, no sentence, no strength, nothing of all,

Verse 43.8

न जगच्छ्रवणं चैव निदिध्यासं न चापरः ।
आनन्दसागरे मग्नस्तन्मयत्वान्न चोत्थितः ॥43.8॥

na jagacchravaṇaṃ caiva nididhyāsaṃ na cāparaḥ /
ānandasāgare magnastanmayatvānna cotthitaḥ ***॥43.8॥***

43.8. no world, no hearing, no one-pointedness, nothing that is non-different. Being merged in the deep ocean of bliss and being full of 'That' I am not aroused.

Verse 43.9

आनन्दोऽहमशेषोऽहमजोऽहममृतोस्म्यहम् ।
नित्योऽहमिति निश्चित्य सदा पूर्णोऽस्मि नित्यधीः ॥43.9 ॥

ānando'hamaśeṣo'hamajo'hamamṛtosmyaham /
nityo'hamiti niścitya sadā pūrṇo'smi nityadhīḥ ***॥43.9॥***

43.9. I am bliss. I am without a remainder. I am birthless. I am the immortal. I am eternal — with such certitude, I am ever perfect and of the eternal intelligence.

Verse 43.10

पूर्णोऽहं पूर्णचित्तोऽहं पुण्योऽहं ज्ञानवानहम् ।
शुद्धोऽहं सर्वमुक्तोऽहं सर्वाकारोऽहमव्ययः ॥43.10 ॥

pūrṇo'haṃ pūrṇacitto'haṃ puṇyo'haṃ jñānavānaham /
śuddho'haṃ sarvamukto'haṃ sarvākāro'hamavyayaḥ ***॥43.10॥***

43.10. I am all-full. I am of all-full mind. I am virtue. I am wise. I am pure. I am fully liberated. I am all forms and undiminishing.

Verse 43.11

चिन्मात्रोऽहं स्वयं सोऽहं तत्त्वरूपोऽहमीश्वरः ।
परापरोऽहं तुर्योऽहं प्रसन्नोऽहं रसोऽस्म्यहम् ॥43.11 ॥

cinmātro'haṃ svayaṃ so'haṃ tattvarūpo'hamīśvaraḥ /
parāparo'haṃ turyo'haṃ prasanno'haṃ raso'smyaham ***॥43.11॥***

43.11. I am Consciousness alone. I am He, myself. I am of the form of truth, Isvara. I am the high and the low. I am the fourth state. I am serene. I am the essence.

Verse 43.12

ब्रह्माऽहं सर्वलक्ष्योऽहं सदा पूर्णोऽहमक्षरः ।
ममानुभवरूपं यत्सर्वमुक्तं च सद्गुरो ॥43.12 ॥

brahmā'haṃ sarvalakṣyo'haṃ sadā pūrṇo'hamakṣaraḥ /
mamānubhavarūpaṃ yat sarvamuktaṃ ca sadguro ***॥43.12॥***

43.12. I am Brahma. I am the goal of all. I am ever completely full and indestructible. O Sadguru, everything that has been narrated by me is the nature of my experience.

Verse 43.13

नमस्करोमि ते नाहं सर्वं च गुरुदक्षिणा ।
मद्देहं त्वत्पदे दत्तं त्वया भस्मीकृतं क्षणात् ॥43.13 ॥

namaskaromi te nāhaṃ sarvaṃ ca gurudakṣiṇā /
maddehaṃ tvatpade dattaṃ tvayā bhasmīkṛtaṃ kṣaṇāt ***॥43.13॥***

43.13. I do not pay obeisance to you. Everything is an offering to the Guru. My body laid at your feet is rendered ashes by you in a trice.

Verse 43.14

ममात्मा च मया दत्तः स्वयमात्मनि पूरितः ।
त्वमेवाहमहं च त्वमहमेव त्वमेव हि ॥43.14 ॥

mamātmā ca mayā dattaḥ svayamātmani pūritaḥ /
tvamevāhamahaṃ ca tvamahameva tvameva hi ***॥43.14॥***

43.14. My self is offered by myself, filled by myself in the Self You are verily I. Likewise, I am you. I am, indeed, you alone.

Verse 43.15

ऐक्यार्णवनिमग्नोऽस्मि ऐक्यज्ञानं त्वमेव हि ।
एकं चैतन्यमेवाहं त्वया गन्तुं न शक्यते ॥43.15 ॥

aikyārṇavanimagno'smi aikyajñānaṃ tvameva hi /
ekaṃ caitanyamevāhaṃ tvayā gantuṃ na śakyate ***॥43.15॥***

43.15. I am submerged in the ocean of unification. The knowledge of unification is verily you. I am the one, the Consciousness alone. For you there is no movement possible.

Verse 43.16

गन्तव्यदेशो नास्त्येव एकाकारं न चान्यतः ।
त्वया गन्तव्यदेशो न मया गन्तव्यमस्ति न ॥43.16 ॥

gantavyadeśo nāstyeva ekākāraṃ na cānyataḥ /
tvayā gantavyadeśo na mayā gantavyamasti na ***॥43.16॥***

43.16. Indeed, there is no place to go. Naught else is but the unitary form. For you there is no place to go. For me there is nowhere to go.

Verse 43.17

एकं कारणमेकं च एकमेव द्वयं न हि ।
त्वया वक्तव्यकं नास्ति मया श्रोतव्यमप्यलम् ॥43.17 ॥

ekaṃ kāraṇamekaṃ ca ekameva dvayaṃ na hi /
tvayā vaktavyakaṃ nāsti mayā śrotavyamapyalam ***॥43.17॥***

43.17. There is only one cause; one alone, no second. There is nothing for you to say and there is nothing more to be heard by me.

Verse 43.18

त्वमेव सद्गुरुर्नासि अहं नास्मि सशिष्यकः ।
ब्रह्ममात्रमिदं सर्वमस्मिन्मानोऽस्मि तन्मयः ॥43.18 ॥

tvameva sadgururnāsi ahaṃ nāsmi saśiṣyakaḥ /
brahmamātramidaṃ sarvamasminmāno'smi tanmayaḥ ***॥43.18॥***

43.18. Indeed, you are not the true Guru. Neither am I the true disciple. All this is only Brahman. Being full of'That', I am cognized as such.

Verse 43.19

भेदाभेदं न पश्यामि कार्याकार्यं न किञ्चन ।
ममैव चेन्नमस्कारो निष्प्रयोजन एव हि ॥43.19 ॥

bhedābhedaṃ na paśyāmi kāryākāryaṃ na kiñcana /
mamaiva cennamaskāro niṣprayojana eva hi ***॥43.19॥***

43.19. I do not see difference or nondifference, nor any action or inaction in the least. If I pay respects to myself, it is futile, indeed.

Verse 43.20

तवैव चेन्नमस्कारो भिन्नत्वान्न फलं भवेत् ।
तव चेन्मम चेद्भेदः फलाभावो न संशयः ॥43.20 ॥

tavaiva cennamaskāro bhinnatvānna phalaṃ bhavet /
tava cenmama cedbhedaḥ phalābhāvo na saṃśayaḥ ***॥43.20॥***

43.20. If there is obeisance to you, there shall be no fruit due to differentiation. If there is any difference between you or me there will be no fruit. There is no doubt of this.

Verse 43.21

नमस्कृतोऽहं युष्माकं भवानज्ञीति वक्ष्यति ।
ममैवापकरिष्यामि परिच्छिन्नो भवाम्यहम् ॥43.21॥

namaskṛto'haṃ yuṣmākaṃ bhavānajñīti vakṣyati /
mamaivāpakariṣyāmi paricchinno bhavāmyaham ***॥43.21॥***

43.21. Should I pay salutation to you, you will say I am ignorant. If I do it contrariwise to myself, I will be limited.

Verse 43.22

ममैव चेन्नमस्कारः फलं नास्ति स्वतः स्थिते ।
कस्यापि च नमस्कारः कदाचिदपि नास्ति हि ॥43.22॥

mamaiva cennamaskāraḥ phalaṃ nāsti svataḥ sthite /
kasyāpi ca namaskāraḥ kadācidapi nāsti hi ***॥43.22॥***

43.22. Should the salutation be to myself, there will not be any result, because of my being established in the Self. Indeed, there is no salutation to anyone at anytime.

Verse 43.23

सदा चैतन्यमात्रत्वान्नाहं न त्वं न हि द्वयम् ।
न बन्धं न परो नान्ये नाहं नेदं न किञ्चन ॥43.23॥

sadā caitanyamātratvāt nāhaṃ na tvaṃ na hi dvayam /
na bandhaṃ na paro nānye nāhaṃ nedaṃ na kiñcana ***॥43.23॥***

43.23. Consciousness alone being, always, there is no 'I', no 'you', verily, no second, no bondage, no supreme, no other, no 'I', nor 'this', even in the least;

Verse 43.24

न द्वयं नैकमद्वैतं निश्चितं न मनो न तत् ।
न बीजं न सुखं दुःखं नाशं निष्ठा न सत्सदा ॥43.24॥

na dvayaṃ naikamadvaitaṃ niścitaṃ na mano na tat /
na bījaṃ na sukhaṃ duḥkhaṃ nāśaṃ niṣṭhā na satsadā ***॥43.24॥***

43.24. no second, no 'one', no nonduality, no certitude, no mind, no 'That', no seed, no pleasure or pain, no destruction, no 'abidance', no existence, ever.

Verse 43.25

नास्ति नास्ति न सन्देहः केवलात्परमात्मनि ।
न जीवो नेश्वरो नैको न चन्द्रो नाग्निलक्षणः ॥43.25॥

nāsti nāsti na sandehaḥ kevalāt paramātmani /
na jīvo neśvaro naiko na candro nāgnilakṣaṇaḥ ***॥43.25॥***

43.25. not at all, there is nothing at all. There is no doubt of this. Because the supreme Self being alone, there is no individual, no Isvara, no one, no moon, no traits of fire.

Verse 43.26

न वार्ता नेन्द्रियो नाहं न महत्त्वं गुणान्तरम् ।
न कालो न जगन्नान्यो न वा कारणमद्वयम् ॥43.26॥

na vārtā nendriyo nāhaṃ na mahattvaṃ guṇāntaram /
na kālo na jagannānyo na vā kāraṇamadvayam ***॥43.26॥***

43.26. no statement, no senses, no 'I', no greatness, no diversity of qualities, no time, no world, no other, no cause, nor the nondual.

Verse 43.27

नोन्नतोऽत्यन्तहीनोऽहं न मुक्तस्त्वत्प्रसादतः ।
सर्वं नास्त्येव नास्त्येव सर्वं ब्रह्मैव केवलम् ॥43.27॥

nonnato'tyantahīno'haṃ na muktastvatprasādataḥ /
sarvaṃ nāstyeva nāstyeva sarvaṃ brahmaiva kevalam ***॥43.27॥***

43.27. I am neither of the high nor of the extremely base, nor am I liberated by your grace. All is, indeed, naught, non-existent. All is, indeed. Brahman alone.

Verse 43.28

अहं ब्रह्म इदं ब्रह्म आत्म ब्रह्माहमेव हि ।
सर्वं ब्रह्म न सन्देहस्त्वत्प्रसादान्महेश्वरः ॥43.28॥

ahaṃ brahma idaṃ brahma ātma brahmāhameva hi /
sarvaṃ brahma na sandehastvatprasādānmaheśvaraḥ ***॥43.28॥***

43.28. 'I am' Brahman. 'This' is Brahman. Brahman am I, the Self. All is indeed Brahman. There is no doubt of this, by your grace, O great Lord!

Verse 43.29

त्वमेव सद्गुरुर्ब्रह्म न हि सद्गुरुरन्यतः ।
आत्मैव सद्गुरुर्ब्रह्म शिष्यो ह्यात्मैव सद्गुरुः ॥43.29॥

tvameva sadgururbrahma na hi sadgururanyataḥ /
ātmaiva sadgururbrahma śiṣyo hyātmaiva sadguruḥ ***॥43.29॥***

43.29. You are, indeed, the true Guru Brahman. Verily, there can be no other true Guru. The Self, indeed, is the true

Guru Brahman. The disciple is, indeed, the Self, the real Guru.

Verse 43.30

गुरुः प्रकल्पते शिष्यो गुरुहीनो न शिष्यकः ।
शिष्ये सति गुरुः कल्प्यः शिष्याभावे गुरुर्न हि ॥43.30॥

guruḥ prakalpate śiṣyo guruhīno na śiṣyakaḥ /
śiṣye sati guruḥ kalpyaḥ śiṣyābhāve gururna hi ***॥43.30॥***

43.30. The Guru creates the disciple. One without the Guru is not a disciple. If there is a disciple, a Guru is surmised. And, in the absence of the disciple, there is no Guru.

Verse 43.31

गुरुशिष्यविहीनात्मा सर्वत्र स्वयमेव हि ।
चिन्मात्रात्मनि कल्प्योऽहं चिन्मात्रात्मा न चापरः ॥43.31॥

guruśiṣyavihīnātmā sarvatra svayameva hi /
cinmātrātmani kalpyo'haṃ cinmātrātmā na cāparaḥ ***॥43.31॥***

43.31. Bereft of the Guru and disciple, the Self is ever by itself I am conceived in the Self that is only consciousness. The Self is Consciousness alone, nothing else.

Verse 43.32

चिन्मात्रात्माहमेवैको नान्यत्किञ्चिन्न विद्यते ।
सर्वस्थितोऽहं सततं नान्यं पश्यामि सद्गुरोः ॥43.32 ॥

cinmātrātmāhamevaiko nānyat kiñcinna vidyate /
sarvasthito'haṃ satataṃ nānyaṃ paśyāmi sadguroḥ ***॥43.32॥***

43.32. I am the one Self that is only Consciousness. There is nothing in the least that is different. I abide as all, always. I do not see any other than the Sadguru.

Verse 43.33

नान्यत्पश्यामि चित्तेन नान्यत्पश्यामि किञ्चन ।
सर्वाभावान्न पश्यामि सर्वं चेद्दृश्यतां पृथक् ॥43.33 ॥

nānyat paśyāmi cittena nānyat paśyāmi kiñcana /
sarvābhāvānna paśyāmi sarvaṃ ced dṛśyatāṃ pṛthak ***॥43.33॥***

43.33. I do not see anything else in the mind. I do not see anything else in the least. All being nonexistent, I do not see anything. If all exists, let it be seen separately.

Verse 43.34

एवं ब्रह्म प्रपश्यामि नान्यदस्तीति सर्वदा ।
अहो भेदं प्रकुपितं अहो माया न विद्यते ॥43.34 ॥

evaṃ brahma prapaśyāmi nānyadastīti sarvadā /
aho bhedaṃ prakupitaṃ aho māyā na vidyate ***॥43.34॥***

43.34. Thus, I realize Brahman, nothing else is at all, ever. O distinction, fie upon you! Oh, maya is naught!

Verse 43.35

अहो सद्गुरुमाहात्म्यमहो ब्रह्मसुखं महत् ।
अहो विज्ञानमाहात्म्यमहो सज्जनवैभवः ॥43.35 ॥
aho sadgurumāhātmyamaho brahmasukhaṃ mahat /
aho vijñānamāhātmyamaho sajjanavaibhavaḥ ***॥43.35॥***

43.35. Aha! The wonder that is the Sadguru! Oh, the ecstasy of Brahman-Bliss! Oh, the miracle of knowledge! Oh, the glory of noble company!

Verse 43.36

अहो मोहविनाशश्च अहो पश्यामि सत्सुखम् ।
अहो चित्तं न पश्यामि अहो सर्वं न किञ्चन ॥43.36 ॥
aho mohavināśaśca aho paśyāmi satsukham /
aho cittaṃ na paśyāmi aho sarvaṃ na kiñcana ***॥43.36॥***

43.36. Oh, the ruination of delusion! Aha, I see true joy! Oh, I do not see the mind! Aha, all is not at all!

Verse 43.37

अहमेव हि नान्यत्र अहमानन्द एव हि ।
ममान्तःकरणे यद्यन्निश्चितं भवदीरितम् ॥43.37 ॥
ahameva hi nānyatra ahamānanda eva hi /
mamāntaḥkaraṇe yadyanniścitaṃ bhavadīritam ***॥43.37॥***

43.37. Nowhere am I, indeed! I am, verily, bliss indeed. Whatever certitude is in me has verily been imparted by you.

Verse 43.38

सर्वं ब्रह्म परं ब्रह्म न किञ्चिदन्यदैवतम् ।
एवं पश्यामि सततं नान्यत्पश्यामि सद्गुरो ॥43.38॥

sarvaṃ brahma paraṃ brahma na kiñcidanyadaivatam /
evaṃ paśyāmi satataṃ nānyat paśyāmi sadguro ***॥43.38॥***

43.38. All is Brahman, the supreme Brahman. There is no other god. This is what I realize always. I do not see anything else, O Sadguru.

Verse 43.39

एवं निश्चित्य तिष्ठामि स्वस्वरूपे ममात्मनि ॥43.39॥

evaṃ niścitya tiṣṭhāmi svasvarūpe mamātmani ***॥43.39॥***

43.39. With this conviction, I abide in my own form, in my own Self.

Verse 43.40

अगाधवेदवाक्यतो न चाधिभेषजं भवे-
दुमाधवाङ्घ्रिपङ्कजस्मृतिः प्रबोधमोक्षदा ।
प्रबुद्धभेदवासनानिरुद्धहृत्तमोभिदे
महारुजाघवैद्यमीश्वरं हृदम्बुजे भजे ॥43.40॥

agādhavedavākyato na cādhibheṣajaṃ bhave-
dumādhavāṅghripaṅkajasmṛtiḥ prabodhamokṣadā /
prabuddhabhedavāsanāniruddhahṛttamobhide
mahārujāghavaidyamīśvaraṃ hṛdambuje bhaje ***॥43.40॥***

43.40. The profound utterances of the Vedas and their mystical imports can be no remedy for the disease of mind. Constant reflection on the lotus feet of the Consort of Uma

grants liberation through enlightenment. By adoring in the heart-lotus Isvara, the Healer of the great disease called sin, the darkness of the ever-effervescent latencies of differentiation gripping the heart is dispelled.

Verse 43.41

द्यतत्प्रदग्धकामदेह दुग्धसन्निभं प्रमुग्धसामि ।
सोमधारिणं श्रुतीड्यगद्यसंस्तुतं त्वभेद्यमेकशङ्करम् ॥43.41॥

dyatatpradagdhakāmadeha dugdhasannibhaṃ pramugdhasāmi /
somadhāriṇaṃ śrutīḍyagadyasaṃstutaṃ
tvabhedyamekaśaṅkaram ***॥43.41॥***

43.41. The one who burnt the body of Kama (Manmatha) in a trice, who is of milky white color, who wears the enchanting moon, who is eulogized by the Vedas and extolled by hymns is the One undifferentiated Sankara.

Verse 43.42

वरः कङ्कः काको भवदुभयजातेषु नियतं
महाशङ्कातङ्कैर्विधिविहितशान्तेन मनसा ।
यदि स्वैरं ध्यायन्नगपतिसुतानायकपदं
स एवायं धुर्यो भवति मुनिजातेषु नियतम् ॥43.42॥

varaḥ kaṅkaḥ kāko bhavadubhayajāteṣu niyataṃ
mahāśaṅkātaṅkairvidhivihitaśāntena manasā /
yadi svairaṃ dhyāyannagapatisutānāyakapadaṃ
sa evāyaṃ dhuryo bhavati munijāteṣu niyatam ***॥43.42॥***

43.42. Just as one can easily distinguish between the sacred eagle and the crow, despite their similar appearance and such traits of their species, one should, by transcending

doubt and such hurdles attain a serene mind and thereby meditate in an unfettered manner on the feet of the Lord of the daughter of the Mountain King. Such a one alone becomes the accomplished one among the assemblage of sages.

Verse 43.43

कः कालान्तकपादपद्मभजनादन्यद्धृदा कष्टदां
धर्माभासपरम्परां प्रथयते मूर्खो खरीं तौरगीम् ।
कर्तुं यत्नशतैरशक्यकरणैर्विन्देत दुःखादिकं
तद्वत्साम्बपदाम्बुजार्चनरतिं त्यक्त्वा वृथा दुःखभाक् ॥43.43॥

kaḥ kālāntakapādapadmabhajanādanyaddhṛdā kaṣṭadāṃ
dharmābhāsaparaṃparāṃ prathayate mūrkho kharīṃ tauragīm /
kartuṃ yatnaśatairaśakyakaraṇairvindeta duḥkhādikaṃ
tadvat sāṃbapadāṃbujārcanaratiṃ tyaktvā vṛthā duḥkhabhāk
॥43.43॥

43.43. He who resorts to traditions alien to the worship of the lotus feet of the Destroyer of time, which are laborious and not harmonious with the established Dharma, is like the one who only reaps sorrow by forsaking the love for the worship of the lotus feet of Samba (the one united with the Divine Mother), and is like the fool who only experiences grief by hundreds of futile attempts to transform a donkey into a horse.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे निदाघानुभववर्णनप्रकरणं नाम त्रिचत्वारिंशोऽध्यायः ॥

// iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde nidāghānubhavavarṇanaprakaraṇaṃ nāma tricatvāriṃśo'dhyāyaḥ //

Thus concludes chapter forty three entitled "Topic of the description of Nidagha's experience" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.44 Nidagha's Realization — III

44. निदाघानुभववर्णनं नाम चतुश्चत्वारिंशोऽध्यायः ।

nidāghānubhavavarṇanaṃ nāma catuścatvāriṃśo'dhyāyaḥ

Description of Nidagha's Realization

Verse 44.1

निदाघः - Nidagha:-

nidāghaḥ -

श्रृणुश्व सद्गुरो ब्रह्मन् त्वत्प्रसादान्विनिश्चितम् ।
अहमेव हि तद्ब्रह्म अहमेव हि केवलम् ॥44.1॥

śṛṇuśva sadguro brahman tvatprasādānviniścitam
ahameva hi tadbrahma ahameva hi kevalam ***॥44.1॥***

44.1. Nidagha:- Hear O Sadguru Brahmana! This certitude is due to your grace. That Brahman am I, indeed. I alone am, indeed.

Verse 44.2

अहमेव हि नित्यात्मा अहमेव सदाऽजरः ।
अहमेव हि शान्तात्मा अहमेव हि निष्कलः ॥44.2॥

ahameva hi nityātmā ahameva sadā'jaraḥ
ahameva hi śāntātmā ahameva hi niṣkalaḥ ***॥44.2॥***

44.2. I am alone the eternal Self, indeed. I am, indeed, ever ageless. I alone am the peaceful Self, indeed. I alone am the partless, indeed.

Verse 44.3

अहमेव हि निश्चिन्तः अहमेव सुखात्मकः ।
अहमेव गुरुस्त्वं हि अहं शिष्योऽस्मि केवलम् ॥44.3 ॥
ahameva hi niścintaḥ ahameva sukhātmakaḥ
ahameva gurustvaṃ hi ahaṃ śiṣyo'smi kevalam ***॥44.3॥***

44.3. Indeed, I alone am the one without brooding. I am the happy Self, indeed. I am, indeed, the Guru that you are. I am the disciple, indeed.

Verse 44.4

अहमानन्द एवात्मा अहमेव निरञ्जनः ।
अहं तुर्यातिगो ह्यात्मा अहमेव गुणोज्झितः ॥44.4 ॥
ahamānanda evātmā ahameva nirañjanaḥ
ahaṃ turyātigo hyātmā ahameva guṇojjhitaḥ ***॥44.4॥***

44.4. I am, the Self which is only bliss. I am, indeed the stainless. I am, indeed, the Self surpassing the fourth state. I am, indeed, bereft of qualities.

Verse 44.5

अहं विदेह एवात्मा अहमेव हि शङ्करः ।
अहं वै परिपूर्णात्मा अहमेवेश्वरः परः ॥44.5 ॥
ahaṃ videha evātmā ahameva hi śaṅkaraḥ
ahaṃ vai paripūrṇātmā ahameveśvaraḥ paraḥ ***॥44.5॥***

44.5. I am, indeed, the Self without the body. I am verily Sankara, indeed. Verily, I am the all-full Self I am verily the Supreme Isvara.

Verse 44.6

अहमेव हि लक्ष्यात्मा अहमेव मनोमयः ।
अहमेव हि सर्वात्मा अहमेव सदाशिवः ॥44.6॥
ahameva hi lakṣyātmā ahameva manomayaḥ
ahameva hi sarvātmā ahameva sadāśivaḥ ***॥44.6॥***

44.6. I am verily the ideal Self, indeed. I am, indeed, full of mind. I am verily the Self of all, indeed I am, indeed, Sadasiva.

Verse 44.7

अहं विष्णुरहं ब्रह्मा अहमिन्द्रस्त्वहं सुराः ।
अहं वै यक्षरक्षांसि पिशाचा गुह्यकास्तथा ॥44.7॥
ahaṃ viṣṇuraha ṃ brahmā ahamindrastvaha ṃ surāḥ
aha ṃ vai yakṣarakṣāṃsi piśācā guhyakāstathā ***॥44.7॥***

44.7. I am Vishnu. I am Brahma. I am Indra. I am the celestials. I am verily the yakshas, rakshasas, the pisachas and the guhyakas.

Verse 44.8

अहं समुद्राः सरित अहमेव हि पर्वताः ।
अहं वनानि भुवनं अहमेवेदमेव हि ॥44.8॥
aha ṃ samudrāḥ sarita ahameva hi parvatāḥ
aha ṃ vanāni bhuvanaṃ ahamevedameva hi ***॥44.8॥***

44.8. I am the oceans and the rivers. I alone am the mountains, indeed. I am the forests and the world. All these, indeed, am I.

Verse 44.9

नित्यतृप्तो ह्यहं शुद्धबुद्धोऽहं प्रकृतेः परः ।
अहमेव हि सर्वत्र अहमेव हि सर्वगः ॥44.9॥
nityatṛpto hyahaṃ śuddhabuddho'haṃ prakṛteḥ paraḥ
ahameva hi sarvatra ahameva hi sarvagaḥ ***॥44.9॥***

44.9. I am, indeed, the ever contented. I am the pure, the enlightened and beyond the phenomenal world. I indeed am everywhere; I indeed am the all-pervasive.

Verse 44.10

अहमेव महानात्मा सर्वमङ्गलविग्रहः ।
अहमेव हि मुक्तोऽस्मि शुद्धोऽस्मि परमः शिवः ॥44.10॥
ahameva mahānātmā sarvamaṅgalavigrahaḥ
ahameva hi mukto'smi śuddho'smi paramaḥ śivaḥ ***॥44.10॥***

44.10. I am, indeed, the great Self, the embodiment of total auspiciousness. I am, indeed, the liberated. I am the pure, the supreme, Siva.

Verse 44.11

अहं भूमिरहं वायुरहं तेजो ह्यहं नभः ।
अहं जलमहं सूर्यश्चन्द्रमा भगणा ह्यहम् ॥44.11॥
ahaṃ bhūmirahaṃ vāyurahaṃ tejo hyahaṃ nabhaḥ
ahaṃ jalamahaṃ sūryaścandramā bhagaṇā hyaham ***॥44.11॥***

44.11. I am the earth. I am the air. I am the light. I am the space. I am the water. I am the sun. I am the moon and the stars.

Verse 44.12

अहं लोका अलोकाश्च अहं लोक्या अहं सदा ।
अहमात्मा पारदृश्य अहं प्रज्ञानविग्रहः ॥44.12 ॥
ahaṃ lokā alokāśca ahaṃ lokyā ahaṃ sadā
ahamātmā pāradṛśya ahaṃ prajñānavigrahaḥ ***॥44.12॥***

44.12. I am the worlds and the non-world. I am ever that which is seen. I am the Self that sees. I am the embodiment of waking consciousness.

Verse 44.13

अहं शून्यो अशून्योऽहं सर्वानन्दमयोऽस्म्यहम् ।
शुभाशुभफलातीतो ह्यहमेव हि केवलम् ॥44.13 ॥
ahaṃ śūnyo aśūnyo'haṃ sarvānandamayo'smyaham
śubhāśubhaphalātīto hyahameva hi kevalam ***॥44.13॥***

44.13. I am the void and the non-void. I am full of all bliss. I surpass the fruits of the auspicious and the inauspicious. Indeed, I alone am.

Verse 44.14

अहमेव ऋतं सत्यमहं सच्चित्सुखात्मकः ।
अहमानन्द एवात्मा बहुधा चैकधा स्थितः ॥44.14 ॥
ahameva ṛtaṃ satyamahaṃ saccitsukhātmakaḥ
ahamānanda evātmā bahudhā caikadhā sthitaḥ ***॥44.14॥***

44.14. I am the eternal law, the truth. I am the Self that is Existence-Consciousness-Happiness. I am the Self that is only bliss, established as the many and the one as well.

Verse 44.15

अहं भूतभविष्यं च वर्तमानमहं सदा ।
अहमेको द्विधाहं च बहुधा चाहमेव हि ॥44.15 ॥
ahaṃ bhūtabhaviṣyaṃ ca vartamānamahaṃ sadā
ahameko dvidhāhaṃ ca bahudhā cāhameva hi ***॥44.15॥***

44.15. I am the past and the future. I am ever the present. I am one and the twofold. I am, indeed, the manifold also.

Verse 44.16

अहमेव परं ब्रह्म अहमेव प्रजापतिः ।
स्वराट् सम्राड् जगद्योनिरहमेव हि सर्वदा ॥44.16 ॥
ahameva paraṃ brahma ahameva prajāpatiḥ
svarāṭ samrāḍ jagadyonirahameva hi sarvadā ***॥44.16॥***

44.16. I am, indeed, the supreme Brahman. I am, indeed, the progenitor Prajapati. I am ever the lord of the heaven and the Sovereign Lord and the source of the world. I ever am, indeed.

Verse 44.17

अहं विश्वस्तैजसश्च प्राज्ञोऽहं तुर्य एव हि ।
अहं प्राणो मनश्चाहमहमिद्रियवर्गकः ॥44.17 ॥
ahaṃ viśvastaijasaśca prājño'haṃ turya eva hi
ahaṃ prāṇo manaścāhamahamidriyavargakaḥ ***॥44.17॥***

44.17. I am the Visva, Taijasa, Praajna and also the transcendental fourth state. I am the vital air. I am the mind. I am the class of the sense organs.

Verse 44.18

अहं विश्वं हि भुवनं गगनात्माहमेव हि ।
अनुपाधि उपाध्यं यत्तत्सर्वमहमेव हि ॥44.18 ॥
ahaṃ viśvaṃ hi bhuvanaṃ gaganātmāhameva hi
anupādhi upādhyaṃ yattatsarvamahameva hi ***॥44.18॥***

44.18. I am, indeed, the universe and the world. I am verily the Self of space. Whatever there is without adjunct or with adjunct, all of that, indeed, I am.

Verse 44.19

उपाधिरहितश्चाहं नित्यानन्दोऽहमेव हि ।
एवं निश्चयवानन्तः सर्वदा सुखमश्नुते ।
एवं यः शृणुयान्नित्यं सर्वपापैः प्रमुच्यते ॥44.19 ॥
upādhirahitaścāhaṃ nityānando'hameva hi
evaṃ niścayavānantaḥ sarvadā sukhamaśnute
evaṃ yaḥ śṛṇuyānnityaṃ sarvapāpaiḥ pramucyate ***॥44.19॥***

44.19. I am devoid of adjuncts. I am, indeed, the ever joyous. The one with this inner certitude ever derives happiness. Whoever hears this always is freed of all sins.

Verse 44.20

नित्योऽहं निर्विकल्पो जनवनभुवने पावनोऽहं मनीषी
विश्वो विश्वातिगोऽहं प्रकृतिविनिकृतो एकधा संस्थितोऽहम् ।
नानाकारविनाशजन्मरहितस्वज्ञानकार्योज्झितैः
भूमानन्दघनोऽस्म्यहं परशिवः सत्यस्वरूपोऽस्म्यहम् ॥44.20 ॥

nityo'haṃ nirvikalpo janavanabhuvane pāvano'haṃ manīṣī
viśvo viśvātigo'haṃ prakṛtivinikṛto ekadhā saṃsthito'ham
nānākāravināśajanmarahitasvajñānakāryojjhitaiḥ
bhūmānandaghano'smyahaṃ paraśivaḥ satyasvarūpo'smyaham
॥44.20॥

44.20. I am the eternal, without oscillation. In the world teeming with people, I am the serene and the wise. I am the universe. I am transcending the universe. Subduing the manifest world, I am firmly rooted as the One. Divested of the manifold forms, their destruction and birth, driven by action and knowledge, I am a great mass of bliss. I am the transcendental Siva, of the true nature of Being.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे
निदाघानुभववर्णनं नाम चतुश्चत्वारिंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde
nidāghānubhavavarṇanaṃ nāma catuścatvāriṃśo'dhyāyaḥ

Thus concludes chapter forty four entitled "Topic of the description of Nidagha's experience" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.45 Nidagha's Praise of the Guru

45. निदाघकृतगुरुस्तुतिवर्णनं नाम पञ्चचत्वारिंशोऽध्यायः ।

nidāghakṛtagurustutivarṇanaṃ nāma pañcacatvāriṃśo'dhyāyaḥ

Description of the Praise of the Guru Composed by Nidagha

Verse 45.1

निदाघः - Nidagha:-

nidāghaḥ -

पुण्ये शिवरहस्येऽस्मिन्नितिहासे शिवोदिते ।
देव्यै शिवेन कथिते देव्या स्कन्दाय मोदतः ॥45.1॥

puṇye śivarahasye'sminnitihāse śivodite
devyai śivena kathite devyā skandāya modataḥ ***॥45.1॥***

45.1. Nidagha:- In this pious Siva Rahasya is the grand narration which has arisen from Siva. It has been enunciated by Siva to Devi Parvati and by Devi to the joy of Skanda.

Verse 45.2

तदेतस्मिन् हि षष्ठांशे षडास्यकमलोदिते ।
पारमेश्वरविज्ञानं श्रुतमेतन्महाघभित् ॥45.2॥

tadetasmin hi ṣaṣṭhāṃśe ṣaḍāsyakamalodite
pārameśvaravijñānaṃ śrutametanmahāghabhit ***॥45.2॥***

45.2. In that is the sixth canto, an emanation from the six-lotus faced Skanda, wherein the knowledge of the supreme Isvara, the destroyer of great sins, is heard.

Verse 45.3

महामायातमस्तोमविनिवारणभास्करम् ।
अस्याध्यायैककथनाद् विज्ञानं महदश्नुते ॥45.3 ॥
mahāmāyātamastomavinivāraṇabhāskaram
asyādhyāyaikakathanād vijñānaṃ mahadaśnute **॥45.3॥**

45.3. It is the sun that dispels the dense darkness of the great delusion. By the exposition of one chapter thereof, great wisdom is experienced.

Verse 45.4

श्लोकस्य श्रवणेनापि जीवन्मुक्तो न संशयः ।
एतद्ग्रन्थप्रवक्ता हि षण्मुखः शिव एव हि ॥45.4 ॥
ślokasya śravaṇenāpi jīvanmukto na saṃśayaḥ
etadgranthapravaktā hi ṣaṇmukhaḥ śiva eva hi **॥45.4॥**

45.4. Just by hearing the verses one is liberated while alive. There is no doubt of this. The narrator of this treatise, the six-faced Shanmukha, is verily Siva himself

Verse 45.5

जैगीषव्यो महायोगी स एव श्रवणेऽर्हति ।
भस्मरुद्राक्षधृङ् नित्यं सदा ह्यत्याश्रमी मुनिः ॥45.5 ॥
jaigīṣavyo mahāyogī sa eva śravaṇe'rhati
bhasmarudrākṣadhṛṅ nityaṃ sadā hyatyāśramī muniḥ **॥45.5॥**

45.5. Jaigishavya is a great yogi. He is fit to have heard this. Wearing the sacred ashes and the rudraksha beads, he is a sage ever transcending all orders of life.

Verse 45.6

एतद्ग्रन्थप्रवक्ता हि स गुरुर्नात्र संशयः ।
एतद्ग्रन्थप्रवक्ता हि परं ब्रह्म न संशयः ॥45.6 ॥
etadgranthapravaktā hi sa gururnātra saṃśayaḥ
etadgranthapravaktā hi paraṃ brahma na saṃśayaḥ ***॥45.6॥***

45.6. The narrator of this treatise is, indeed, the Guru himself There is no doubt about this. The expounder of this treatise is, indeed, the Supreme Brahman. There is no doubt about this.

Verse 45.7

एतद्ग्रन्थप्रवक्ता हि शिव एव न चापरः ।
एतद्ग्रन्थप्रवक्ता हि साक्षाद्देवी न संशयः ॥45.7 ॥
etadgranthapravaktā hi śiva eva na cāparaḥ
etadgranthapravaktā hi sākṣāddevī na saṃśayaḥ ***॥45.7॥***

45.7. The narrator of this treatise is, indeed, no other than Siva. The narrator of this treatise is, indeed, Devi herself There is no doubt of this.

Verse 45.8

एतद्ग्रन्थप्रवक्ता हि गणेशो नात्र संशयः ।
एतद्ग्रन्थप्रवक्ता हि स्कन्दः स्कन्दिततारकः ॥45.8 ॥
etadgranthapravaktā hi gaṇeśo nātra saṃśayaḥ
etadgranthapravaktā hi skandaḥ skanditatārakaḥ ***॥45.8॥***

45.8. The narrator of this treatise is Ganesa indeed. There is no doubt of this. The narrator of this treatise is, indeed, Skanda who slaughtered the demon Taraka.

Verse 45.9

एतद्ग्रन्थप्रवक्ता हि नन्दिकेशो न संशयः ।
एतद्ग्रन्थप्रवक्ता हि दत्तात्रेयो मुनिः स्वयम् ॥45.9 ॥
etadgranthapravaktā hi nandikeśo na saṃśayaḥ
etadgranthapravaktā hi dattātreyo muniḥ svayam ***॥45.9॥***

45.9. The expounder of this treatise is Nandikesvara, indeed. There is no doubt of this. The expounder of this treatise is the sage Dattatreya himself

Verse 45.10

एतद्ग्रन्थप्रवक्ता हि दक्षिणामूर्तिरेव हि ।
एतद्ग्रन्थार्थकथने भावने मुनयः सुराः ॥45.10 ॥
etadgranthapravaktā hi dakṣiṇāmūrtireva hi
etadgranthārthakathane bhāvane munayaḥ surāḥ ***॥45.10॥***

45.10. The expounder of this treatise is verily Dakshinamurty, indeed. To narrate and explain the meaning of this text, even sages and celestials

Verse 45.11

न शक्ता मुनिशार्दूल त्वदृतेऽहं शिवं शपे ।
एतद्ग्रन्थार्थवक्तारं गुरुं सर्वात्मना यजेत् ॥45.11 ॥
na śaktā muniśārdūla tvadṛte'haṃ śivaṃ śape
etadgranthārthavaktāraṃ guruṃ sarvātmanā yajet ***॥45.11॥***

45.11. are not capable, O tiger among sages! I speak thus in the name of Siva. One should by all means worship the Guru who reveals the essence of this treatise.

Verse 45.12

एतद्ग्रन्थप्रवक्ता तु शिवो विघ्नेश्वरः स्वयम् ।
पिता हि जन्मदो दाता गुरुर्जन्मविनाशकः ॥45.12 ॥
etadgranthapravaktā tu śivo vighneśvaraḥ svayam
pitā hi janmado dātā gururjanmavināśakaḥ ***॥45.12॥***

45.12. The expounder of this treatise is Siva, Vighnesvara himself. The father gives birth, the Guru destroys birth.

Verse 45.13

एतद्ग्रन्थं समभ्यस्य गुरोर्वाक्यादृविशेषतः ।
न दुह्येत गुरुं शिष्यो मनसा किञ्च कायतः ॥45.13 ॥
etadgranthaṃ samabhyasya gurorvākyādviśeṣataḥ
na duhyeta guruṃ śiṣyo manasā kiñca kāyataḥ ***॥45.13॥***

45.13. This treatise should be practised mainly in accordance with the Guru's instructions. The disciple should not entertain even the least mistrust to the Guru either by mind or by deed.

Verse 45.14

गुरुरेव शिवः साक्षात् गुरुरेव शिवः स्वयम् ।
शिवे रुष्टे गुरुस्त्राता गुरौ रुष्टे न कश्चन ॥45.14 ॥
gurureva śivaḥ sākṣāt gurureva śivaḥ svayam
śive ruṣṭe gurustrātā gurau ruṣṭe na kaścana ***॥45.14॥***

45.14. The Guru is verily Siva directly present. The Guru is, indeed, Siva himself If Siva is enraged, the Guru shall come for protection. If the Guru is angered, no one can interfere.

Verse 45.15

एतद्ग्रन्थपदाभ्यासे श्रद्धा वै कारणं परम् ।
अश्रद्धधानः पुरुषो नैतल्लेशमिहार्हति ॥45.15 ॥
etadgranthapadābhyāse śraddhā vai kāraṇaṃ param
aśraddhadhānaḥ puruṣo naitalleśamihārhati ***॥45.15॥***

45.15. Faithfulness is the supreme inspiration in practising the content of this treatise. The man without faith does not deserve even a trace of this.

Verse 45.16

श्रद्धैव परमं श्रेयो जीवब्रह्मैक्यकारणम् ।
अस्ति ब्रह्मेति च श्रुत्वा भावयन् सन्त एव हि ॥45.16 ॥
śraddhaiva paramaṃ śreyo jīvabrahmaikyakāraṇam
asti brahmeti ca śrutvā bhāvayan santa eva hi ***॥45.16॥***

45.16. Faithfulness is the supreme benediction, the cause of the unification of the individual soul and Brahman. Having heard that Brahman is, that alone should be contemplated ever.

Verse 45.17

शिवप्रसादहीनो यो नैतद्ग्रन्थार्थविद्भवेत् ।
भावग्राह्योऽयमात्मायं पर एकः शिवो ध्रुवः ॥45.17 ॥
śivaprasādahīno yo naitadgranthārthavidbhavet
bhāvagrāhyo'yamātmāyaṃ para ekaḥ śivo dhruvaḥ ***॥45.17॥***

45.17. One who lacks Siva's grace can never know the import of this text. The Self is realized by proper disposition of the mind. The supreme is the one Siva for certain.

Verse 45.18

सर्वमन्यत् परित्यज्य ध्यायीतेशानमव्ययम् ।
शिवज्ञानमिदं शुद्धं द्वैताद्वैतविनाशनम् ॥45.18 ॥
sarvamanyat parityajya dhyāyīteśānamavyayam
śivajñānamidaṃ śuddhaṃ dvaitādvaitavināśanam ***॥45.18॥***

45.18. Renouncing everything else, meditate upon the immutable Lord Isana. This Knowledge of Siva is pure and the destroyer of duality and nonduality.

Verse 45.19

अन्येषु च पुराणेषु इतिहासेषु न क्वचित् ।
एतादृशं शिवज्ञानं श्रुतिसारमहोदयम् ॥45.19 ॥
anyeṣu ca purāṇeṣu itihāseṣu na kvacit
etādṛśaṃ śivajñānaṃ śrutisāramahodayam ***॥45.19॥***

45.19. No other Purana or legend is comparable in this respect. Such Knowledge of Siva is this, the essence of the cream of sacred lore.

Verse 45.20

उक्तं साक्षाच्छिवेनैतद् योगसांख्यविवर्जितम् ।
भावनामात्रसुलभं भक्तिगम्यमनामयम् ॥45.20 ॥
uktaṃ sākṣācchivenaitad yogasāṃkhyavivarjitam
bhāvanāmātrasulabhaṃ bhaktigamyamanāmayam ***॥45.20॥***

45.20. This has been directly granted by Siva himself without the mention of Yoga or Samkhya philosophies. It is easily attained by right disposition and by devotion without affliction.

Verse 45.21

महानन्दप्रदं साक्षात् प्रसादेनैव लभ्यते ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥45.21॥
mahānandapradaṃ sākṣāt prasādenaiva labhyate
tasyaite kathitā hyarthāḥ prakāśante mahātmanaḥ ***॥45.21॥***

45.21. It is verily the bestower of great bliss, obtained only by grace. Its significance shines forth as it is expounded by the great ones.

Verse 45.22

एतद्ग्रन्थं गुरोः श्रुत्वा न पूजां कुरुते यदि ।
श्वानयोनिशतं प्राप्य चण्डालः कोटिजन्मसु ॥45.22॥
etadgranthaṃ guroḥ śrutvā na pūjāṃ kurute yadi
śvānayoniśataṃ prāpya caṇḍālaḥ koṭijanmasu ***॥45.22॥***

45.22. After hearing this text from the Guru, if one does not accord due worship, one should be born as a dog a hundred times, and millions of times as an outcaste.

Verse 45.23

एतद्ग्रन्थस्य माहात्म्यं न यजन्तीश्वरं हृदा ।
स सूकरो भवत्येव सहस्रपरिवत्सरान् ॥45.23॥
etadgranthasya māhātmyaṃ na yajantīśvaraṃ hṛdā
sa sūkaro bhavatyeva sahasraparivatsarān ***॥45.23॥***

45.23. If Isvara is not adored in the heart after hearing the glory of this text, such a one would be rendered a swine for thousands of years.

Verse 45.24

एतद्ग्रन्थार्थवक्तारमभ्यसूयेत यो द्विजः ।
अनेकब्रह्मकल्पं च विष्ठायां जायते क्रिमिः ॥45.24॥

etadgranthārthavaktāramabhyasūyeta yo dvijaḥ
anekabrahmakalpaṃ ca viṣṭhāyāṃ jāyate krimiḥ ***॥45.24॥***

45.24. That twice-born who becomes jealous of the expounder of this text shall remain a worm in excreta for several aeons.

Verse 45.25

एतद्ग्रन्थार्थविद्ब्रह्मा स ब्रह्म भवति स्वयम् ।
किं पुनर्बहुनोक्तेन ज्ञानमेतद्विमुक्तिदम् ॥45.25॥

etadgranthārthavidbrahmā sa brahma bhavati svayam
kiṃ punarbahunoktena jñānametadvimuktidam ***॥45.25॥***

45.25. The knower of the significance of this treatise is Brahman. He becomes Brahman himself. Why so many words? This Knowledge alone confers liberation.

Verse 45.26

यस्त्वेतच्छृणुयाच्छिवोदिमहावेदान्तांबुधि (?)
वीचिजातपुण्यं नापेक्षत्यनिशं न चाब्दकल्पैः ।
शब्दानां निखिलो रसो हि स शिवः किं वा तुषाद्रि
परिखंडनतो भवेत् स्यात् तण्डुलोऽपि स मृषा भवमोहजालम्
॥45.26॥

yastvetacchṛṇuyācchivodimahāvedāntāṃbudhi (?)
vīcijātapuṇyaṃ nāpekṣatyaniśaṃ na cābdakalpaiḥ
śabdānāṃ nikhilo raso hi sa śivaḥ kiṃ vā tuṣādri
parikhaṃḍanato bhavet syāt taṇḍulo'pi sa mṛṣā bhavamohajālam
॥45.26॥

45.26. One who listens to this emanating from Siva, as waves of auspiciousness in the great ocean of the Vedanta, does not ever crave for anything even in aeons. The essence of all the sacred lore is but that Siva. Can a mountain of chaff upon grinding produce a single grain? So is the great delusive entanglement of the world.

Verse 45.27

तद्वत् सर्वमशास्त्रमित्येव हि सत्यं
द्वैतोत्थं परिहाय वाक्यजालम् ।
एवं त्वं त्वनिशं भजस्व नित्यं
शान्तोद्यखिलवाक् समूहभावना ॥45.27॥

tadvat sarvamaśāstramityeva hi satyaṃ
dvaitotthaṃ parihāya vākyajālam
evaṃ tvaṃ tvaniśaṃ bhajasva nityaṃ
śāntodyakhilavāk samūhabhāvanā ***॥45.27॥***

45.27. Thereafter, forsake all scriptural lore born out of duality, which are but a network of words. Thereupon, ever realize the comprehensive essence of all utterances with a peaceful disposition.

Verse 45.28

सत्यत्वाभावभावितोऽनुरूपशीलः ।
संपश्यन् जगदिदमासमञ्जसं सदा हि ॥45.28॥

satyatvābhāvabhāvito'nurūpaśīlaḥ
saṃpaśyan jagadidamāsamañjasaṃ sadā hi ***॥45.28॥***

45.28. Such a one cognizes the world as having no reality and ever comprehends it in its own nature.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे निदाघकृतगुरुस्तुतिवर्णनं नाम पञ्चचत्वारिंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde nidāghakṛtagurustutivarṇanaṃ nāma pañcacatvāriṃśo'dhyāyaḥ

Thus concludes chapter forty five entitled "The Description of Nidagha's hymn to the Guru" in the sixth canto called Sankara of Sri Siva Rahasyam.

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Ch.46 Siva's Sacred Vow as a Path to Knowledge

46. ज्ञानोपायभूतशिवव्रतनिरूपणं नाम षट्चत्वारिंशोऽध्यायः ।

jñānopāyabhūtaśivavratanirūpaṇaṃ nāma ṣaṭcatvāriṃśo'dhyāyaḥ

Exposition of the Siva Vow as a Means to Knowledge

Verse 46.1

निदाघः - Nidagha:-

nidāghaḥ -

एतद्ग्रन्थं सदा श्रुत्वा चित्तजाड्यमकुर्वतः ।
यावद्देहं सदा वित्तैः शुश्रूषेत् पूजयेद्गुरुम् ॥46.1॥

etadgranthaṃ sadā śrutvā cittajāḍyamakurvataḥ
yāvaddehaṃ sadā vittaiḥ śuśrūṣet pūjayedgurum ***॥46.1॥***

46.1. Nidagha:- Listening to this treatise always, one should not let one's mind turn morbid. As long as one is in the body, one should serve the Guru with one's wealth and worship him.

Verse 46.2

तत्पूजयैव सततं अहं ब्रह्मेति निश्चिनु ।
नित्यं पूर्णोऽस्मि नित्योऽस्मि सर्वदा शान्तविग्रहः ॥46.2 ॥
tatpūjayaiva satataṃ ahaṃ brahmeti niścinu
nityaṃ pūrṇo'smi nityo'smi sarvadā śāntavigrahaḥ ***॥46.2॥***

46.2. Adoring him always, be of the certitude, "I am Brahman. I am ever perfect, eternal and the embodiment of peace, ever."

Verse 46.3

एतदेवात्मविज्ञानं अहं ब्रह्मेति निर्णयः ।
निरङ्कुशस्वरूपोऽस्मि अतिवर्णाश्रमी भव ॥46.3 ॥
etadevātmavijñānaṃ ahaṃ brahmeti nirṇayaḥ
niraṅkuśasvarūpo'smi ativarṇāśramī bhava ***॥46.3॥***

46.3. This alone is the knowledge of the Self, the certainty that I am Brahman. By nature, I am not the one who can be dictated. Be the one who is beyond all castes and orders of life.

Verse 46.4

अग्निरित्यादिभिर्मन्त्रैः सर्वदा भस्मधारणम् ।
त्रियायुषैस्त्र्यम्बकैश्च कुर्वन्ति च त्रिपुण्ड्रकम् ॥46.4 ॥
agnirityādibhirmantraiḥ sarvadā bhasmadhāraṇam
triyāyuṣaistryambakaiśca kurvanti ca tripuṇḍrakam ***॥46.4॥***

46.4. Always smear the sacred ashes while chanting the mantra beginning with "agni...." and such. Wear the triple

stripes while chanting the mantras of "tryayushaih" and "tryambakam....".

Verse 46.5

त्रिपुण्ड्रधारिणामेव सर्वदा भस्मधारणम् ।
शिवप्रसादसंपत्तिर्भविष्यति न संशयः ॥46.5 ॥

tripuṇḍradhāriṇāmeva sarvadā bhasmadhāraṇam
śivaprasādasaṃpattirbhaviṣyati na saṃśayaḥ **॥46.5॥**

46.5. Constant wearing of ashes is for those who sport the triple stripes. The wealth of the grace of Siva shall accumulate. There is no doubt of this.

Verse 46.6

शिवप्रसादादेतद्वै ज्ञानं संप्राप्यते ध्रुवम् ।
शिरोव्रतमिदं प्रोक्तं केवलं भस्मधारणम् ॥46.6 ॥

śivaprasādādetadvai jñānaṃ saṃprāpyate dhruvam
śirovratamidaṃ proktaṃ kevalaṃ bhasmadhāraṇam **॥46.6॥**

46.6. By the grace of Siva alone this knowledge is attained for certain. The smearing of ashes alone is said to be the paramount observance.

Verse 46.7

भस्मधारणमात्रेण ज्ञानमेतद्भविष्यति ।
अहं वत्सरपर्यन्तं कृत्वा वै भस्मधारणम् ॥46.7॥
bhasmadhāraṇamātreṇa jñānametadbhaviṣyati
ahaṃ vatsaraparyantaṃ kṛtvā vai bhasmadhāraṇam ***॥46.7॥***

46.7. Just by wearing the sacred ashes this knowledge will dawn. I have worn the sacred ashes for a year,

Verse 46.8

त्वत्पादाब्जं प्रपन्नोऽस्मि त्वत्तो लब्धात्मनिर्वृतिः ।
सर्वाधारस्वरूपोऽहं सच्चिदानन्दमात्रकम् ॥46.8॥
tvatpādābjaṃ prapanno'smi tvatto labdhātmanirvṛtiḥ
sarvādhārasvarūpo'haṃ saccidānandamātrakam ***॥46.8॥***

46.8. and surrendered at your lotus feet. By you, I have obtained the Self. I am of the form of the substratum of all, Being-Consciousness-Bliss alone.

Verse 46.9

ब्रह्मात्माहं सुलक्षण्यो ब्रह्मलक्षणपूर्वकम् ।
आनन्दानुभवं प्राप्तः सच्चिदानन्दविग्रहः ॥46.9॥
brahmātmāhaṃ sulakṣaṇyo brahmalakṣaṇapūrvakam
ānandānubhavaṃ prāptaḥ saccidānandavigrahaḥ ***॥46.9॥***

46.9. I am the Brahman-Self of auspicious qualities and replete with the traits of Brahman. I have gained the experience of bliss. I am the embodiment of Being-Consciousness-Bliss.

Verse 46.10

गुणरूपादिमुक्तोऽस्मि जीवन्मुक्तो न संशयः ।
मैत्र्यादिगुणसंपन्नो ब्रह्मैवाहं परो महान् ॥46.10 ॥
guṇarūpādimukto'smi jīvanmukto na saṃśayaḥ
maitryādiguṇasaṃpanno brahmaivāhaṃ paro mahān **॥46.10॥**

46.10. I am released from qualities, forms and such. I am liberated while alive. There is no doubt of this. I am enriched with the qualities such as friendship etc. I am Brahman, the supreme and the excellent.

Verse 46.11

समाधिमानहं नित्यं जीवन्मुक्तेषु सत्तमः ।
अहं ब्रह्मास्मि नित्योऽस्मि समाधिरिति कथ्यते ॥46.11 ॥
samādhimānahaṃ nityaṃ jīvanmukteṣu sattamaḥ
ahaṃ brahmāsmi nityo'smi samādhiriti kathyate **॥46.11॥**

46.11. I am ever disposed in beatitude; the choicest among those liberated while alive. I am Brahman. I am eternal - this is said to be the state of transcendence.

Verse 46.12

प्रारब्धप्रतिबन्धश्च जीवन्मुक्तेषु विद्यते ।
प्रारब्धवशतो यद्यत् प्राप्यं भुञ्जे सुखं वस ॥46.12 ॥
prārabdhapratibandhaśca jīvanmukteṣu vidyate
prārabdhavaśato yadyat prāpyaṃ bhuñje sukhaṃ vasa **॥46.12॥**

46.12. The fetters of prarabdha (fruits of past actions) exist in those liberated while alive. Enjoying whatever is acquired through such prarabdha, live happily.

Verse 46.13

दूषणं भूषणं चैव सदा सर्वत्र संभवेत् ।
स्वस्वनिश्चयतो बुद्ध्या मुक्तोऽहमिति मन्यते ॥46.13 ॥
dūṣaṇaṃ bhūṣaṇaṃ caiva sadā sarvatra saṃbhavet
svasvaniścayato buddhyā mukto'hamiti manyate ***॥46.13॥***

46.13. Slander and acclamation are regular occurrences. By self-conceived certitude, one must be deemed as "I am liberated".

Verse 46.14

अहमेव परं ब्रह्म अहमेव परा गतिः ।
एवं निश्चयवान् नित्यं जीवन्मुक्तेति कथ्यते ॥46.14 ॥
ahameva paraṃ brahma ahameva parā gatiḥ
evaṃ niścayavān nityaṃ jīvanmukteti kathyate ***॥46.14॥***

46.14. "I am, indeed, the supreme Brahman. I am, indeed, the paramount destination" - one who is ever of this fortitude is acclaimed as the one liberated while alive.

Verse 46.15

एतद्भेदं च सन्त्यज्य स्वरूपे तिष्ठति प्रभुः ।
इन्द्रियार्थविहीनोऽहमिन्द्रियार्थविवर्जितः ॥46.15 ॥
etadbhedaṃ ca santyajya svarūpe tiṣṭhati prabhuḥ
indriyārthavihīno'hamindriyārthavivarjitaḥ ***॥46.15॥***

46.15. Giving up even these distinctions, the Lord abides in his own being. I am bereft of the objects of the senses. I have renounced the purpose of the senses.

Verse 46.16

सर्वेन्द्रियगुणातीतः सर्वेन्द्रियविवर्जितः ।
सर्वस्य प्रभुरेवाहं सर्वं मय्येव तिष्ठति ॥46.16 ॥
sarvendriyaguṇātītaḥ sarvendriyavivarjitaḥ
sarvasya prabhurevāhaṃ sarvaṃ mayyeva tiṣṭhati ***॥46.16॥***

46.16. I transcend all the senses and the qualities. I have renounced all the senses. I alone am the Lord of all. Everything abides in me.

Verse 46.17

अहं चिन्मात्र एवास्मि सच्चिदानन्दविग्रहः ।
सर्वं भेदं सदा त्यक्त्वा ब्रह्मभेदमपि त्यजेत् ॥46.17 ॥
ahaṃ cinmātra evāsmi saccidānandavigrahaḥ
sarvaṃ bhedaṃ sadā tyaktvā brahmabhedamapi tyajet ***॥46.17॥***

46.17. I am, indeed, Consciousness alone, the embodiment of Being-Awareness-Bliss. Eschewing ever all the distinctions, give up the distinction of Brahman also.

Verse 46.18

अजस्रं भावयन् नित्यं विदेहो मुक्त एव सः ।
अहं ब्रह्म परं ब्रह्म अहं ब्रह्म जगत्प्रभुः ॥46.18 ॥
ajasraṃ bhāvayan nityaṃ videho mukta eva saḥ
ahaṃ brahma paraṃ brahma ahaṃ brahma jagatprabhuḥ
॥46.18॥

46.18. He who is of this conviction, ever and anon, alone is liberated. I am Brahman, the supreme Brahman. I am Brahman, the Ruler of worlds.

Verse 46.19

अहमेव गुणातीतः अहमेव मनोमयः ।
अहं मय्यो मनोमेयः प्राणमेयः सदामयः ॥46.19 ॥

ahameva guṇātītaḥ ahameva manomayaḥ
ahaṃ mayyo manomeyaḥ prāṇameyaḥ sadāmayaḥ ***॥46.19॥***

46.19. I am, indeed, beyond qualities. I am, indeed, the fulfilled mind. I am within myself, filling the mind, filling the vital airs and pervading eternity.

Verse 46.20

सदृङ्मयो ब्रह्ममयोऽमृतमयः सभूतोमृतमेव हि ।
अहं सदानन्दधनोऽव्ययः सदा ।
स वेदमय्यो प्रणवोऽहमीशः ॥46.20 ॥

sadṛṅmayo brahmamayo'mṛtamayaḥ sabhūtomṛtameva hi
ahaṃ sadānandadhano'vyayaḥ sadā
sa vedamayyo praṇavo'hamīśaḥ ***॥46.20॥***

46.20. I am replete with right vision, full of Brahman, full of immortality, and the Nectar of beings. I am ever the solid mass of bliss, ever the inexhaustible. I am Isa, the Lord, pervading the Vedas and the Pranava - OM.

Verse 46.21

अपाणिपादो जवनो गृहीता
अपश्यः पश्याम्यात्मवत् सर्वमेव ।
यत्तद्भूतं यच्च भव्योऽहमात्मा
सर्वातीतो वर्तमानोऽहमेव ॥46.21॥

apāṇipādo javano gṛhītā
apaśyaḥ paśyāmyātmavat sarvameva
yattadbhūtaṃ yacca bhavyo'hamātmā
sarvātīto vartamāno'hameva ***॥46.21॥***

46.21. Without hands and feet I cover the universe in a trice. Unseen, I see everything as verily my Self, indeed. I am whatever that has appeared in the past and whatever that is to come in the future. Transcending all, I am the present indeed.

॥ इति श्रीशिवरहस्ये शङ्करारव्ये षष्ठांशे ऋभुनिदाघसंवादे ज्ञानोपायभूतशिवव्रतनिरूपणं नाम षट्चत्वारिंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde jñānopāyabhūtaśivavratanirūpaṇaṃ nāma ṣaṭcatvāriṃśo'dhyāyaḥ

Thus concludes chapter forty six entitled "Definition of the knowledge-bestowing vows of Siva" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.47 Ribhu's Summation of the Teaching

47. ऋभुकृतसङ्ग्रहोपदेशवर्णनं नाम सप्तचत्वारिंशोऽध्यायः ।

ṛbhukṛtasaṅgrahopadeśavarṇanaṃ nāma
saptacatvāriṃśo'dhyāyaḥ

Description of the Summary Teaching Given by Ribhu

Verse 47.1

ऋभुः - Ribhu:-

ṛbhuḥ -

निदाघ शृणु वक्ष्यामि दृढीकरणमस्तु ते ।
शिवप्रसादपर्यन्तमेवं भावय नित्यशः ॥47.1॥

nidāgha śṛṇu vakṣyāmi dṛḍhīkaraṇamastu te
śivaprasādaparyantamevaṃ bhāvaya nityaśaḥ ***॥47.1॥***

47.1. Ribhu:- Hearken, Nidagha, to what I say. May you be strengthened. Ever ruminate upon this until the dawn of Siva's grace.

Verse 47.2

अहमेव परं ब्रह्म अहमेव सदाशिवः ।
अहमेव हि चिन्मात्रमहमेव हि निर्गुणः ॥47.2॥

ahameva paraṃ brahma ahameva sadāśivaḥ
ahameva hi cinmātramahameva hi nirguṇaḥ ***॥47.2॥***

47.2. I am, indeed, the supreme Brahman. I am, indeed, Sadasiva. I am verily Consciousness alone. I am, indeed, attributeless.

Verse 47.3

अहमेव हि चैतन्यमहमेव हि निष्कलः ।
अहमेव हि शून्यात्मा अहमेव हि शाश्वतः ॥47.3॥
ahameva hi caitanyamahameva hi niṣkalaḥ
ahameva hi śūnyātmā ahameva hi śāśvataḥ ***॥47.3॥***

47.3. I am, indeed, Consciousness alone. I am, indeed, the partless alone. I am, indeed, the Void-Self alone. I am, indeed, the permanent alone.

Verse 47.4

अहमेव हि सर्वात्मा अहमेव हि चिन्मयः ।
अहमेव परं ब्रह्म अहमेव महेश्वरः ॥47.4॥
ahameva hi sarvātmā ahameva hi cinmayaḥ
ahameva paraṃ brahma ahameva maheśvaraḥ ***॥47.4॥***

47.4. I am, indeed, the Self of all. I am, indeed, full of Awareness only. I am, indeed, the supreme Brahman. I am, indeed, the great Lord.

Verse 47.5

अहमेव जगत्साक्षी अहमेव हि सद्गुरुः ।
अहमेव हि मुक्तात्मा अहमेव हि निर्मलः ॥47.5॥
ahameva jagatsākṣī ahameva hi sadguruḥ
ahameva hi muktātmā ahameva hi nirmalaḥ ***॥47.5॥***

47.5. I am, indeed, the witness of the world. I am, indeed, the Sadguru. I am, indeed, the liberated Self. I am, indeed, the blemishless.

Verse 47.6

अहमेवाहमेवोक्तः अहमेव हि शङ्करः ।
अहमेव हि महाविष्णुरहमेव चतुर्मुखः ॥47.6॥
ahamevāhamevoktaḥ ahameva hi śaṅkaraḥ
ahameva hi mahāviṣṇurahameva caturmukhaḥ ***॥47.6॥***

47.6. I am, indeed, the one referred to as "I am". I alone am Sankara, indeed. I am, indeed, the great Vishnu. I am, indeed, the four-faced Brahma.

Verse 47.7

अहमेव हि शुद्धात्मा ह्यहमेव ह्यहं सदा ।
अहमेव हि नित्यात्मा अहमेव हि मत्परः ॥47.7॥
ahameva hi śuddhātmā hyahameva hyahaṃ sadā
ahameva hi nityātmā ahameva hi matparaḥ ***॥47.7॥***

47.7. I am, indeed, the pure Self alone. I am, indeed, I am, ever. I am, indeed, the eternal Self. I am, indeed, my own support.

Verse 47.8

अहमेव मनोरूपं अहमेव हि शीतलः ।
अहमेवान्तर्यामी च अहमेव परेश्वरः ॥47.8॥
ahameva manorūpaṃ ahameva hi śītalaḥ
ahamevāntaryāmī ca ahameva pareśvaraḥ ***॥47.8॥***

47.8. I am, indeed, the form of the mind. I am, indeed, the cool one. I am, indeed, the indweller and I am the supreme Isvara.

Verse 47.9

एवमुक्तप्रकारेण भावयित्वा सदा स्वयम् ।
द्रव्योऽस्ति चेन्न कुर्यात्तु वंचकेन गुरुं परम् ॥47.9 ॥
evamuktaprakāreṇa bhāvayitvā sadā svayam
dravyo'sti cenna kuryāttu vaṃcakena guruṃ param ***॥47.9॥***

47.9. In the manner as said, always meditate yourself. If you have wealth, never cheat the supreme Guru in matters of offerings.

Verse 47.10

कुम्भीपाके सुघोरे तु तिष्ठत्येव हि कल्पकान् ।
श्रुत्वा निदाघश्चोथाय पुत्रदारान् प्रदत्तवान् ॥47.10 ॥
kumbhīpāke sughore tu tiṣṭhatyeva hi kalpakān
śrutvā nidāghaścothāya putradārān pradattavān ***॥47.10॥***

47.10. If you do, you will be held up in the horrendous hell called Kumbhipaka for aeons. Hearing this, Nidagha got up and offered his wife and children.

Verse 47.11

स्वशरीरं च पुत्रत्वे दत्वा सादरपूर्वकम् ।
धनधान्यं च वस्त्रादीन् दत्वाऽतिष्ठत् समीपतः ॥47.11 ॥
svaśarīraṃ ca putratve datvā sādarapūrvakam
dhanadhānyaṃ ca vastrādīn datvā'tiṣṭhat samīpataḥ ***॥47.11॥***

47.11. He also gave away his own body like a son, full of reverence. Also giving away wealth, grain and garments etc, he stood by the Guru.

Verse 47.12

गुरोस्तु दक्षिणां दत्वा निदाघस्तुष्टवानृभुम् ।
सन्तुष्टोऽस्मि महाभाग तव शुश्रूषया सदा ॥47.12 ॥
gurostu dakṣiṇāṃ datvā nidāghastuṣṭavānṛbhum
santuṣṭo'smi mahābhāga tava śuśrūṣayā sadā ***॥47.12॥***

47.12. Thus making the offerings Nidagha pleased Ribhu. Ribhu: O noble one! I am for ever touched by your service.

Verse 47.13

ब्रह्मविज्ञानमाप्तोऽसि सुकृतार्थो न संशयः ।
ब्रह्मरूपमिदं चेति निश्चयं कुरु सर्वदा ॥47.13 ॥
brahmavijñānamāpto'si sukṛtārtho na saṃśayaḥ
brahmarūpamidaṃ ceti niścayaṃ kuru sarvadā ***॥47.13॥***

47.13. You have achieved the knowledge of Brahman. You are an accomplished one. Of this there can be no doubt. Be always of the certitude that this is the nature of Brahman.

Verse 47.14

निश्चयादपरो मोक्षो नास्ति नास्तीति निश्चिनु ।
निश्चयं कारणं मोक्षो नान्यत् कारणमस्ति वै ॥47.14 ॥
niścayādaparo mokṣo nāsti nāstīti niścinu
niścayaṃ kāraṇaṃ mokṣo nānyat kāraṇamasti vai ***॥47.14॥***

47.14. Other than this firm conviction, there is no liberation, none, none at all - be of this determination. Certitude is the cause of liberation. Indeed, there can be no other cause.

Verse 47.15

सकलभुवनसारं सर्ववेदान्तसारं
समरसगुरुसारं सर्ववेदार्थसारम् ।
सकलभुवनसारं सच्चिदानन्दसारं
समरसजयसारं सर्वदा मोक्षसारम् ॥47.15 ॥

sakalabhuvanasāraṃ sarvavedāntasāraṃ
samarasagurusāraṃ sarvavedārthasāram
sakalabhuvanasāraṃ saccidānandasāraṃ
samarasajayasāraṃ sarvadā mokṣasāram ***॥47.15॥***

47.15. The essence of all the worlds, the essence of all the Vedanta, the essence of the equanimous Guru, the essence of the meaning of all the Vedas, the essence of all the worlds, the essence of Being-Awareness-Bliss, the essence of the triumph of equanimity - this is always the essence of liberation.

Verse 47.16

सकलजननमोक्षं सर्वदा तुर्यमोक्षं
सकलसुलभमोक्षं सर्वसाम्राज्यमोक्षम् ।
विषयरहितमोक्षं वित्तसंशोषमोक्षं
श्रवणमननमात्रादेतदत्यन्तमोक्षम् ॥47.16 ॥

sakalajananamokṣaṃ sarvadā turyamokṣaṃ
sakalasulabhamokṣaṃ sarvasāmrājyamokṣam
viṣayarahitamokṣaṃ vittasaṃśoṣamokṣaṃ
śravaṇamananamātrādetadatyantamokṣam ***॥47.16॥***

47.16. The liberation from all births, the liberation that is ever the fourth state, the easy liberation of everything, the liberation that is the absolute kingdom, the liberation bereft

of objects, the liberation that evaporates all wealth - such a total liberation is achieved by just listening and reflection.

Verse 47.17

तच्छुश्रूषा च भवतः तच्छ्रुत्वा च प्रपेदिरे ।
एवं सर्ववचः श्रुत्वा निदाघऋषिदर्शितम् ।
शुकादयो महान्तस्ते परं ब्रह्ममवाप्नुवन् ॥47.17 ॥

tacchuśrūṣā ca bhavataḥ tacchrutvā ca prapedire
evaṃ sarvavacaḥ śrutvā nidāghaṛṣidarśitam
śukādayo mahāntaste paraṃ brahmamavāpnuvan ***॥47.17॥***

47.17. It is achieved by service and listening. Hearing thus all of the great revelation of Nidagha, Suka and other noble ones attained the supreme Brahman.

Verse 47.18

श्रुत्वा शिवज्ञानमिदं ऋभुस्तदा
निदाघमाहेत्थं मुनीन्द्रमध्ये ।
मुदा हि तेऽपि श्रुतिशब्दसारं
श्रुत्वा प्रणम्याहुरतीव हर्षात् ॥47.18 ॥

śrutvā śivajñānamidaṃ ṛbhustadā
nidāghamāhetthaṃ munīndramadhye
mudā hi te'pi śrutiśabdasāraṃ
śrutvā praṇamyāhuratīva harṣāt ***॥47.18॥***

47.18. Having imparted this knowledge of Siva, Ribhu then addressed Nidagha thus, in the midst of the assemblage of sages. They too, joyous upon hearing the essence of the words of the Vedas, prostrated and said this in great jubilation.

Verse 47.19

मुनयः - Munis:-

munayaḥ -

पिता माता भ्राता गुरुरसि वयस्योऽथ हितकृत्
अविद्याब्धेः पारं गमयसि भवानेव शरणम् ।
बलेनास्मान् नीत्वा मम वचनबलेनैव सुगमं
पथं प्राप्त्यैवार्थैः शिववचनतोऽस्मान् सुखयसि ॥47.19 ॥

pitā mātā bhrātā gururasi vayasyo'tha hitakṛt
avidyābdheḥ pāraṃ gamayasi bhavāneva śaraṇam
balenāsmān nītvā mama vacanabalenaiva sugamaṃ
pathaṃ prāptyaivārthaiḥ śivavacanato'smān sukhayasi ***॥47.19॥***

47.19. The sages:- You are the father, the mother, the brother, the Guru, the friend, the well-wisher. You are our refuge in taking us across the ocean of ignorance. Leading us by your strength, you make us happy by the words of Siva which mean - "By the power of my words alone the path is rendered easy of access."

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे ऋभुकृतसंग्रहोपदेशवर्णनं नाम सप्तचत्वारिंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde ṛbhukṛtasaṃgrahopadeśavarṇanaṃ nāma saptacatvāriṃśo'dhyāyaḥ

Thus concludes chapter forty seven entitled "Description of the abridged instruction of Ribhu" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.48 Skanda's Teaching on Siva's Sacred Vow

48. स्कन्दकृतशिवव्रतोपदेशवर्णनं नाम अष्टचत्वारिंशोऽध्यायः ।

skandakṛtaśivavratopadeśavarṇanaṃ nāma aṣṭacatvāriṃśo'dhyāyaḥ

Description of Skanda's Instruction on the Siva Vow

Verse 48.1

स्कन्दः - Skanda:-

skandaḥ -

ज्ञानाङ्गसाधनं वक्ष्ये शृणु वक्ष्यामि ते हितम् ।
यत्कृत्वा ज्ञानमाप्नोति तत्प्रसादात्परमेष्ठिनः ॥48.1॥

jñānāṅgasādhanaṃ vakṣye śṛṇu vakṣyāmi te hitam
yatkṛtvā jñānamāpnoti tatprasādātparameṣṭhinaḥ ***॥48.1॥***

48.1. Skanda:- I tell you for your own good, the means for obtaining knowledge. That, by hearing which knowledge is attained, is a gift from Brahma.

Verse 48.2

जैगीषव्य शृणुष्वैतत्सावधानेन चेतसा ।
प्रथमं वेदसम्प्रोक्तं कर्माचरणमिष्यते ॥48.2 ॥

jaigīṣavya śṛṇuṣvaitatsāvadhānena cetasā
prathamaṃ vedasamproktaṃ karmācaraṇamiṣyate ***॥48.2॥***

48.2. Listen O Jaigishavya, with an attentive mind. Initially, actions as ordained by the Vedas should be performed.

Verse 48.3

उपनीतो द्विजो वापि वैश्यः क्षत्रिय एव वा ।
अग्निरित्यादिभिर्मन्त्रैर्भस्मधृक्पूयते त्वघैः ॥48.3 ॥

upanīto dvijo vāpi vaiśyaḥ kṣatriya eva vā
agnirityādibhirmantrairbhasmadhṛkpūyate tvaghaiḥ ***॥48.3॥***

48.3. The twice-born one invested with the sacred thread - be he brahmana, or kshatriya, or vaisya — should smear the sacred ashes while uttering the mantras such as 'agni' etc, to be cleansed of sins.

Verse 48.4

त्रियायुषैस्त्र्यम्बकैश्च त्रिपुण्ड्रं भस्मनाऽऽचरेत् ।
लिङ्गार्चनपरो नित्यं रुद्राक्षान्धारयन्क्रमैः ॥48.4 ॥

triyāyuṣaistryambakaiśca tripuṇḍraṃ bhasmanā"caret
liṅgārcanaparo nityaṃ rudrākṣāndhārayankramaiḥ ***॥48.4॥***

48.4. The triple stripes of the sacred ashes should be worn to the uttering of the mantras "tryayushah" and

"tryambakam". One who propitiates the Sivalinga should customarily wear the sacred rudraksha beads.

Verse 48.5

कण्ठे बाह्वोर्वक्षसी च मालाभिः शिरसा तथा ।
त्रिपुण्ड्रवद्धारयेत रुद्राक्षान्क्रमशो मुने ॥48.5 ॥
kaṇṭhe bāhvorvakṣasī ca mālābhiḥ śirasā tathā
tripuṇḍravaddhārayeta rudrākṣānkramaśo mune ***॥48.5॥***

48.5. O saintly one, upon smearing the triple stripes, the neck, the shoulders, the chest, the crown should be decked with rudraksha garlands.

Verse 48.6

एकाननं द्विवक्त्रं वा त्रिवक्त्रं चतुरास्यकम् ।
पञ्चवक्त्रं च षट्सप्त तथाष्टदशकं नव ॥48.6 ॥
ekānanaṃ dvivaktraṃ vā trivaktraṃ caturāsyakam
pañcavaktraṃ ca ṣaṭsapta tathāṣṭadaśakaṃ nava ***॥48.6॥***

48.6. Rudrakshas of single facet, two-faceted, three-faceted, four- faceted, five-faceted, six, seven, eight, nine, ten,

Verse 48.7

एकादशं द्वादशं वा तथोर्ध्वं धारयेत्क्रमात् ।
भस्मधारणमात्रेण प्रसीदति महेश्वरः ॥48.7 ॥
ekādaśaṃ dvādaśaṃ vā tathordhvaṃ dhārayetkramāt
bhasmadhāraṇamātreṇa prasīdati maheśvaraḥ ***॥48.7॥***

48.7. eleven, twelve and above can be worn in succession. Just by smearing holy ashes, Mahesvara is pleased.

Verse 48.8

रुद्राक्षधारणादेव नरो रुद्रत्वमाप्नुयात् ।
भस्मरुद्राक्षधृङ्मर्त्यो ज्ञानाङ्गी भवति प्रियः ॥48.8 ॥
rudrākṣadhāraṇādeva naro rudratvamāpnuyāt
bhasmarudrākṣadhṛṅmartyo jñānāṅgī bhavati priyaḥ ***॥48.8॥***

48.8. By wearing rudrakshas alone, man attains the state of Rudra. By wearing ashes and rudrakshas, the mortal's very being is knowledge and he becomes adorable.

Verse 48.9

रुद्राध्यायी भस्मनिष्ठः पञ्चाक्षरजपादरः ।
भस्मोद्धूलितदेहोऽयं श्रीरुद्रं प्रजपन्द्विजः ॥48.9 ॥
rudrādhyāyī bhasmaniṣṭhaḥ pañcākṣarajapādaraḥ
bhasmoddhūlitadeho'yaṃ śrīrudraṃ prajapandvijaḥ ***॥48.9॥***

48.9. O muni!! The twice-born who takes up the study of the sacred hymn Rudradhyaya, ever wears the sacred ashes, is devoted to the repetition of the sacred five-syllabled panchakshara, smears the sacred ashes all over and chants the Sri Rudra hymn,

Verse 48.10

सर्वपापैर्विमुक्तश्च ज्ञाननिष्ठो भवेन्मुने ।
भस्मसञ्छन्नसर्वाङ्गो भस्मभालत्रिपुण्ड्रकः ॥48.10 ॥
sarvapāpairvimuktaśca jñānaniṣṭho bhavenmune
bhasmasañchannasarvāṅgo bhasmabhālatripuṇḍrakaḥ ***॥48.10॥***

48.10. gets rid of all shortcomings and becomes established in jnana. "With the whole body covered by ashes and the forehead sporting the triple stripes,

Verse 48.11

वेदमौलिजवाक्येषु विचाराधिकृतो भवेत् ।
नान्यपुण्ड्रधरो विप्रो यतिर्वा विप्रसत्तम ॥48.11 ॥
vedamaulijavākyeṣu vicārādhikṛto bhavet
nānyapuṇḍradharo vipro yatirvā viprasattama ***॥48.11॥***

48.11. he becomes qualified to investigate into the crest of the Vedas, the Upanishads. The brahmana who wears other stripes, he be a monk, or the best among brahmanas,

Verse 48.12

शमादिनियमोपेतः क्षमायुक्तोऽप्यसंस्कृतः ।
शिरोव्रतमिदं प्रोक्तं भस्मधारणमेव हि ॥48.12 ॥
śamādiniyamopetaḥ kṣamāyukto'pyasaṃskṛtaḥ
śirovratamidaṃ proktaṃ bhasmadhāraṇameva hi ***॥48.12॥***

48.12. who has qualities such as tranquillity, self-control etc. and who is tolerant - despite all these, he is only ignoble. The wearing of ashes alone is said to be the paramount vow.

Verse 48.13

शिरोव्रतं च विधिवद्यैश्चीर्णं मुनिसत्तम ।
तेषामेव ब्रह्मविद्यां वदेत गुरुरास्तिकः ॥48.13 ॥
śirovrataṃ ca vidhivadyaiścīrṇaṃ munisattama
teṣāmeva brahmavidyāṃ vadeta gururāstikaḥ ***॥48.13॥***

48.13. Only to such noble aspirant who ceremoniously follows this paramount vow, the wise Guru should impart the knowledge of Brahman.

Verse 48.14

शाम्भवा एव वेदेषु निष्ठा नष्टाशुभाः परम् ।
शिवप्रसादसम्पन्नो भस्मरुद्राक्षधारकः ॥48.14 ॥
śāmbhavā eva vedeṣu niṣṭhā naṣṭāśubhāḥ param
śivaprasādasampanno bhasmarudrākṣadhārakaḥ ***॥48.14॥***

48.14. Such votaries of Sambhu become adepts in the Vedas, have their shortcomings completely destroyed. One who wears ashes and rudrakshas has the wealth of Siva's grace.

Verse 48.15

रुद्राध्यायजपासक्तः पञ्चाक्षरपरायणः ।
स एव वेदवेदान्तश्रवणेऽधिकृतो भवेत् ॥48.15 ॥
rudrādhyāyajapāsaktaḥ pañcākṣaraparāyaṇaḥ
sa eva vedavedāntaśravaṇe'dhikṛto bhavet ***॥48.15॥***

48.15. One who revels in the repetition of rudradhyaya and the sacred panchakshara, he alone is entitled to the listening of the Vedas and the Vedanta.

Verse 48.16

नान्यपुण्ड्रधरो विप्रः कृत्वापि श्रवणं बहु ।
नैव लभ्येत तज्ज्ञानं प्रसादेन विनेशितुः ॥48.16 ॥
nānyapuṇḍradharo vipraḥ kṛtvāpi śravaṇaṃ bahu
naiva labhyeta tajjñānaṃ prasādena vineśituḥ ***॥48.16॥***

48.16. That knowledge does not arise in the brahmana wearing other marks, even if he fulfils the listening to a great extent, as he lacks the grace of Isa.

Verse 48.17

प्रसादजनकं शम्भोर्भस्मधारणमेव हि ।
शिवप्रसादहीनानां ज्ञानं नैवोपजायते ॥48.17 ॥
prasādajanakaṃ śambhorbhasmadhāraṇameva hi
śivaprasādahīnānāṃ jñānaṃ naivopajāyate ***॥48.17॥***

48.17. Wearing of ashes alone results in the grace of Sambhu. Those lacking in the grace of Siva, cannot attain jnana.

Verse 48.18

प्रसादे सति देवस्य विज्ञानस्फुरणं भवेत् ।
रुद्राध्यायजापिनां तु भस्मधारणपूर्वकम् ॥48.18 ॥
prasāde sati devasya vijñānasphuraṇaṃ bhavet
rudrādhyāyajāpināṃ tu bhasmadhāraṇapūrvakam ***॥48.18॥***

48.18. By the blessing of the Lord, knowledge dawns in one. Those wearing the ashes and rudrakshas and undertaking the chanting of rudradhyaya,

Verse 48.19

प्रसादो जायते शम्भोः पुनरावृत्तिवर्जितः ।
प्रसादे सति देवस्य वेदान्तस्फुरणं भवेत् ॥48.19 ॥
prasādo jāyate śambhoḥ punarāvṛttivarjitaḥ
prasāde sati devasya vedāntasphuraṇaṃ bhavet ***॥48.19॥***

48.19. escape the cycle of birth and death, by the grace of Sambha. By the Lord's blessing knowledge shall dawn.

Verse 48.20

तस्यैवाकथिता ह्यर्थाः प्रकाशन्ते महात्मनः ।
पञ्चाक्षरजपादेव पञ्चास्यध्यानपूर्वकम् ॥48.20 ॥
tasyaivākathitā hyarthāḥ prakāśante mahātmanaḥ
pañcākṣarajapādeva pañcāsyadhyānapūrvakam ***॥48.20॥***

48.20. Those who are not initiated into the significance (of the Lord's grace), cannot attain the light of wisdom. By the meditation on the Five-faceted Lord accompanied by the repetition of the panchakshara mantra alone.

Verse 48.21

तस्यैव भवति ज्ञानं शिवप्रोक्तमिदं ध्रुवम् ।
सर्वं शिवात्मकं भाति जगदेतत्चराचरम् ॥48.21 ॥
tasyaiva bhavati jñānaṃ śivaproktamidaṃ dhruvam
sarvaṃ śivātmakaṃ bhāti jagadetatcarācaram ***॥48.21॥***

48.21. knowledge is attained. It was thus ordained by the Lord. It is certain. This world of all the moving and the unmoving shines as the form of Siva.

Verse 48.22

स प्रसादो महेशस्य विज्ञेयः शाम्भवोत्तमैः ।
शिवलिङ्गार्चनादेव प्रसादः शाम्भवोत्तमे ॥48.22 ॥
sa prasādo maheśasya vijñeyaḥ śāmbhavottamaiḥ
śivaliṅgārcanādeva prasādaḥ śāmbhavottame ***॥48.22॥***

48.22. The gracious grant of Mahesa is appreciated through the cherished votaries of Sambhu. By the propitiation of Sivalinga alone the invaluable blessings of the adorers of Sambhu are experienced.

Verse 48.23

नियमाद्बिल्वपत्रैश्च भस्मधारणपूर्वकम् ।
प्रसादो जायते शम्भोः साक्षाज्ज्ञानप्रकाशकः ॥48.23 ॥
niyamādbilvapatraiśca bhasmadhāraṇapūrvakam
prasādo jāyate śambhoḥ sākṣājjñānaprakāśakaḥ ***॥48.23॥***

48.23. By the wearing of the sacred ashes and by the ordained worship with the bilva leaves the grace of Sambhu, who is verily the illuminator of Knowledge, is obtained.

Verse 48.24

शिवक्षेत्रनिवासेन ज्ञानं सम्यग्दृढं भवेत् ।
शिवक्षेत्रनिवासे तु भस्मधार्यधिकारवान् ॥48.24 ॥
śivakṣetranivāsena jñānaṃ samyagdṛḍhaṃ bhavet
śivakṣetranivāse tu bhasmadhāryadhikāravān ***॥48.24॥***

48.24. By dwelling in the sacred centers of Siva, comprehensive Knowledge becomes fortified. By staying in

the Saivite centres and by wearing the sacred ashes one becomes qualified (for Siva's grace).

Verse 48.25

नक्ताशनार्चनादेव प्रीयेत भगवान्भवः ।
प्रदोषपूजनं शम्भोः प्रसादजनकं परम् ॥48.25 ॥
naktāśanārcanādeva prīyeta bhagavānbhavaḥ
pradoṣapūjanaṃ śambhoḥ prasādajanakaṃ param ***॥48.25॥***

48.25. Siva becomes pleased by the vow of eating the night meal alone and fasting during day. Worship during the pradosha period (the thirteenth day before the New moon day) bestows Sambhu's blessings.

Verse 48.26

सोमवारे निशीथेषु पूजनं प्रियमीशितुः ।
भूतायां भूतनाथस्य पूजनं परमं प्रियम् ॥48.26 ॥
somavāre niśītheṣu pūjanaṃ priyamīśituḥ
bhūtāyāṃ bhūtanāthasya pūjanaṃ paramaṃ priyam ***॥48.26॥***

48.26. Worship during Monday midnight is pleasing to Siva. The worship of the Lord dwelling in all beings is the most endearing to Siva.

Verse 48.27

शिवशब्दोच्चारणं च प्रसादजनकं महत् ।
ज्ञानाङ्गसाधनेष्वेवं शिवभक्तार्चनं महत् ॥48.27 ॥
śivaśabdoccāraṇaṃ ca prasādajanakaṃ mahat
jñānāṅgasādhaneṣvevaṃ śivabhaktārcanaṃ mahat ***॥48.27॥***

48.27. By uttering the sound "Siva" alone confers great merit. Of all the practices of Self-Knowledge, the worship of the votaries of Siva is the greatest.

Verse 48.28

भक्तानामर्चनादेव शिवः प्रीतो भविष्यति ।
इत्येतत्तं समासेन ज्ञानाङ्गं कथितं मया ।
अकैतवेन भावेन श्रवणीयो महेश्वरः ॥48.28 ॥
bhaktānāmarcanādeva śivaḥ prīto bhaviṣyati
ityetattaṃ samāsena jñānāṅgaṃ kathitaṃ mayā
akaitavena bhāvena śravaṇīyo maheśvaraḥ ***॥48.28॥***

48.28. By serving the devotees Siva Himself becomes pleased. Thus, I have outlined the various aspects of Knowledge. Mahesvara is to be heard without guile.

Verse 48.29

सूतः - Suta:-

sūtaḥ -

यः कोऽपि प्रसभं प्रदोषसमये बिल्वीदलालङ्कृतं
लिङ्गं तुङ्गमपारपुण्यविभवैः पश्येदथार्चेत वा ।
प्राप्तं राज्यमवाप्य कामहृदयस्तुष्येदकामो यदि
मुक्तिद्वारमपावृतं स तु लभेच्छाम्भोः कटाक्षाङ्कुरैः ॥48.29 ॥

yaḥ ko'pi prasabhaṃ pradoṣasamaye bilvīdalālaṅkṛtaṃ
liṅgaṃ tuṅgamapārapuṇyavibhavaiḥ paśyedathārceta vā
prāptaṃ rājyamavāpya kāmahṛdayastuṣyedakāmo yadi
muktidvāramapāvṛtaṃ sa tu labhecśambhoḥ kaṭākṣāṅkuraiḥ

॥48.29॥

48.29. Suta:- Whoever sees or, by incalculable and glorious merit worships the majestic linga adorned by the sacred bilva leaves during the precious dawn, shall obtain a sovereign kingdom if his heart should so desire, or, shall attain the unveiled passage to liberation, by the gracious glance of Siva.

Verse 48.30

अचलातुलराजकन्यकाकुचलीलामलबाहुजालमीशम् ।
भजतामनलाक्षिपादपद्मं भवलीलं न भवेत चित्तबालम्
॥48.30॥

acalātularājakanyakākucalīlāmalabāhujālamīśam
bhajatāmanalākṣipādapadmaṃ bhavalīlaṃ na bhaveta cittabālam
॥48.30॥

48.30. I worship the lotus feet of the fiery-eyed Isa, whose impeccable hands are in sportive act with the breasts of Parvati, daughter of the mountain-king.

Verse 48.31

भस्मत्रिपुण्ड्ररचिताङ्गकबाहुभाल-
रुद्राक्षजालकवचाः श्रुतिसूक्तिमालाः ।
वेदोरुरत्नपदकाङ्कितशम्भुनाम-
लोला हि शाम्भववराः परिशीलयन्ति ॥48.31॥

bhasmatripuṇḍraracitāṅgakabāhubhāla-
rudrākṣajālakavacāḥ śrutisūktimālāḥ
vedoruratnapadakāṅkitaśambhunāma-
lolā hi śāmbhavavarāḥ pariśīlayanti ***॥48.31॥***

48.31. With their body parts such as shoulders and forehead embellished with the triple stripes of sacred ashes, wearing an armour of rudraksha beads and sporting the garlands of Vedic hymns, votaries of Sambhu ever revel in His Name, adorned with the gems of Vedic utterances.

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे ऋभुनिदाघसंवादे स्कन्दकृतशिवव्रतोपदेशवर्णनं नाम अष्टचत्वारिंशोऽध्यायः ॥

iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe ṛbhunidāghasaṃvāde skandakṛtaśivavratopadeśavarṇanaṃ nāma aṣṭacatvāriṃśo'dhyāyaḥ

Thus concludes chapter forty eight entitled "Vows and instructions of Siva as described by Skanda" in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.49 Siva, the Giver of Knowledge

49. शिवस्य ज्ञानदातृत्वनिरूपणं नाम एकोनपञ्चाशोऽध्यायः ।

śivasya jñānadātṛtvanirūpaṇaṃ nāma ekonapañcāśo'dhyāyaḥ

Explanation of Siva's Bountiful Bestowal of Knowledge

Verse 49.1

स्कन्दः - Skanda

पुरा मगधदेशीयो ब्राह्मणो वेदपारगः ।
उचथ्यतनयो वाग्मी वेदार्थप्रवणे धृतः ॥49.1॥

purā magadhadeśīyo brāhmaṇo vedapāragaḥ ।
ucathyatanayo vāgmī vedārthapravaṇe dhṛtaḥ ***॥49.1॥***

49.1 Skanda:- Long ago, in the country of Magadha, lived a brahmin who was the son of Uchathya, well-versed in the Vedas, of sweet speech and proficient in explaining the intricacies of scriptural knowledge.

Verse 49.2

नाम्ना सुदर्शनो विप्रान्पाठयञ्शास्त्रमुत्तमम् ।
वेदान्तपरया भक्त्या वर्णाश्रमरतः सदा ॥49.2॥

nāmnā sudarśano viprānpāṭhayañśāstramuttamam ।
vedāntaparayā bhaktyā varṇāśramarataḥ sadā ***॥49.2॥***

49.2 Named as Sudarsana, he taught the select among the sacred texts. He was so orthodox that he was devoted to the

Vedantic tradition and adhered to the rules of caste and stages of life in the Sanatana Dharma.

Verse 49.3

मोक्षमिच्छेदपि सदा विप्रोऽपि च जनार्दनात् ।
विष्णुपूजापरो नित्यं विष्णुक्षेत्रेषु संवसन् ॥49.3॥

mokṣamicchedapi sadā vipro'pi ca janārdanāt ।

viṣṇupūjāparo nityaṃ viṣṇukṣetreṣu saṃvasan ***॥49.3॥***

49.3 Bent upon achieving liberation, the brahmana sought it from Janardana Vishnu. Living in the sacred centres of Vishnu he ever engaged himself in the worship of Vishnu.

Verse 49.4

गोपीचन्दनफालोसौ तुलस्यैवार्चयद्धरिम् ।
उवास नियतं विप्रो विष्णुध्यानपरायणः ॥49.4॥

gopīcandanaphālosau tulasyaivārcayaddharim ।

uvāsa niyataṃ vipro viṣṇudhyānaparāyaṇaḥ ***॥49.4॥***

49.4 Wearing gopichandana, the marks of Vishnu, he adored Vishnu with the sacred tulasi leaves. Ever revelling in the contemplation of Vishnu, he lived on regulated diet.

Verse 49.5

दशवर्षमिदं तस्य कृत्यं दृष्ट्वा जनार्दनः ।
मोक्षेच्छोराजुहावैनं पुरतोद्भूय तं द्विजम् ॥49.5॥

daśavarṣamidaṃ tasya kṛtyaṃ dṛṣṭvā janārdanaḥ ।
mokṣecchorājuhāvainaṃ puratodbhūya taṃ dvijam ॥49.5॥

49.5 Having watched him thus for ten years, seeking after liberation, Janardana appeared before him and addressed thus.

Verse 49.6

विष्णुः - Vishnu
औचथ्य मुनिशार्दूल तपस्यभिरतः सदा ।
वृणु कामं ददाम्येव विना ज्ञानं द्विजोत्तम ॥49.6॥

aucathya muniśārdūla tapasyabhirataḥ sadā ।
vṛṇu kāmaṃ dadāmyeva vinā jñānaṃ dvijottama ॥49.6॥

49.6 Vishnu:- O son of Uchathya, tiger among munis! You are, indeed, ever devoted to penance. I shall fulfil any wish that you seek except jnana, O best among brahmanas!

Verse 49.7

सूतः - Suta

इति विष्णोर्गिरं श्रुत्वा विप्रः किञ्चिद्भयान्वितः ।
प्रणिपत्याह तं विष्णुं स्तुवन्नारायणेति तम् ॥49.7॥

iti viṣṇorgiraṃ śrutvā vipraḥ kiñcidbhayānvitaḥ ।

praṇipatyāha taṃ viṣṇuṃ stuvannārāyaṇeti tam ॥49.7॥

49.7 Suta:- Hearing these utterances of Vishnu, the brahmana became somewhat apprehensive, saluted Vishnu and replied thus:

Verse 49.8

सुदर्शनः - Sudarsana

विष्णो जिष्णो नमस्तेऽस्तु शङ्खचक्रगदाधर ।
त्वत्पादनलिनं प्राप्तो ज्ञानायानर्हणः किमु ॥49.8॥

viṣṇo jiṣṇo namaste'stu śaṅkhacakragadādhara ।

tvatpādanalinaṃ prāpto jñānāyānarhaṇaḥ kimu ॥49.8॥

49.8 Sudarsana:- O Vishnu, O Jishnu! Salutation to you, who are sporting conch and mace. Attaining your lotus feet can I still remain unqualified for Knowledge?

Verse 49.9

किमन्यैर्धर्मकामार्थैर्नश्वरैरिह शङ्खभृत् ।
इत्युक्तं तद्वचः श्रुत्वा विष्णु प्राह सुदर्शनम् ॥49.9॥

kimanyairdharmakāmārthairnaśvarairiha śaṅkhabhṛt ।

ityuktaṃ tadvacaḥ śrutvā viṣṇu prāha sudarśanam ॥49.9॥

49.9 What is the benefit of righteous living, wealth and pleasures which are but ephemeral here, O wearer of conch? Upon hearing these words, Vishnu replied thus to Sudarsana.

Verse 49.10

विष्णुः - Vishnu

सुदर्शन शृणुष्वैतन्मत्तो नान्यमना द्विज ।
वदामि ते हितं सत्यं मया प्राप्तं यथा तव ॥49.10॥

sudarśana śṛṇuṣvaitanmatto nānyamanā dvija ।

vadāmi te hitaṃ satyaṃ mayā prāptaṃ yathā tava ॥49.10॥

49.10 Vishnu:- Sudarsana! Hearken with an attentive mind to what I have to say, O brahmana! I speak this as such for your welfare, that which I have attained for myself.

Verse 49.11

मदर्चनेन ध्यानेन मोक्षेच्छा जायते नृणाम् ।
मोक्षदाता महादेवो ज्ञानविज्ञानदायकः ॥49.11॥

madarcanena dhyānena mokṣecchā jāyate nṛṇām ।
mokṣadātā mahādevo jñānavijñānadāyakaḥ ॥49.11॥

49.11 By worshipping and meditating upon me, desire for liberation is generated in men. The knowledge and wisdom-bestowing Mahadeva is the granter of emancipation.

Verse 49.12

तदर्चनेन सम्प्राप्तं मया पूर्वं सुदर्शनम् ।
सहस्रारं दैत्यहन्तृ साक्षात्त्र्यक्षप्रपूजया ॥49.12॥

tadarcanena samprāptaṃ mayā pūrvaṃ sudarśanam ।
sahasrāraṃ daityahantṛ sākṣāttryakṣaprapūjayā ॥49.12॥

49.12 By propitiating Him, the three-eyed, I have, of yore, earned the discus Sudarsana, which is like the yogic centre sahasrara, the killer of demons.

Verse 49.13

तमाराधय यत्नेन भस्मधारणपूर्वकम् ।
अग्निरित्यादिभिर्मन्त्रैस्त्रियायुषत्रिपुण्ड्रकैः ॥49.13॥

tamārādhaya yatnena bhasmadhāraṇapūrvakam ।
agnirityādibhirmantraistriyāyuṣatripuṇḍrakaiḥ ॥49.13॥

49.13 Adore Him with effort wearing the sacred ashes, while chanting the mantras ‘agni’ and such, and the triple stripes while chanting ‘tryayusha’.

Verse 49.14

रुद्राक्षधारको नित्यं रुद्रपञ्चाक्षरादरः ।
शिवलिङ्गं बिल्वपत्रैः पूजयंज्ञानवान्भव ॥49.14॥

rudrākṣadhārako nityaṃ rudrapañcākṣarādaraḥ ।

śivaliṅgaṃ bilvapatraiḥ pūjayaṃjñānavānbhava ***॥49.14॥***

49.14 Wearing the rudrakshas ever, engage yourself in the chanting of Sri Rudram and the panchakshara. Worshipping the Sivalinga with bilva leaves, become yourself one endowed with Knowledge.

Verse 49.15

वसन्क्षेत्रे महेशस्य स्नाहि तीर्थे च शाङ्करे ।
अहं ब्रह्मादयो देवाः पूजयैव पिनाकिनः ॥49.15॥

vasankṣetre maheśasya snāhi tīrthe ca śāṅkare ।

ahaṃ brahmādayo devāḥ pūjayaiva pinākinaḥ ***॥49.15॥***

49.15 Residing in the sacred centres of Mahesa, undertake baths in the holy waters of Sankara. Brahma, myself, and the gods worship Siva who sports the bow Pinaka.

Verse 49.16

बलिनः शिवलिङ्गस्य पूजया विप्रसत्तम ।
यस्य भालतलं मेऽद्य त्रिपुण्ड्रपरिचिन्हितम् ॥49.16॥

balinaḥ śivaliṅgasya pūjayā viprasattama ।
yasya bhālatalaṃ me'dya tripuṇḍraparicinhitam ***॥49.16॥***

49.16 O best among brahmanas, by the worship of the powerful Sivalinga, my forehead is now marked with the triple stripes.

Verse 49.17

ब्रह्मेन्द्रदेवमुनिभिस्त्रिपुण्ड्रं भस्मना धृतम् ।
पश्य वक्षसि बाह्वोर्मे रुद्राक्षाणां स्रजं शुभाम् ॥49.17॥

brahmendradevamunibhistripuṇḍraṃ bhasmanā dhṛtam ।
paśya vakṣasi bāhvorme rudrākṣāṇāṃ srajaṃ śubhām ***॥49.17॥***

49.17 Brahma, Indra, devas and sages wear the sacred ashes and the triple stripes. See for yourself the auspicious rudrakshas on my chest and arms.

Verse 49.18

पञ्चाक्षरजपासक्तो रुद्राध्यायपरायणः ।
त्रिकालमर्चयामीशं बिल्वपत्रैरहं शिवम् ॥49.18॥

pañcākṣarajapāsakto rudrādhyāyaparāyaṇaḥ ।
trikālamarcayāmīśaṃ bilvapatrairahaṃ śivam ***॥49.18॥***

49.18 Dedicated to the repetition of the panchakshara and taking refuge in the chanting of Rudradhyaya, I worship the

Lord Siva with bilva leaves during the three times of dawn, noon and dusk.

Verses 49.19–20

कमला विमला नित्यं कोमलैर्बिल्वपल्लवैः ।
पूजयत्यनिशं लिङ्गे तथा ब्रह्मादयः सुराः ॥49.19॥

मुनयो मनवोऽप्येवं तथान्ये द्विजसत्तमाः ।
नृपासुरास्तथा दैत्या बलिनः शिवपूजया ॥49.20॥

kamalā vimalā nityaṃ komalairbilvapallavaiḥ ।
pūjayatyaniśaṃ liṅge tathā brahmādayaḥ surāḥ ***॥49.19॥***

munayo manavo'pyevaṃ tathānye dvijasattamāḥ ।
nṛpāsurāstathā daityā balinaḥ śivapūjayā ***॥49.20॥***

49.19 The blemishless Lakshmi ever worships the Sivalinga with tender bilva leaves. Likewise Brahma, celestials and others, sages, manus (progenitors) and others such as the pious brahmanas, rulers, demons – all became powerful by worshipping Siva.

Verse 49.21

ज्ञानं मोक्षस्तथा भाग्यं लभ्यते शङ्करार्चनात् ।
तस्मात्त्वमपि भक्त्यैव समाराधय शङ्करम् ॥49.21॥

jñānaṃ mokṣastathā bhāgyaṃ labhyate śaṅkarārcanāt ।

tasmāttvamapi bhaktyaiva samārādhaya śaṅkaram ***॥49.21॥***

49.21 Knowledge, liberation and wealth are obtained by invoking Siva. Hence, you too should propitiate Siva in the prescribed way.

Verse 49.22

पशवो विष्णुविधयस्तथान्ये मुनयः सुराः ।
सर्वेषां पतिरीशानस्तत्प्रसादाद्विमुक्तिभाक् ॥49.22॥

paśavo viṣṇuvidhayastathānye munayaḥ surāḥ ।

sarveṣāṃ patirīśānastatprasādādvimuktibhāk ***॥49.22॥***

49.22 Isana is the Lord for animals, votaries of Vishnu, and also for sages and gods. By His grace alone is one liberated.

Verse 49.23

प्रसादजनकं तस्य भस्मधारणमेव हि ।
प्रसादजनकं तस्य मुने रुद्राक्षधारणम् ॥49.23॥

prasādajanakaṃ tasya bhasmadhāraṇameva hi ।

prasādajanakaṃ tasya mune rudrākṣadhāraṇam ***॥49.23॥***

49.23 By smearing the sacred ashes alone, His grace is obtained. O sage, by wearing the rudraksha itself His mercy is obtained.

Verse 49.24

प्रसादजनकस्तस्य रुद्राध्यायजपः सदा ।
प्रसादजनकस्तस्य पञ्चाक्षरजपो द्विज ॥49.24॥

prasādajanakastasya rudrādhyāyajapaḥ sadā ।

prasādajanakastasya pañcākṣarajapo dvija ***॥49.24॥***

49.24 By the constant chanting of Rudradhyaya alone, His blessings are accomplished. By the repetition of panchakshara, His grace is experienced, O brahmana!

Verse 49.25

प्रसादजनकं तस्य शिवलिङ्गैकपूजनम् ।
प्रसादे शाम्भवे जाते भुक्तिमुक्ती करे स्थिते ॥49.25॥

prasādajanakaṃ tasya śivaliṅgaikapūjanam ।

prasāde śāmbhave jāte bhuktimuktī kare sthite ***॥49.25॥***

49.25 By the worship of Sivalinga alone, His blessings are obtained. His grace accomplished, means of living as well as liberation are at hand.

Verse 49.26

तस्य भक्त्यैव सर्वेषां मोचनं भवपाशतः ।
तस्य प्रीतिकरं साक्षाद्बिल्वैर्लिङ्गस्य पूजनम् ॥49.26॥

tasya bhaktyaiva sarveṣāṃ mocanaṃ bhavapāśataḥ ।

tasya prītikaraṃ sākṣādbilvairliṅgasya pūjanam ***॥49.26॥***

49.26 Through devotion to Him alone there is release from the bondage of world to all. Worship of the linga with the sacred bilva foliage is, indeed, dear to Him.

Verse 49.27

तस्य प्रीतिकरं साक्षाच्छिवक्षेत्रेषु वर्तनम् ।
तस्य प्रीतिकरं साक्षात् शिवतीर्थनिषेवणम् ॥49.27॥

tasya prītikaraṃ sākṣācchivakṣetreṣu vartanam ।

tasya prītikaraṃ sākṣāt śivatīrthaniṣevaṇam ॥49.27॥

49.27 Staying in the places dedicated to Siva is verily dear to Him. Undertaking services connected with the sacred waters of Siva is pleasing to Him.

Verse 49.28

तस्य प्रीतिकरं साक्षाद्भस्मरुद्राक्षधारणम् ।
तस्य प्रीतिकरं साक्षात्प्रदोषे शिवपूजनम् ॥49.28॥

tasya prītikaraṃ sākṣādbhasmarudrākṣadhāraṇam ।

tasya prītikaraṃ sākṣātpradoṣe śivapūjanam ॥49.28॥

49.28 Wearing ashes and rudrakshas is, indeed, pleasing to Him. Worship of Siva during the pradosha time is verily dear to Him.

Verse 49.29

तस्य प्रीतिकरं साक्षाद्रुद्रपञ्चाक्षरावृतिः ।
तस्य प्रीतिकरं साक्षाच्छिवभक्तजनार्चनम् ॥49.29॥

tasya prītikaraṃ sākṣādrudrapañcākṣarāvṛtiḥ ।

tasya prītikaraṃ sākṣācchivabhaktajanārcanam ॥49.29॥

49.29 Chanting the Rudram and the panchakshara is dear to Him. Worshipping the devotees of Siva is, indeed, pleasing to Him.

Verse 49.30

तस्य प्रीतिकरं साक्षात्सोमे सायन्तनार्चनम् ।
तस्य प्रीतिकरं साक्षात्तन्निर्माल्यैकभोजनम् ॥49.30॥

tasya prītikaraṃ sākṣātsome sāyantanārcanam ।

tasya prītikaraṃ sākṣāttannirmālyaikabhojanam ॥49.30॥

49.30 Worship during the dusk time of Monday is verily dear to Him. Enjoying the sacred remains of His worship is dear to Him, indeed.

Verse 49.31

तस्य प्रीतिकरं साक्षादष्टमीष्वर्चनं निशि ।
तस्य प्रीतिकरं साक्षाच्चतुर्दश्यर्चनं निशि ॥49.31॥

tasya prītikaraṃ sākṣādaṣṭamīṣvarcanaṃ niśi ।

tasya prītikaraṃ sākṣāccaturdaśyarcanaṃ niśi ॥49.31॥

49.31 Worship at midnight of the eighth day of the lunar calendar is verily pleasing to Him. Worship at midnight of the fourteenth day of the lunar calendar is dear to him, indeed.

Verse 49.32

तस्य प्रीतिकरं साक्षात्तन्नाम्नां स्मृतिरेव हि ।
एतावानेन धर्मो हि शम्भोः प्रियकरो महान् ॥49.32॥

tasya prītikaraṃ sākṣāttannāmnāṃ smṛtireva hi ।

etāvānena dharmo hi śambhoḥ priyakaro mahān ॥49.32॥

49.32 Remembering His Names is, indeed, heartening to Him. These acts of devotional discipline are immensely pleasing to Sambhu.

Verse 49.33

अन्यदभ्युदयं विप्र श्रुतिस्मृतिषु कीर्तितम् ।
धर्मो वर्णाश्रमप्रोक्तो मुनिभिः कथितो मुने ॥49.33॥

anyadabhyudayaṃ vipra śrutismṛtiṣu kīrtitam ।

dharmo varṇāśramaprokto munibhiḥ kathito mune ॥49.33॥

49.33 Prosperity of another kind is glorified in the Vedas and the Smritis. Functions of castes and stages of life are expounded by the sages.

Verse 49.34

अविमुक्ते विशेषेण शिवो नित्यं प्रकाशते ।
तस्मात्काशीति तत्प्रोक्तं यतो हीशः प्रकाशते ॥49.34॥

avimukte viśeṣeṇa śivo nityaṃ prakāśate ।

tasmātkāśīti tatproktaṃ yato hīśaḥ prakāśate ॥49.34॥

49.34 In the sacred centre of Avimukta Kasi, Siva is ever resplendent. As the Lord Isa shines there, it is referred to as Kasi.

Verse 49.35

तत्रैवामरणं तिष्ठेदिति जाबालिकी श्रुतिः ।
तत्र विश्वेश्वरे लिङ्गे नित्यं ब्रह्म प्रकाशते ॥49.35॥

tatraivāmaraṇaṃ tiṣṭhediti jābālikī śrutiḥ ।

tatra viśveśvare liṅge nityaṃ brahma prakāśate ॥49.35॥

49.35 The Jabala Upanishad enjoins one's stay there until death. There, in the Visvesvara linga, Brahman shines, ever.

Verse 49.36

तत्रान्नपूर्णा सर्वेषां भुक्त्यन्नं सम्प्रयच्छति ।
तत्रास्ति मणिकर्णाख्यं मणिकुण्डं विनिर्मितम् ॥49.36॥

tatrānnapūrṇā sarveṣāṃ bhuktyannaṃ samprayacchati ।

tatrāsti maṇikarṇākhyaṃ maṇikuṇḍaṃ vinirmitam ***॥49.36॥***

49.36 There, Annapurna caters delicious food to everyone. There is a gem-studded tank called Manikarna.

Verse 49.37

ज्ञानोदयोऽपि तत्रास्ति सर्वेषां ज्ञानदायकः ।
तत्र याहि मया सार्धं तत्रैव वस वै मुने ॥49.37॥

jñānodayo'pi tatrāsti sarveṣāṃ jñānadāyakaḥ ।

tatra yāhi mayā sārdhaṃ tatraiva vasa vai mune ***॥49.37॥***

49.37 There is Jnanodaya, the giver of knowledge to all. Come with me and stay there alone, O muni.

Verse 49.38

तत्रान्ते मोक्षदं ज्ञानं ददातीश्वर एव हि ।
इत्युक्त्वा तेन विप्रेण ययौ काशीं हरिः स्वयम् ॥49.38॥

tatrānte mokṣadaṃ jñānaṃ dadātīśvara eva hi ।

ityuktvā tena vipreṇa yayau kāśīṃ hariḥ svayam ***॥49.38॥***

49.38 There, ultimately, Isvara Himself confers Jnana leading to liberation. Having spoken thus to the brahmana, Hari reached Kasi along with him.

Verse 49.39

स्नात्वा तीर्थे चक्रसंज्ञे ज्ञानवाप्यां हरिद्विजः ।
तं द्विजं स्नापयामास भस्मनापादमस्तकम् ॥49.39॥

snātvā tīrthe cakrasaṃjñe jñānavāpyāṃ haridvijaḥ ।

taṃ dvijaṃ snāpayāmāsa bhasmanāpādamastakam ***॥49.39॥***

49.39 Hari and the brahmana bathed in the sacred tank called Chakra and the Jnana Vapi (well). After bathing Hari smeared bhasma all over the brahmanas' body.

Verse 49.40

धृतत्रिपुण्ड्ररुद्राक्षं कृत्वा तं च सुदर्शनम् ।
पूजयच्चाथ विश्वेशं पूजयामास च द्विजान् ॥49.40॥

dhṛtatripuṇḍrarudrākṣaṃ kṛtvā taṃ ca sudarśanam ।

pūjayaccātha viśveśaṃ pūjayāmāsa ca dvijān ***॥49.40॥***

49.40 He Himself wearing the triple stripes and the rudraksha, Hari made Sudarsana wear them too. According worship to the Lord Visvesa, he made the brahmana too offer the services.

Verse 49.41

बिल्वैर्गन्धाक्षतैर्दीपैर्नैवेद्यैश्च मनोहरैः ।
तुष्टाव प्रणिपत्यैवं स द्विजो मधुसूदनः ॥49.41॥

bilvairgandhākṣatairdīpairnaivedyaiśca manoharaiḥ ।
tuṣṭāva praṇipatyaivaṃ sa dvijo madhusūdanaḥ ॥49.41॥

49.41 The slayer of Madhu, (Vishnu), and the brahmana pleased the Lord by offering bilva leaves, sandalpaste, unbroken rice grains, lamps, delicious food, and prostrations.

Verse 49.42

सुदर्शनविष्णू :- Sudarsana and Vishnu

भज भज भसितानलोज्वलाक्षं भुजगाभोगभुजङ्गसङ्गहस्तम् ।
भवभीममहोग्ररुद्रमीड्यं भवभर्जकतर्जकं महैनसाम् ॥49.42॥

bhaja bhaja bhasitānalojvalākṣaṃ
bhujagābhogabhujaṅgasaṅgahastam ।
bhavabhīmamahograrudramīḍyaṃ bhavabharjakatarjakaṃ
mahainasām ॥49.42॥

49.42 Sudarsana and Vishnu:- Let us worship the one whose fiery eye is smeared with ashes, who is sporting serpents with enormous hoods, who is a terror to worldly existence, who is exceedingly ferocious, who is wrathful, who is extolled by all, who is a horror to and the remover of the horrendous sin called the world.

Verse 49.43

वेदघोषभटखाटकावधृग्देहदाहदहनामल काल ।
जूटकोटिसुजटातटिदुद्यद्रागरञ्जितटिनीशशिमौले ॥49.43॥

vedaghoṣabhaṭakhāṭakāvadhṛgdehadāhadahanāmala kāla /
jūṭakoṭisujaṭātaṭidudyadrāgarañjitaṭinīśaśimaule ***॥49.43॥***

49.43 O Sasimouli, with a moon in the crown! You protect the adherents of Dharma who sing the Vedic chants. You are the immaculate Death in burning the thirst for bodily existence. At the crest of your crown of ruddy matted locks is the shining stream (of the Ganga).

Verse 49.44

शम्बराङ्कवरभूष पाहि मामम्बरान्तरचरस्फुटवाह ।
वारिजाद्यघनघोष शङ्कर त्राहि वारिजभवेड्य महेश ॥49.44॥

śambarāṅkavarabhūṣa pāhi māmambarāntaracarasphuṭavāha /
vārijādyaghanaghoṣa śaṅkara trāhi vārijabhaveḍya maheśa
॥49.44॥

49.44 Protect me O Mahesvara sporting the deer as a select ornament, having a dominant mount that can traverse the expanse, having speech that sounds like a conch and reverberates like thunder, and who is eulogized by the lotus-born Brahma. Do save me!

Verse 49.45

मदगजवरकृत्तिवास शम्भो मधुमदनाक्षिसरोरुहार्च्यपाद ।
यममददमनान्धशिक्ष शम्भो पुरहर पाहि दयाकटाक्षसारैः
॥49.45॥

madagajavarakṛttivāsa śambho
madhumadanākṣisaroruhārcyapāda /
yamamadadamanāndhaśikṣa śambho purahara pāhi
dayākaṭākṣasāraiḥ ***॥49.45॥***

49.45 O Sambhu, wearing the hide of a rutting elephant and having feet worshipped by the lotus eye of Vishnu, the slayer of Madhu! O Sambhu, who subdued the audacity of Yama, the god of death and punished the demon Andhaka! Protect me with the grace of your side glance, O Vanquisher of the demon Tripura!

Verse 49.46

अपां पुष्पं मौलौ हिमभयहरः भालनयनः
जटाजूटे गङ्गाऽम्बुजविकसनः सव्यनयनः ।
गरं कण्ठे यस्य त्रिभुवनगुरोः शम्बरहर
मतङ्गोद्यत्कृत्तेर्भवहरणपादाब्जभजनम् ॥49.46॥

apāṃ puṣpaṃ maulau himabhayaharaḥ bhālanayanaḥ
jaṭājūṭe gaṅgā'mbujavikasanaḥ savyanayanaḥ /
garaṃ kaṇṭhe yasya tribhuvanaguroḥ śambarahara
mataṅgodyatkṛtterbhavaharaṇapādābjabhajanam ***॥49.46॥***

49.46 The One who is wearing the Ganga as a flower, who has the blazing third eye to dispel the fear of snow; whose right eye is the sun unto the lotuses to blossom in the Ganga

which is locked in his matted locks; whose throat contains poison; the killer of the three worlds; the killer of the demon Sambara; who is wearing the elephant hide – the praise of the lotus feet of such a One eschews worldly existence.

Verse 49.47

श्रीबिल्वमूलशितिकण्ठमहेशलिङ्गं
बिल्वाम्बुजोत्तमवरैः परिपूज्य भक्त्या ।
स्तम्बेरमाङ्गवदनोत्तमसङ्गभङ्ग
राजद्विषाङ्गपरिसङ्गमहेशशाङ्गम् ॥49.47॥

śrībilvamūlaśitikaṇṭhamaheśaliṅgaṃ
bilvāmbujottamavaraiḥ paripūjya bhaktyā ।
stamberamāṅgavadanottamasaṅgabhaṅga
rājadviṣāṅgaparisaṅgamaheśaśāṅgam ॥49.47॥

49.47 Let us lovingly worship, with the sacred bilva leaves and fresh lotuses, the linga of the poison-throated Mahesa which broke loose from the association with the elephant-faced demon Gajasura and which is shining brightly, entwined by venomous serpents.

Verse 49.48

यो गौरीरमणार्चनोद्यतमतिर्भूयो भवेच्छाम्भवो
भक्तो जन्मपरम्परासु तु भवेन्मुक्तोऽथ मुक्त्यङ्गना-
कान्तस्वान्तनितान्तशान्तहृदये कार्तान्तवार्तोज्झितः ।
विष्णुब्रह्मसुरेन्द्ररञ्जितमुमाकान्ताङ्घ्रिपङ्केरुह-
ध्यानानन्दनिमग्नसर्वहृदयः किञ्चिन्न जानात्यपि ॥49.48॥

yo gaurīramaṇārcanodyatamatirbhūyo bhavecchāmbhavo
bhakto janmaparamparāsu tu bhavenmukto'tha muktyaṅganā-
kāntasvāntanitāntaśāntahṛdaye kārtāntavārtojjhitaḥ ।
viṣṇubrahmasurendrarañjitamumākāntāṅghripaṅkeruha-
dhyānānandanimagnasarvahṛdayaḥ kiñcinna jānātyapi **॥49.48॥**

49.48 He who with an awakened mind matures into an ardent follower of Sambhu, even if he does not know anything else in the least, continues to abide in the heart of Gauri. His own heart pacified, doing away with matters of death, he becomes transfixed by bliss in the heart by the meditation on the lotus feet of the consort of Uma which delight Vishnu, Brahma and Indra, and thus attains liberation.

Verse 49.49

कामारातिपदाम्बुजार्चनरतः पापानुतापाधिक-
व्यापारप्रवणप्रकीर्णमनसा पुण्यैरगण्यैरपि ।
नो दूयेत विशेषसन्ततिमहासारानुकारादरा-
दाराग्राहकुमारमारसुशराद्याघातभीतैरपि ॥49.49॥

kāmārātipadāmbujārcanarataḥ pāpānutāpādhika-
vyāpārapravaṇaprakīrṇamanasā puṇyairagaṇyairapi ।
no dūyeta viśeṣasantatimahāsārānukārādarā-
dārāgrāhakumāramārasuśarādyāghātabhītairapi ॥49.49॥

49.49 One who is dedicated to the worship of the lotus feet of the slayer of kama (desire) remains unaffected, whether his mind is sullied by the anguish caused by sin-generating activities, or whether he achieves incalculable merit; whether he has a good number of children with noble qualities to his liking, or he is horrified by a life-partner and offspring who are like crocodiles and by the attacks of Manmatha's arrows.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे विष्णूचथ्यसंवादे
शिवस्य ज्ञानदातृत्वनिरूपणं नाम एकोनपञ्चाशोऽध्यायः ॥

॥ iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe viṣṇūcathyasaṃvāde
śivasya jñānadātṛtvanirūpaṇaṃ nāma ekonapañcāśo'dhyāyaḥ ॥

Thus concludes chapter forty nine entitled “Explanation of Siva's bountiful bestowal of Knowledge in the Vishnu – Uchathya dialogue” in the sixth amsa called Sankara of Sri Siva Rahasyam.

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Ch.50 Sudarsana's Liberation and the Fruit of Hearing This Amsa

50. सुदर्शनस्य मुक्तिलाभवर्णनं अंशश्रवणफलनिरूपणं च नाम पञ्चाशोऽध्यायः ।

sudarśanasya muktilābhavarṇanaṃ aṃśaśravaṇaphalanirūpaṇaṃ ca nāma pañcāśo'dhyāyaḥ

Sudarsana's Liberation and the Fruits of Hearing the Amsa

Verse 50.1

स्कन्दः - Skanda

विष्णुस्तवान्ते विप्रोऽसौ सुदर्शनसमाह्वयः ।
स्नात्वाऽथ मणिकर्ण्यां स भस्मरुद्राक्षभूषणः ॥50.1॥

viṣṇustavānte vipro'sau sudarśanasamāhvayaḥ ।
snātvā'tha maṇikarṇyāṃ sa bhasmarudrākṣabhūṣaṇaḥ ***॥50.1॥***

50.1 Skanda:- Following the hymn recited by Vishnu, the brahmana Sudarsana bathed in the Manikarnika tank, smeared the sacred ashes and decked himself with the rudraksha garlands.

Verses 50.2-11

सञ्जपञ्शतरुद्रीयं पञ्चाक्षरपरायणः ।
सम्पाद्य बिल्वपत्राणि कमलान्यमलान्यपि ॥50.2॥

sañjapañśatarudrīyaṃ pañcākṣaraparāyaṇaḥ ।
sampādya bilvapatrāṇi kamalānyamalānyapi ॥50.2॥

गन्धाक्षतैर्धूपदीपैर्नैवेद्यैर्विविधैरपि ।
विष्णूपदिष्टमार्गेण नित्यमन्तर्गृहस्य हि ॥50.3॥

gandhākṣatairdhūpadīpairnaivedyairvividhairapi ।
viṣṇūpadiṣṭamārgeṇa nityamantargṛhasya hi ॥50.3॥

प्रदक्षिणं चकारासौ लिङ्गान्यभ्यर्चयंस्तथा ।
विश्वेश्वराविमुक्तेशौ वीरेशं च त्रिलोचनम् ॥50.4॥

pradakṣiṇaṃ cakārāsau liṅgānyabhyarcayaṃstathā ।
viśveśvarāvimukteśau vīreśaṃ ca trilocanam ॥50.4॥

कृत्तिवासं वृद्धकाले केदारं शूलटङ्ककम् ।
रत्नेशं भारभूतेशं चन्द्रेशं सिद्धकेश्वरम् ॥50.5॥

kṛttivāsaṃ vṛddhakāle kedāraṃ śūlaṭaṅkakam ।
ratneśaṃ bhārabhūteśaṃ candreśaṃ siddhakeśvaram ॥50.5॥

घण्टाकर्णेश्वरं चैव नारदेशं यमेश्वरम् ।
पुलस्तिपुलहेशं च विकर्णेशं फलेश्वरम् ॥50.6॥

ghaṇṭākarṇeśvaraṃ caiva nāradeśaṃ yameśvaram ।
pulastipulaheśaṃ ca vikarṇeśaṃ phaleśvaram ॥50.6॥

कद्रुद्रेशमखण्डेशं केतुमालिं गभस्तिकम् ।
यमुनेशं वर्णकेशं भद्रेशं ज्येष्ठशङ्करम् ॥50.7॥

kadrudreśamakhaṇḍeśaṃ ketumāliṃ gabhastikam ।
yamuneśaṃ varṇakeśaṃ bhadreśaṃ jyeṣṭhaśaṅkaram ***॥50.7॥***

नन्दिकेशं च रामेशं करमर्देश्वरं तथा ।
आवर्देशं मतङ्गेशं वासुकीशं द्रुतीश्वरम् ॥50.8॥

nandikeśaṃ ca rāmeśaṃ karamardeśvaraṃ tathā ।
āvardeśaṃ mataṅgeśaṃ vāsukīśaṃ drutīśvaram ***॥50.8॥***

सूर्येशमर्यमेशं च तूणीशं गालवेश्वरम् ।
कण्वकात्यायनेशं च चन्द्रचूडेश्वरं तथा ॥50.9॥

sūryeśamaryameśaṃ ca tūṇīśaṃ gālaveśvaram ।
kaṇvakātyāyaneśaṃ ca candracūḍeśvaraṃ tathā ***॥50.9॥***

उदावर्तेश्वरं चैव तृणज्योतीश्वरं सदा ।
कङ्कणेशं तङ्कणेशं स्कन्देशं तारकेश्वरम् ॥50.10॥

udāvarteśvaraṃ caiva tṛṇajyotīśvaraṃ sadā ।
kaṅkaṇeśaṃ taṅkaṇeśaṃ skandeśaṃ tārakeśvaram ***॥50.10॥***

जम्बुकेशं च ज्ञानेशं नन्दीशं गणपेश्वरम् ।
एतान्यन्तर्गृहे विप्रः पूजयन्परया मुदा ॥50.11॥

jambukeśaṃ ca jñāneśaṃ nandīśaṃ gaṇapeśvaram ।
etānyantargṛhe viprāḥ pūjayanparayā mudā ***॥50.11॥***

50.11 He chanted the Satarudriyam and took refuge in the panchakshara mantra. He gathered the sacred bilva foliage and blemishless lotuses and along with sandal paste,

unbroken rice grain, incense smoke, lamps and food offerings worshipped the Siva linga as per the instructions of Vishnu, within the interior of his abode.

Performing circumambulations, he also with exceeding joy worshipped within the house, the Lord with myriad names such as Visvesvara, Avimuktesa, Veeresa, Trilochana, Krittivasa, Vrddhakala, Kedara, Sulatankaka, Ratnesa, Bharabhutesa, Chandresa, Siddhakesvara, Ghantakarnesvara, Naradesa, Yamesvara, Pulastisvara, Pulahesvara, Vikarnesa, Phalesvara, Kadrudresa, Akhandesa, Ketumali, Gabhastika, Yamunesa, Varnakesa, Bhadresa, Jyeshtha Sankara, Nandikesa, Ramesa, Karamardesvara, Avardesa, Matangesa, Vasukeesa, Druteesvara, Suryesa, Aryamesa, Tuneesa, Galavesvara, Kanvesa, Katyayanesa, Chandrachudesvara, Udavartesvara, Trnajyotisvara, Kankanesa, Tankanesa, Skandesa, Tarakesvara, Jambukesa, Jnanesa, Nandisa and Ganapesvara.

Verses 50.12-18

ढुण्ढ्यादिगणपांश्चैव भैरवं चापि नित्यशः ।
अन्नपूर्णामन्नदात्रीं साक्षाल्लोकैकमातरम् ॥50.12॥

ḍhuṇḍhyādigaṇapāṃścaiva bhairavaṃ cāpi nityaśaḥ ।
annapūrṇāmannadātrīṃ sākṣāllokaikamātaram ॥50.12॥

दण्डपाणिं क्षेत्रपालं सम्यगभ्यर्च्य तस्थिवान् ।
तीर्थान्यन्यान्यपि मुनिर्मणिकर्ण्यादि सत्तम ॥50.13॥

daṇḍapāṇiṃ kṣetrapālaṃ samyagabhyarcya tasthivān ।
tīrthānyanyānyapi munirmaṇikarṇyādi sattama ॥50.13॥

ज्ञानोदं सिद्धकूपं च वृद्धकूपं पिशाचकम् ।
ऋणमोचनतीर्थं च गर्गतीर्थं महत्तरम् ॥50.14॥

jñānodaṃ siddhakūpaṃ ca vṛddhakūpaṃ piśācakam ।
ṛṇamocanatīrthaṃ ca gargatīrthaṃ mahattaram ॥50.14॥

स्नात्वा सनियमं विप्रो नित्यं पञ्चनदे ह्रदे ।
किरणां धूतपापां च पञ्चगङ्गामपि द्विजः ॥50.15॥

snātvā saniyamaṃ vipro nityaṃ pañcanade hṛde ।
kiraṇāṃ dhūtapāpāṃ ca pañcagaṅgāmapi dvijaḥ ॥50.15॥

गङ्गां मनोरमां तुङ्गां सर्वपापप्रणाशिनीम् ।
मुक्तिमण्टपमास्थाय स जपञ्शतरुद्रियम् ॥50.16॥

gaṅgāṃ manoramāṃ tuṅgāṃ sarvapāpapraṇāśinīm ।
muktimaṇṭapamāsthāya sa japañśatarudriyam ॥50.16॥

अष्टोत्तरसहस्रं वै जपन्पञ्चाक्षरं द्विजः ।
पक्षे पक्षे तथा कुर्वन्पञ्चक्रोशप्रदक्षिणम् ॥50.17॥

aṣṭottarasahasraṃ vai japanpañcākṣaraṃ dvijaḥ ।
pakṣe pakṣe tathā kurvanpañcakrośapradakṣiṇam ***॥50.17॥***

अन्तर्गृहाद्बहिर्देशे चकारावसथं तदा ।
एवं संवसतस्तस्य कालो भूयानवर्तत ॥50.18॥

antargṛhādbahirdeśe cakārāvasathaṃ tadā ।
evaṃ saṃvasatastasya kālo bhūyānavartata ***॥50.18॥***

50.18 Day by day, he extensively worshipped Dhundhi Ganesa, and other chiefs-of-hosts, Bhairava, Annapurna — the bestower of food and verily the sole mother of the universe, and Dandapani, the protector of the sacred centre.

The sage performed ritualistic baths in various sacred waters such as Manikarna, Jnanoda, Siddhakupa, Vrddhakupa, Pisachaka, Runamochana, Garga, Panchanada, Kirana, Dhutapapa, Panchaganga, and in the sin-effacing lofty waves of the enchanting Ganga. Repairing to the hall called Muktimantapa, he chanted the Satarudriyam, ashtottara (108 names) and sahasra (1000 names) and the panchakshara. Every fortnight he performed circumambulation to the Panchakrosa city of Kasi.

As he lived thus in the outer precincts of his house, time turned pleasant for him.

Verse 50.19

तत्र दृष्ट्वा तपोनिष्ठं सुदर्शनसमाह्वयम् ।
विष्णुस्तदा वै तं विप्रं समाहूय शिवार्चकम् ॥50.19॥

tatra dṛṣṭvā taponiṣṭhaṃ sudarśanasamāhvayam ।

viṣṇustadā vai taṃ vipraṃ samāhūya śivārcakam ***॥50.19॥***

50.19 Seeing Sudarsana there, as one established in penance and a worshipper of Siva, Vishnu addressed the brahmana and spoke again to the noble sage with a pleasing countenance.

Verse 50.20

विष्णुः - Vishnu

पुनः प्राह प्रसन्नेन चेतसा मुनिसत्तमम् ।
भोः सुदर्शनविप्रेन्द्र शिवार्चनपरायण ।
ज्ञानपात्रं भवानेव विश्वेशकृपयाऽधुना ॥50.20॥

punaḥ prāha prasannena cetasā munisattamam ।

bhoḥ sudarśanaviprendra śivārcanaparāyaṇa ।

jñānapātraṃ bhavāneva viśveśakṛpayā'dhunā ***॥50.20॥***

50.20 Vishnu:- O Sudarsana, best among sages and adorer of Siva! Now you have indeed become fit for Knowledge by the grace of Visvanatha, Lord of the Universe.

Verse 50.21

त्वया तपांसि तप्तानि इष्टा यज्ञास्त्वयैव हि ।
अधीताश्च त्वया वेदाः काश्यां वासो यतस्तव ॥50.21॥

tvayā tapāṃsi taptāni iṣṭā yajñāstvayaiva hi ।

adhītāśca tvayā vedāḥ kāśyāṃ vāso yatastava ***॥50.21॥***

50.21 You have undertaken penance and performed sacred rites. You have practised the Vedas and have chosen to stay in Kasi.

Verse 50.22

बहुभिर्जन्मभिर्येन कृतं क्षेत्रे महत्तपः ।
तस्यैव सिद्ध्यत्यमला काशीयं मुक्तिकाशिका ॥50.22॥

bahubhirjanmabhiryena kṛtaṃ kṣetre mahattapaḥ ।

tasyaiva siddhyatyamalā kāśīyaṃ muktikāśikā ***॥50.22॥***

50.22 One who has rendered great penance in a sacred centre, by him alone the immaculate Kasi is attained as bestower of liberation.

Verse 50.23

तव भाग्यस्य नान्तोऽस्ति मुने त्वं भाग्यवानसि ।
किञ्चैकं तव वक्ष्यामि हितमात्यन्तिकं शृणु ॥50.23॥

tava bhāgyasya nānto'sti mune tvaṃ bhāgyavānasi ।

kiñcaikaṃ tava vakṣyāmi hitamātyantikaṃ śṛṇu ***॥50.23॥***

50.23 O sage! You are fortunate. There is no limit to the wealth of your achievements. Listen, I shall further reveal that which is the ultimate good to you.

Verses 50.24-26

विश्वेशकृपया तेऽद्य मुक्तिरन्ते भविष्यति ।
रुद्राक्षनामपुण्यं यन्नाम्नां साहस्रमुत्तमम् ॥50.24॥

viśveśakṛpayā te'dya muktirante bhaviṣyati ।
rudrākṣanāmapuṇyaṃ yannāmnāṃ sāhasramuttamam ***॥50.24॥***

उपदेक्ष्यामि ते विप्र नामसाहस्रमीशितुः ।
तेनार्चयेशं विश्वेशं बिल्वपत्रैर्मनोहरैः ॥50.25॥

upadekṣyāmi te vipra nāmasāhasramīśituḥ ।
tenārcayeśaṃ viśveśaṃ bilvapatrairmanoharaiḥ ***॥50.25॥***

वर्षमेकं निराहारो विश्वेशं पूजयन्सदा ।
संवत्सरान्ते मुक्तस्त्वं भविष्यति न संशयः ॥50.26॥

varṣamekaṃ nirāhāro viśveśaṃ pūjayansadā ।
saṃvatsarānte muktastvaṃ bhaviṣyati na saṃśayaḥ ***॥50.26॥***

50.26 By the grace of Visvesvara, you shall finally, attain liberation. I shall initiate you into the sacred hymn of the thousand names of Rudraksha. Along with this, you must worship Visvesvara with attractive bilva leaves. This service to Siva, you must undertake for a year forsaking food. At the end of the year you shall attain liberation. There is no doubt of this.

Verse 50.27

त्वद्देहापगमे मन्त्रं पञ्चाक्षरमनुत्तमम् ।
ददाति देवो विश्वेशस्तेन मुक्तो भविष्यति ॥50.27॥

tvaddehāpagame mantraṃ pañcākṣaramanuttamam ।

dadāti devo viśveśastena mukto bhaviṣyati ***॥50.27॥***

50.27 At the time of the dissolution of your body, the Lord Visvesvara Himself will grant you the supreme panchakshara mantra by which you will be liberated. This great mantra is given to the noblest of the followers of Siva.

Verses 50.28-30

स्कन्दः - Skanda

शैवेभ्यः सन्नजीवेभ्यो ददातीमं महामनुम् ।
इति विष्णुवचः श्रुत्वा प्रणम्याह हरिं तदा ।
सुदर्शनो ययाचेत्थं नाम्नां साहस्रमुत्तमम् ॥50.28॥

śaivebhyaḥ sannajīvebhyo dadātīmaṃ mahāmanum ।
iti viṣṇuvacaḥ śrutvā praṇamyāha hariṃ tadā ।
sudarśano yayācetthaṃ nāmnāṃ sāhasramuttamam ***॥50.28॥***

भगवन्दैत्यवृन्दघ्न विष्णो जिष्णो नमोऽस्तु ते ।
सहस्रनाम्नां यद्दिव्यं विश्वेशस्याशु तद्वद ॥50.29॥

bhagavandaityavṛndaghna viṣṇo jiṣṇo namo'stu te ।
sahasranāmnāṃ yaddivyaṃ viśveśasyāśu tadvada ***॥50.29॥***

येन जप्तेन देवेशः पूजितो बिल्वपत्रकैः ।
ददाति मोक्षसाम्राज्यं देहान्ते तद्वदाशु मे ॥50.30॥

yena japtena deveśaḥ pūjito bilvapatrakaiḥ ।
dadāti mokṣasāmrājyaṃ dehānte tadvadāśu me ***॥50.30॥***

50.29, 50.30 Skanda:- Hearing these utterances of Vishnu, Sudarsana paid obeisance to Hari and spoke thus: “Lord! Vanquisher of demons! Vishnu! Jishnu! I salute you. Pray impart to me at once the choicest and divine hymn of thousand names of Visvesa by the chanting of which along with the worship with bilva foliage, the Lord God grants the Kingdom of Liberation at the time of death.”

Verses 50.31-32

तदा विप्रवचः श्रुत्वा तस्मै चोपादिशत्स्वयम् ।
सहस्रनाम्नां देवस्य हिरण्यस्येत्यादि सत्तम ॥50.31॥

tadā vipravacaḥ śrutvā tasmai copādiśatsvayam ।
sahasranāmnāṃ devasya hiraṇyasyetyādi sattama ***॥50.31॥***

तेन सम्पूज्य विश्वेशं वर्षमेकमतन्द्रितः ।
कोमलारक्तबिल्वैश्च स्तोत्रेणानेन तुष्टुवे ॥50.32॥

tena sampūjya viśveśaṃ varṣamekamatandritaḥ ।
komalāraktabilvaiśca stotreṇānena tuṣṭuve ***॥50.32॥***

50.32 Hari heard this supplication of the brahmana and imparted to him the thousand names of the Lord such as ‘Hiranyasya’. Chanting these names, the brahmana with great dedication worshipped Visvesvara along with tender and pink bilva foliage and hymned thus with intense delight:

Verse 50.33

सुदर्शनः - Sudarsana

आशीविषाङ्गपरिमण्डलकण्ठभाग-
राजत्सुसागरभवोग्रविषोरुशोभ ।
भालस्फुरज्ज्वलनदीप्तिविदीपिताशा-
शोकावकाश तपनाक्ष मृगाङ्कमौले ॥50.33॥

āśīviṣāṅgaparimaṇḍalakaṇṭhabhāga-
rājatsusāgarabhavograviṣoruśobha ।
bhālasphurajjvalanadīptividīpitāśā-
śokāvakāśa tapanākṣa mṛgāṅkamaule ***॥50.33॥***

50.33 Sudarsana:- He whose neck is entwined by venomous snakes, whose throat is shining sparkle of the poison arisen from the ocean, the flame of whose blazing third eye illuminates the quarters, whose eye is the sun, who has the moon on the crown.

Verse 50.34

क्रुद्धोडुजायापतिधृतार्धशरीरशोभ
पाह्याशु शासितमखान्धकदक्षशत्रो ।
सुत्रामवज्रकरदण्डविखण्डितोरुपक्षा-
द्यघक्षितिधरोर्ध्वशयाव शम्भो ॥50.34॥

kruddhoḍujāyāpatidhṛtārdhaśarīraśobha
pāhyāśu śāsitamakhāndhakadakṣaśatro ।
sutrāmavajrakaradaṇḍavikhaṇḍitorupakṣā-
dyaghakṣitidharordhvaśayāva śambho ॥50.34॥

50.34 Who is wearing the emaciated moon, who has a resplendent half-body - may He readily protect me! Protect me O Sambhu, who destroyed the sacrifice of the enemy Daksha, who punished the demon Andhaka, who reclines on the mountain tops the sinful wings of which were cut off by Indra.

Verses 50.35-36

उत्फुल्लहल्लकलसत्करवीरमाला-
भ्राजत्सुकन्धरशरीर पिनाकपाणे ।
चञ्चत्सुचन्द्रकलिकोत्तमचारुमौलिं
लिङ्गे कुलुञ्चपतिमम्बिकया समेतम् ॥50.35॥

utphullahallakalasatkaravīramālā-
bhrājatsukandharaśarīra pinākapāṇe /
cañcatsucandrakalikottamacārumauliṃ
liṅge kuluñcapatimambikayā sametam ***॥50.35॥***

छायाधवानुजलसच्छदनैः परिपूज्य भक्त्या
मुक्तेन स्वस्य च विराजितवंशकोट्या ।
सायं सङ्गवपुङ्गवोरुवहनं श्रीतुङ्गलिङ्गार्चकः
शाङ्गः पातकसङ्गभङ्गचतुरश्चासङ्गनित्यान्तरः ॥50.36॥

chāyādhavānujalasacchadanaiḥ paripūjya bhaktyā
muktena svasya ca virājitavaṃśakoṭyā /
sāyaṃ saṅgavapuṅgavoruvahanaṃ śrītuṅgaliṅgārcakaḥ
śāṅgaḥ pātakasaṅgabhaṅgacaturaścāsaṅganityāntaraḥ ***॥50.36॥***

50.36 O wielder of the Pinaka bow! Your throat is aglow with the garland of karavira flowers in full blossom. You are wearing the luminous moon like a gorgeous flower bud in your elegant crown.

One who worships the linga of the master robber [of hearts], who is in the company of Mother Ambika with petals of ruddy hue like the brother of the sun, Aruna, with devotion becomes liberated oneself and shines bright amongst the millions of

his ancestors. The worshipper of the eminent linga of Saanga, the bull-mounted, at dusk and at dawn becomes an expert in rendering his sins naught and remains ever unattached within.

Verses 50.37-38

भालाक्षस्फुरदक्षिजस्फुरदुरुस्फूलिङ्गदग्धाङ्गका-
नङ्गोत्तुङ्गमतङ्गकृत्तिवसनं लिङ्गं भजे शाङ्करम् ।
अच्छाच्छागवहां सुरतामीक्षाशिनान्ते विभो
वृष्यं शाङ्करवाहनामनिरताः सोमं तथा वाजिनम् ॥50.37॥

bhālākṣasphuradakṣijasphuradurusphūliṅgadagdhāṅgakā-
naṅgottuṅgamataṅgakṛttivasanaṃ liṅgaṃ bhaje śāṅkaram ।
acchācchāgavahāṃ suratāmīkṣāśinānte vibho
vṛṣyaṃ śāṅkaravāhanāmaniratāḥ somaṃ tathā vājinam ***॥50.37॥***

त्यक्त्वा जन्मविनाशनं त्विति मुहुस्ते जिह्वया सत्तमाः ।
ये शम्भोः सकृदेव नामनिरताः शाङ्गाः स्वतः पावनाः ॥50.38॥

tyaktvā janmavināśanaṃ tviti muhuste jihvayā sattamāḥ ।
ye śambhoḥ sakṛdeva nāmaniratāḥ śāṅgāḥ svataḥ pāvanāḥ
॥50.38॥

50.38 Let us praise the linga of Sankara - who has burnt Manmatha, rendering him bodiless, with an effulgent spark emanated from His fiery third eye; who wears the hide of a mammoth elephant and who removes the hardships of the celestials with a glance of grace.

Those who ever with their eyes feast upon the form of the Lord sporting in the pure white Kailasa Mount, and in the

company of Uma is ever seated upon the bull-mount are the blessed ones who have transcended birth and destruction with their tongues ever glorifying the names of Sambhu, they are pure by themselves.

Verse 50.39

मृगाङ्क मौलिमीश्वरं मृगेन्द्रशत्रुजत्वचम् ।
वसानमिन्दुसप्रभं मृगाद्यबालसत्करम् ।
भजे मृगेन्द्रसप्रभं ... ॥50.39॥

mṛgāṅka maulimīśvaraṃ mṛgendraśatrujatvacam ।

vasānamindusaprabhaṃ mṛgādyabālasatkaram ।

bhaje mṛgendrasaprabhaṃ ... ॥50.39॥

50.39 Let us adore the One who wears the moon in the crown; who wears the hide of lion's foe, the elephant; who is effulgent like the moon; who sports the baby deer in the hand and who is shining like a lion.

Verse 50.40

स्कन्दः - Skanda

एवं स्तुवन्तं विश्वेशं सुदर्शनमतन्द्रितम् ।
प्राहेत्थं शौरिमाभाष्य शम्भोर्भक्तिविवर्धनम् ॥50.40॥

evaṃ stuvantaṃ viśveśaṃ sudarśanamatandritam ।

prāhetthaṃ śaurimābhāṣya śambhorbhaktivivardhanam ॥50.40॥

50.40 Skanda:- As Sudarsana had been thus engaged in extolling Visvesvara without remiss, Vishnu spoke to him so as to intensify his devotion to Sambhu.

Verse 50.41

विष्णुः - Vishnu

अत्रैवामरणं विप्र वस त्वं नियताशनः ।
नाम्नां सहस्रं प्रजपञ्शतरुद्रीयमेव च ॥50.41॥

atraivāmaraṇaṃ vipra vasa tvaṃ niyatāśanaḥ ।

nāmnāṃ sahasraṃ prajapañśatarudrīyameva ca ***॥50.41॥***

50.41 Vishnu:- O brahmana! Stay here until death with diet under check and engage yourself chanting the thousand names and the Satarudriyam.

Verse 50.42

अन्तर्गृहाद्बहिः स्थित्वा पूजयाशु महेश्वरम् ।
तवान्ते भूरिकरुणो मोक्षं दास्यत्यसंशयम् ॥50.42॥

antargṛhādbahiḥ sthitvā pūjayāśu maheśvaram ।

tavānte bhūrikaruṇo mokṣaṃ dāsyatyasaṃśayam ***॥50.42॥***

50.42 Staying in the outer precincts of the house, ever worship Mahesvara, who out of abundant grace will grant liberation in the end.

Saluting Visvesvara, Vishnu continued thus looking at Sudarsana.

Verse 50.43

स प्रणम्याह विश्वेशं दृष्ट्वा प्राह सुदर्शनम् ।
धन्यस्त्वं लिङ्गेऽप्यनुदिनगलितस्वान्तरङ्गाघसङ्घः
पुंसां वर्याद्यभक्त्या यमनियमवरैर्विश्ववन्द्यं प्रभाते ।
दत्वा बिल्ववरं सदम्बुजदलं किञ्चिज्जलं वा मुहुः
प्राप्नोतीश्वरपादपङ्कजमुमानाथाद्य मुक्तिप्रदम् ॥50.43॥

sa praṇamyāha viśveśaṃ dṛṣṭvā prāha sudarśanam ।
dhanyastvaṃ liṅge'pyanudinagalitasvāntaraṅgāghasaṅghaḥ
puṃsāṃ varyādyabhaktyā yamaniyamavarairviśvavandyaṃ
prabhāte ।
datvā bilvavaraṃ sadambujadalaṃ kiñcijjalaṃ vā muhuḥ
prāpnotīśvarapādapaṅkajamumānāthādya muktipradam
॥50.43॥

50.43 Blessed are you! All the sins of your heart are rendered naught. You are the choicest among men. Rooted in the hoary tradition that you are, resort to the propitiation of the universally acclaimed Lord at dawn along with the control of body and mind. By offering to His linga bilva leaves or lotus petals and a little water repeatedly, you shall attain the liberation-bestowing feet of Isvara, the consort of Uma.

Verse 50.44

को वा त्वत्सदृशो भवेदगपतिप्रेमैकलिङ्गार्चको
मुक्तानां प्रवरोर्ध्वकेशविलसच्छ्रीभक्तिबीजाङ्कुरैः ।
देवा वाप्यसुराः सुरा मुनिवरा भारा भुवः केवलं
वीरा वा करवीरपुष्पविलसन्मालाप्रदे नो समः ॥50.44॥

ko vā tvatsadṛśo bhavedagapatipremaikaliṅgārcako
muktānāṃ pravarordhvakeśavilasacchrībhaktibījāṅkuraiḥ ।
devā vāpyasurāḥ surā munivarā bhārā bhuvaḥ kevalaṃ
vīrā vā karavīrapuṣpavilasanmālāprade no samaḥ ***॥50.44॥***

50.44 Who is there comparable to you in according loving worship of the Lord of the mount Kailasa? Among the best of the liberated ones with their locks tied atop and with the seeds of devotion sprouted fully, who can equal you? Gods, demons, celestials or the best among sages are only a burden to the world. None is a match to you in offering garlands of karavira flowers.

Verse 50.45

वने वा राज्ये वाप्यगपतिसुतानायकमहो
स्फुरल्लिङ्गार्चायां नियममतभावेन मनसा ।
हरं भक्त्या साध्य त्रिभुवनतृणाडम्बरवर-
प्ररूढैर्भाग्यैर्वा न हि खलु स सज्जेत भुवने ॥50.45॥

vane vā rājye vāpyagapatisutānāyakamaho
sphuralliṅgārcāyāṃ niyamamatabhāvena manasā ।
haraṃ bhaktyā sādhya tribhuvanatṛṇāḍambaravara-
prarūḍhairbhāgyairvā na hi khalu sa sajjeta bhuvane ***॥50.45॥***

50.45 One who worships the linga of the consort of Girija with a controlled mind, whether in a forest or in a kingdom, to such a votary of Hara is possible to consider the three worlds a blade of grass. For him with such rooted conviction no wealth of the world can be a match.

Verse 50.46

न दानैर्योगैर्वा विधिविहितवर्णाश्रमभरै-
रपारैर्वेदान्तप्रतिवचनवाक्यानुसरणैः ।
न मन्येऽहं स्वान्ते भवभजनभावेन मनसा
मुहुर्लिङ्गं शाङ्गं भजति परमानन्दकुहरः ॥50.46॥

na dānairyogairvā vidhivihitavarṇāśramabharai-
rapārairvedāntaprativacanavākyānusaraṇaiḥ ।
na manye'haṃ svānte bhavabhajanabhāvena manasā
muhurliṅgaṃ śāṅgaṃ bhajati paramānandakuharaḥ ***॥50.46॥***

50.46 Those who accord charities, undertake yoga, follow the systems of caste and orders of life, assimilate the esoteric

meanings of the Vedic utterances cannot come even close to be compared with the one whose heart-cave brims with the bliss of transcendence by the adoration of the Saanga-linga within.

Verse 50.47

शर्वं परवतनन्दिनीपतिमहानन्दाम्बुधेः पारगा
रागत्यागहृदा विरागपरमा भस्माङ्गरागादराः ।
मारापारशराभिघातरहिता धीरोरुधारारसैः
पारावारमहाघसंसृतिभरं तीर्णाः शिवाभ्यर्चनात् ॥50.47॥

śarvaṃ paravatanandinīpatimahānandāmbudheḥ pāragā
rāgatyāgahṛdā virāgaparamā bhasmāṅgarāgādarāḥ ।
mārāpāraśarābhighātarahitā dhīrorudhārārasaiḥ
pārāvāramahāghasaṃsṛtibharaṃ tīrṇāḥ śivābhyarcanāt ॥50.47॥

50.47 Those who have touched the other shore of the ocean called the bliss of the Lord, the Consort of the daughter of the Himalaya mount; whose hearts have renounced attachment; who are supremely dispassionate; who relish the smearing of sacred ashes; who are not smitten by the sharp shafts of lust; who are brimming with the essence of self-vigilance by the loving adoration of ‘Sarva’ Siva, cross the great ocean of sinful transmigration.

Verse 50.48

मार्कण्डेयसुतं पुराऽन्तकभयाद्योऽरक्षदीशो हर-
स्तत्पादाम्बुजरागरञ्जितमना नाप्नोति किं वा फलम् ।
तं मृत्युञ्जयमञ्जसा प्रणमतामोजोजिमध्ये जयं
जेतारोतपराजयो (जेतावेत्यपराजितो)
जनिजरारोगैर्विमुक्तिं लभेत् ॥50.48॥

mārkaṇḍeyasutaṃ purā'ntakabhayādyo'rakṣadīśo hara-
statpādāmbujarāgarañjitamanā nāpnoti kiṃ vā phalam ।
taṃ mṛtyuñjayamañjasā praṇamatāmojojimadhye jayaṃ
jetārotaparājayo (jetāvetyaparājito)
janijarārogairvimuktiṃ labhet ॥50.48॥

50.48 One whose mind is in love with the lotus feet of the Lord Hara that, of yore, saved the boy Markandeya from the terror of death - what fruits can there be to attain yet? Those who pay obeisance to the vanquisher of death attain release from the stages of birth, senility and disease, and are charged with spirit. This is a matter beyond the question of disease and failure.

Verse 50.49

भूतायां भूतनाथं त्वघमतितिलकाकारभिल्लोत्थशल्यैः
धावन्भल्लूकपृष्ठे निशि किल सुमहद्व्याघ्रभीत्याऽरुरोह ।
बिल्वं नल्वप्रभं तच्छदघनमसकृत्पातयामास मूले
निद्रातन्द्रोज्झितोऽसौ मृगगणकलने
मूललिङ्गेऽथ शाङ्गे ॥50.49॥

bhūtāyāṃ bhūtanāthaṃ tvaghamatitilakākārabhillotthaśalyaiḥ
dhāvanbhallūkapṛṣṭhe niśi kila sumahadvyāghrabhītyā'ruroha ।
bilvaṃ nalvaprabhaṃ tacchadaghanamasakṛtpātayāmāsa mūle
nidrātandrojjhito'sau mṛgagaṇakalane
mūlaliṅge'tha śāṅge **॥50.49॥**

50.49 Once, a sinful huntsman of dark complexion, with his bow and arrow, chased after a bear. In the meantime, a tiger came after him. Frightened, he climbed a tree, which happened to be the sacred bilva. To evade sleep, he started plucking the leaves and threw them down, which happened to fall on the Sivalinga situated at the base of the tree.

Verse 50.50

तेनाभूद्भगवान् गणोत्तमवरो मुक्ताघसङ्घस्तदा
चण्डांशोस्तनयेन पूजितपदः सारूप्यमापेशितुः ।
गङ्गाचन्द्रकलाकपर्दविलसत्भालस्फुलिङ्गोज्ज्वल-
द्बालन्यङ्कुकराग्रसङ्गतमहाशूलाहि
टङ्कोद्यतः (कण्ठोद्यतः) ॥50.50॥

tenābhūdbhagavān gaṇottamavaro muktāghasaṅghastadā
caṇḍāṃśostanayena pūjitapadaḥ sārūpyamāpeśituḥ ।
gaṅgācandrakalākapardavilasatbhālasphuliṅgojjvala-
dvālanyaṅkukarāgrasaṅgatamahāśūlāhi
ṭaṅkodyataḥ (kaṇṭhodyataḥ) ***॥50.50॥***

50.50 (By this unintentional act of merit) he was cleansed of sins and transformed into the celebrated host of Siva. His feet were worshipped by the god of death Yama, the son of the sun. Having attained the form of the Lord with a matted crown embellished with the flowing Ganga and the crescent moon, a blazing fire in the forehead, a ruddy baby deer at the tip of the hand and a giant trident, he arose with exceeding grandeur.

Verses 50.51-53

चैत्रे चित्रैः पातकैर्विप्रमुक्तो वैशाखे वै दुःखशाखाविमुक्तः ।
ज्येष्ठे श्रेष्ठो भवतेषाढमासि पुत्रप्राप्तिः
श्रावणे श्रान्तिनाशः ॥50.51॥

caitre citraiḥ pātakairvipramukto vaiśākhe vai
duḥkhaśākhāvimuktaḥ ।
jyeṣṭhe śreṣṭho bhavateṣāḍhamāsi putraprāptiḥ
śrāvaṇe śrāntināśaḥ ***॥50.51॥***

भाद्रे भद्रो भवते चाश्विने वै अश्वप्राप्तिः कार्तिके कीर्तिलाभः ।
मार्गे मुक्तेर्मार्गमेतल्लभेत पुष्ये पुण्यं माघके चाघनाशः ॥50.52॥

bhādre bhadro bhavate cāśvine vai aśvaprāptiḥ kārtike
kīrtilābhaḥ ।
mārge muktermārgametallabheta puṣye puṇyaṃ māghake
cāghanāśaḥ ***॥50.52॥***

फल्गु त्वंहो फाल्गुने मासि नश्ये-
दीशार्चातो बिल्वपत्रैश्चलिङ्गे ।
एवं तत्तन्मासि पूज्येशलिङ्गं
चित्रैः पापैर्विप्रमुक्तो द्विजेन्द्रः ॥50.53॥

phalgu tvaṃho phālgune māsi naśye-
dīśārcāto bilvapatraiścaliṅge ।
evaṃ tattanmāsi pūjyeśaliṅgaṃ
citraiḥ pāpairvipramukto dvijendraḥ ***॥50.53॥***

50.53 O King among Brahmins!

The fruits of worshipping Sivalinga with sacred bilva leaves

in various months of the year are as following:

In the month of Chaitra the brahmana will be released from extraordinary sins. By worshipping with bilvas in the month of Vaisakha, one is set free from the ramifications of sorrow. In the month of Jyeshtha one becomes the distinguished. In Ashaadha one will be blessed with a son. Sraavana destroys tedium. Protection is granted in Bhadrapada. Asvini bestows reign over horses (senses). Fame is achieved in Kaartika. The path to liberation is found in Margasira. Merit in Pushya, effacement of shortcomings in Maagha and eradication of unworthiness in the month of Phaalguna are accomplished.

Verse 50.54

दूर्वाङ्कुरैरभिनवैः शशिधामचूड-
लिङ्गार्चनेन परिशेषयदङ्कुराणि ।
संसारघोरतररूपकराणि सद्यो
मुक्त्यङ्कुराणि परिवर्धयतीह धन्यः ॥50.54॥

dūrvāṅkurairabhinavaiḥ śaśidhāmacūḍa-
liṅgārcanena pariśeṣayadaṅkurāṇi ।
saṃsāraghoratararūpakarāṇi sadyo
muktyaṅkurāṇi parivardhayatīha dhanyaḥ **॥50.54॥**

50.54 By worshipping the linga of the moon-decked Lord with fresh blades of durva grass, sprouts of horrific worldly existence are destroyed at once and seeds of liberation will sprout in abundance and one is blessed right here.

Verse 50.55

गोक्षीरेक्षुक्षौद्रखण्डाज्यदध्ना
सन्नारेलैः पानसाम्रादिसारैः ।
विश्वेशानं सत्सितारत्नतोयै-
र्गन्धोदैर्वा सिञ्च्य दोषैर्विमुक्तः ॥50.55॥

gokṣīrekṣukṣaudrakhaṇḍājyadadhnā
sannārelaiḥ pānasāmrādisāraiḥ ।
viśveśānaṃ satsitāratnatoyai-
rgandhodairvā siñcya doṣairvimuktaḥ **॥50.55॥**

50.55 By bathing the Visvesvara linga with cow's milk, sugarcane juice, honey, sugar water, ghee, tender coconut water, cardamom essence, juice extracts from jackfruit and mango, and by smearing sandal paste, one is rid of sins.

Verse 50.56

लिङ्गं चन्दनलेपसङ्गतमुमाकान्तस्य पश्यन्ति ये
ते संसारभुजङ्गभङ्गपतनानङ्गाङ्गसङ्गोज्झिताः ।
व्यङ्गं सर्वसमर्चनं भगवतः साङ्गं भवेच्छाङ्करं
शङ्गापाङ्गकृपाकटाक्षलहरी तस्मिंश्चिरं तिष्ठति ॥50.56॥

liṅgaṃ candanalepasaṅgatamumākāntasya paśyanti ye
te saṃsārabhujaṅgabhaṅgapatanānaṅgāṅgasaṅgojjhitāḥ ।
vyaṅgaṃ sarvasamarcanaṃ bhagavataḥ sāṅgaṃ bhavecchāṅkaraṃ
śaṅgāpāṅgakṛpākaṭākṣalaharī tasmiṃściraṃ tiṣṭhati **॥50.56॥**

50.56 One who sees the linga of Uma's consort is never smitten by the serpent of worldly existence and is liberated from association with the love-god Manmatha, who is devoid

of form. By rendering all-round worship of Sankara linga, a cripple turns whole and ever revels in the gracious side-glance of Sanga.

Verse 50.57

मुरलिसरलिरागैर्मर्दलैस्तालशङ्खैः
पटुपटहनिनादध्वान्तसन्धानघोषैः ।
दुन्दुभ्याघातवादैर्वरयुवतिमहानृत्तसंरम्भरङ्गैः
दर्शेष्वादर्शदर्शो भगवति गिरिजानायके मुक्तिहेतुः ॥50.57॥

muralisaralirāgairmardalaistālaśaṅkhaiḥ
paṭupaṭahaninādadhvāntasandhānaghoṣaiḥ ।
dundubhyāghātavādairvarayuvatimahānṛttasaṃrambharaṅgaiḥ
darśeṣvādarśadarśo bhagavati girijānāyake muktihetuḥ ***॥50.57॥***

50.57 Arranging dance services to the Lord of Bhagavati Girija during New Moon, performed by the choicest dancing girls to the melodious accompaniment of flute, drums, cymbals, conches and various other instruments reverberating the quarters, is a means of liberation.

Verses 50.58-59

स्वच्छच्छत्रछवीनां विविधजितमहाच्छायया छन्नमैशं
शीर्षं विच्छिन्नपापो भवति भवहरः पूजकः शम्भुभक्त्या ।
चञ्चच्चन्द्राभकाण्डप्रविलसदमलस्वर्णरत्नाग्रभाभि-
र्दीप्यच्चामरकोटिभिः स्फुटपटघटितैश्चाकचक्यैः पताकैः
॥50.58॥

svacchacchatrachavīnāṃ vividhajitamahācchāyayā
channamaiśaṃ
śīrṣaṃ vicchinnapāpo bhavati bhavaharaḥ pūjakaḥ
śambhubhaktyā ।
cañcaccandrābhakāṇḍapravilasadamalasvarṇaratnāgrabhābhi-
rdīpyaccāmarakoṭibhiḥ sphuṭapaṭaghaṭitaiścākacakyaiḥ
patākaiḥ ***॥50.58॥***

सम्पश्यारुणभूरुहोत्तमशिखासंलेढितारागणं
तारानाथकलाधरोरुसुमहालिङ्गौघसंसेवितम् ।
बिल्वानां कुलमेतदत्र सुमहापापौघसंहारकृ-
द्वाराणां निखिलप्रमोदजनकं शम्भोः प्रियं केवलम् ॥50.59॥

sampaśyāruṇabhūruhottamaśikhāsaṃleḍhitārāgaṇaṃ
tārānāthakalādharorusumahāliṅgaughasaṃsevitam ।
bilvānāṃ kulametadatra sumahāpāpaughasaṃhārakṛ-
dvārāṇāṃ nikhilapramodajanakaṃ śambhoḥ priyaṃ kevalam
॥50.59॥

50.59 By decorating the Sivalinga with various finery and ornaments, and by offering shade with a parasol to the crown of the linga, the devotee of Siva, his sins having been destroyed, gets rid of worldly existence through the devotional worship of Sambhu. The supreme Sivalinga,

associated with dazzling chamara fans embellished with blemishless golden handles with gem-studded tops lustrous like the full-moon, clothed in crisp attire and resplendent with free fluttering flags, with the crown showing petals of ruddy shades and kissing the starry sky; covered with sacred bilva leaves granting a feast of joy to the world at large and destroying great accumulation of sin — such a sight of it is pleasing to Sambhu.

Verse 50.60

अन्नं पोत्रिमलायते धनरसं कौलेयमूत्रायते
संवेशो निगलायते मम सदानन्दो कन्दायते ।
शम्भो ते स्मरणान्तरायभरित प्राणः कृपाणायते ॥50.60॥

annaṃ potrimalāyate dhanarasaṃ kauleyamūtrāyate
saṃveśo nigalāyate mama sadānando kandāyate ।
śambho te smaraṇāntarāyabharita prāṇaḥ kṛpāṇāyate ***॥50.60॥***

50.60 O Sambhu! Food, should it be a hindrance in remembering you, feels like the excreta of swine; fresh rain-water tastes like dog's urine; sleep turns into fettering chains; bliss becomes sorrow and breathing feels like a sword.

Verse 50.61

कः कल्पद्रुमुपेक्ष्य चित्तफलदं तूलादिदानक्षयं
बब्बूलं परिसेवते क्षुदधिको वातूलदानक्षमम् ।
तद्वच्छङ्करकिङ्करो विधिहरिब्रह्मेन्द्रचन्द्रानला-
न्सेवेद्यो विधिवञ्चितः कलिबलप्राचुर्यतो मूढधीः ॥50.61॥

kaḥ kalpadrumupekṣya cittaphaladaṃ tūlādidānakṣayaṃ
babbūlaṃ parisevate kṣudadhiko vātūladānakṣamam ।
tadvacchaṅkarakiṅkaro vidhiharibrahmendracandrānalā-
nsevedyo vidhivañcitaḥ kalibalaprācuryato mūḍhadhīḥ ***॥50.61॥***

50.61 When the wish-fulfilling kalpa tree is at hand, will anyone hanker after the cotton plant, which reduces one's merits? Will a hungry person resort to the babbula tree which is good only to disperse wind? Similarly, if a servant of Sankara chances to serve Brahma, Hari, Indra, Chandra, or Agni, it is because he is deceived by fate and also due to the ill effects of the dark force of Kali.

Verse 50.62

सुवर्णाण्डोद्भूतस्तुतिगतिसमर्च्याण्डजवर-
प्रणदं (प्रपादं) त्वां कश्चिद्भजति भुवने भक्तिपरमः ।
महाचण्डोद्दण्डप्रकटितभुवं ताण्डवपरं
विभुं सन्तं नित्यं भज भगणनाथामलजटम् ॥50.62॥

suvarṇāṇḍodbhūtastutigatisamarcyāṇḍajavara-
praṇadaṃ (prapādaṃ) tvāṃ kaścidbhajati bhuvane
bhaktiparamaḥ ।
mahācaṇḍoddaṇḍaprakaṭitabhuvaṃ tāṇḍavaparaṃ
vibhuṃ santaṃ nityaṃ bhaja bhagaṇanāthāmalajaṭam ***॥50.62॥***

50.62 Rare indeed in this world is the one who with supreme devotion extols your feet, which were worshipped by Adisesha with hymns arising from the cosmic golden egg.

Let us ever praise the Lord with blemishless locks, decked with the moon, who is the performer of tandava dance and for whom the universe has manifested with great force and splendour.

Verse 50.63

अजगवकर विष्णुबाण शम्भो दुरितहरान्तकनाश पाहि मामनाथम् ।
भवदभयपदाब्जवर्यमेत मम चित्तसरस्तटान्नयातु चाद्य ॥50.63॥

ajagavakara viṣṇubāṇa śambho duritaharāntakanāśa pāhi māmanātham ।
bhavadabhayapadābjavaryameta mama cittasarastaṭānnayātu cādya ***॥50.63॥***

50.63 Protect me who am without refuge O Sambhu, holding the bow ajagava and Vishnu for the arrow; who is the eraser of sins and who is the destroyer of death! Pray render now my mind the pond for the lotus of your eminent feet that remove fear.

Verse 50.64

इत्थं विष्णुश्च काश्यां प्रमथपतिमगात्पूज्य
विश्वेश्वरं तं क्षितिसुरवरवर्यं चानुशास्येत्थमिष्टम् ।
स च मुनिगणमध्ये प्राप्य मुक्तिं तथान्ते
प्रमथपतिपदाब्जे लीनहीनाङ्गसङ्गः ॥50.64॥

itthaṃ viṣṇuśca kāśyāṃ pramathapatimagātpūjya
viśveśvaraṃ taṃ kṣitisuravaravaryaṃ cānuśāsyetthamiṣṭam ।
sa ca munigaṇamadhye prāpya muktiṃ tathānte
pramathapatipadābje līnahīnāṅgasaṅgaḥ ***॥50.64॥***

50.64 Vishnu, in this manner, instructed the best among the brahmanas the methods of worshipping the venerable Visvesvara, the chief of Pramatha hosts in Kasi. In the end, the brahmana became merged along with his whole body in

the lotus feet of the Lord of Pramatha hosts and attained liberation amidst the sages.

Verse 50.65

सूतः - Suta

इत्थं श्रुत्वा मुनीन्द्रोऽसौ जैगीषव्योऽवदद्विभुम् ।
प्रणिपत्य प्रहृष्टात्मा षष्ठांशं वै षडास्यतः ॥50.65॥

itthaṃ śrutvā munīndro'sau jaigīṣavyo'vadadvibhum ।

praṇipatya prahṛṣṭātmā ṣaṣṭhāṃśaṃ vai ṣaḍāsyataḥ ***॥50.65॥***

50.65 Suta:- Hearing thus the sixth canto from the six-faced Shanmukha, Jaigishavya the best among sages became blissful within and with salutations said the following:

Verses 50.66-67

जैगीषव्यः - Jaigishavya

मारमारकजानन्दवसतेर्महिमा कथम् ।
नाम्नां सहस्रमेतच्च वद मे करुणानिधे ॥50.66॥

māramārakajānandavasatermahimā katham ।

nāmnāṃ sahasrametacca vada me karuṇānidhe ***॥50.66॥***

क्षेत्राणां चाप्यथान्यानां महिमां वद सद्गुरो ।
शूरतारकसंहर्तस्त्वत्तो नान्यो गुरुर्मम ॥50.67॥

kṣetrāṇāṃ cāpyathānyānāṃ mahimāṃ vada sadguro ।

śūratārakasaṃhartastvatto nānyo gururmama ***॥50.67॥***

50.66, 50.67 Jaigishavya:- O son of the One who killed Manmatha! O resort of bliss! Pray narrate to me the

wondrous accounts of the Lord and His thousand names too, O repository of grace! For me there is no other Guru but you, who vanquished the demons Sura and Taraka. Reveal to me the glories of the sacred centres and others too.

Hearing these supplicatory words of the sage, Skanda addressed him thus:

Verse 50.68

स्कन्दः - Skanda

तच्छ्रुत्वा तु मुनेर्वाक्यं स्कन्दः प्राहाथ तं मुनिम् ।
आगामिन्यंशकेऽस्मिंस्तव हृदयमहानन्दसिन्धौ
विधूत्थप्राचुर्यप्रकटैः करोपममहासप्तमांशे विशेषे ।
नाम्नां चापि सहस्रकं भगवतः शम्भोः प्रियं केवलं
अस्यानन्दवनस्य चैव महिमा त्वं वै शृणुष्वादरात् ॥50.68॥

tacchrutvā tu munervākyaṃ skandaḥ prāhātha taṃ munim ।
āgāminyaṃśake'smiṃstava hṛdayamahānandasindhau
vidhūtthaprācuryaprakaṭaiḥ karopamamahāsaptamāṃśe viśeṣe ।
nāmnāṃ cāpi sahasrakaṃ bhagavataḥ śambhoḥ priyaṃ kevalaṃ
asyānandavanasya caiva mahimā tvaṃ vai śṛṇuṣvādarāt
॥50.68॥

50.68 Skanda:- You shall now listen to the grand account of the upcoming seventh canto, which will be like a moonrise upon the ocean of your heart. The thousand names are much dear to the Lord Sambhu. You shall listen with earnestness to the glory of Kasi, the forest of joy.

Verse 50.69

उग्रोंऽशः शशिशेखरेण कथितो वेदान्तसारात्मकः
षष्ठः षण्मुखसत्तमाय स ददौ तद्ब्रह्मणे सोऽप्यदात् ।
पुत्रायात्मभवाय तद्भवहरं श्रुत्वा भवेज्ज्ञानविच्चोक्त्वा
जन्मशतायुतार्जितमहापापैर्विमुक्तो भवेत् ॥50.69॥

ugroṃ'śaḥ śaśiśekhareṇa kathito vedāntasārātmakaḥ
ṣaṣṭhaḥ ṣaṇmukhasattamāya sa dadau tadbrahmaṇe so'pyadāt ।
putrāyātmabhavāya tadbhavaharaṃ śrutvā
bhavejjñānaviccoktvā
janmaśatāyutārjitamahāpāpairvimukto bhavet ***॥50.69॥***

50.69 This (seventh) canto recounted by the moon-decked Lord is the essence of the Vedanta and is called Ugra. The sixth canto was given to the noble Shanmukha and again to Brahma. The son of the latter heard the world-eschewing Knowledge and became a knower of Brahman. It is said that one who hears this is rid of even great sins amassed over hundreds of lives.

Verse 50.70

श्रुत्वांशमेतद्भवतापपापहं शिवास्पदज्ञानदमुत्तमं महत् ।
ध्यानेन विज्ञानदमात्मदर्शनं ददाति शम्भोः पदभक्तिभावतः
॥50.70॥

śrutvāṃśametadbhavatāpapāpahaṃ
śivāspadajñānadamuttamaṃ mahat ।
dhyānena vijñānadamātmadarśanaṃ dadāti śambhoḥ
padabhaktibhāvataḥ ***॥50.70॥***

50.70 This canto removes sin and worldly suffering. It is grand and the best locale of Siva. By meditating upon it and by devotion to the feet of Sambhu, wisdom and the Realization of the Self are attained.

Verse 50.71

सूतः - Suta
अध्यायपादाध्ययनेऽपि विद्या बुद्ध्या हृदि ध्यायति बन्धमुक्त्यै ।
स्वाध्यायतान्ताय शमान्विताय दद्याद्यदद्यान्न विभेद्यमेतत्
॥50.71॥

adhyāyapādādhyayane'pi vidyā buddhyā hṛdi dhyāyati
bandhamuktyai ।
svādhyāyatāntāya śamānvitāya dadyādyadadyānna
vibhedyametat ***॥50.71॥***

50.71 Suta:- Even a single line from a chapter, if meditated upon with one's heart and mind, will ensure release from worldly bondage.

To the one who is tired of traditional learning and who is quiescent, this knowledge may be imparted without hesitation.

Verse 50.72

इत्थं सूतवचोद्यतमहानन्दैकमोदप्रभा
भास्वद्भास्करसप्रभा मुनिवराः सन्तुष्टुवुस्तं तदा ।
वेदोद्यद्वचनाशिषा प्रहृषिताः सूतं जयेत्युच्चरन्
प्याहो जग्मुरतीव हर्षितहृदा विश्वेश्वरं वीक्षितुम् ॥50.72॥

itthaṃ sūtavacodyatamahānandaikamodaprabhā
bhāsvadbhāskarasaprabhā munivarāḥ santuṣṭuvustaṃ tadā ।
vedodyadvacanāśiṣā prahṛṣitāḥ sūtaṃ jayetyuccaran
pyāho jagmuratīva harṣitahṛdā viśveśvaraṃ vīkṣitum ॥50.72॥

50.72 Having heard thus the narration from Suta, the assembly of great sages was overwhelmed with intense jubilation, and as they became resplendent like the sun, extolled him. With their minds fulfilled by the blessings they received in the form of Vedic utterances, they cried “Victory to Suta” and with overjoyed hearts they proceeded to have the sacred sight of Visvesvara.

Conclusion

॥ इति श्रीशिवरहस्ये शङ्कराख्ये षष्ठांशे सुदर्शनस्य मुक्तिलाभवर्णनं अंशश्रवणफलनिरूपणं च नाम पञ्चाशोऽध्यायः ॥

॥ iti śrīśivarahasye śaṅkarākhye ṣaṣṭhāṃśe sudarśanasya muktilābhavarṇanaṃ aṃśaśravaṇaphalanirūpaṇaṃ ca nāma pañcāśo'dhyāyaḥ ॥

Thus concludes chapter fifty entitled “The attainment of liberation by Sudarsana and the description of the merits of hearing the canto” in the sixth amsa called Sankara of Sri Siva Rahasyam.

॥ इति श्रीशिवरहस्ये शङ्कराख्यः षष्ठांशः समाप्तः ॥

॥ iti śrīśivarahasye śaṅkarākhyaḥ ṣaṣṭhāṃśaḥ samāptaḥ ॥

Thus concludes in full the sixth amsa called Sankara.

॥ सर्वं श्रीरमणार्पणमस्तु ॥

॥ sarvaṃ śrīramaṇārpaṇamastu ॥

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Appendix

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About the Ribhu Gita

Ribhu was a great Seer (rishi); his name finds mention in a few Upanishads like the Tejobindopanishad, the Narada Parivrajakopanishad, and the Varahopanishad. He is reputed to have obtained Divine Knowledge direct from the Supreme Lord Himself, and then to have taught it to several disciples, such as the Sage Nidagha. His teachings to him are contained in the 'Ribhu Gita', which forms a section of the 'Siva Rahasyam' but to the best of our knowledge this section has not yet been printed in Sanskrit; we have a rendering into simple and easily understood Tamil verse by Sri Lokanatha Swamigal, also known as Bhikshu Shastri. This Tamil rendering was often read before Sri Bhagavan, and Tena Patti's recitals were the most inspiring. As Sri Bhagavan often used to refer to or quote from it, the Ribhu Gita finds mention in all works relating to Him.

An anecdote about the translation by Bhikshu Shastri is worth relating. Deeply struck by the pure Advaita of the teachings in this Gita, the translator held so steadfastly to that glorious doctrine that he denied the truth or reality of all phenomena, including the Gods themselves; he said their existence is as true as that of the barren woman's son, the hare's horn and the flowers seen in the sky. Teased too much by his atheism, the manifest Gods put the translator to the test, and he lost his eyesight; only when he wrote verses in praise of the Lord Nataraja was his sight restored to him. To

have this punishment for daring to defy the Form-aspect (saguna) of the Formless (nirguna) Divine excused, he had to write a verse in praise of Sri Nataraja at the end of each of the 44 chapters of the Ribhu Gita. This is the Gita, so often referred to by Sri Bhagavan.

— At the Feet of Bhagavan (T. K. Sundaresa Iyer)

15 April 1946 — Morning

DAY BY DAY WITH BHAGAVAN

About 8 a.m. Nagamma came into the hall and prostrated herself before Bhagavan, after having gone round the hall a few times. Bhagavan said, “Ah! you too have started going round. Have you learnt it from Ravanamma? She used to go round and round, till I spoke to her about it the other day. If one goes round like that, everybody who comes here thinks ‘Apparently the proper thing here is to go round’ and starts going round. Thus all people go round. After all, the proper pradakshina is going round the Self, or, more accurately, to realise that we are the Self and that within us all the countless spheres revolve, going round and round, as described in the following stanza of Ribhu Gita (3rd Chapter, 39th Verse).

TAMIL RIBHU GITA — CHAPTER 3, VERSE 39

பூரண ஆனந்த ஆன்மா அகம் என்று எண்ணல்
புகழ் புஷ்பாஞ்சலி ஆகும் அனந்த கோடி
காரியமாம் பிரமாண்டம் என்னிடத்தே
கற்பிதமாய்ச் சுழலும் எனும் தியானம் தானே

நேரதுவாய் வலம் வரலாம் என்றுமென்னை
நிகிலருமே வந்திப்பார் நானெப்போதும்
யாரையுமே வந்திக்கேன் என்னும் தியானம்
ஆன்ம மகாலிங்கத்தின் வணங்கலாமே

An English translation of this stanza is as follows:

Reflecting “I am the all blissful Self”
Is worship as with words and flowers.
True circumambulation is the thought,
“In me the million universes roll”,
He who knows all beings bow to him
And he to none,
He bows before the Mahalinga Self.

“Some go on doing a number of namaskarams, e.g. that Janaki, she goes on striking her head down countless times along with namaskarams. She goes round a number of times. At each window she falls down and does a number of namaskarams. However much I tell her, she won’t leave off such practices.” Somebody here interjected. “It seems she is known to Bhagavan since her childhood.” Bhagavan said, “Yes, yes,” and continued, “There are others who come and fall before me while I am moving. They lie prostrate for some minutes. I cannot stand for them on account of my physical infirmity. So I walk on, telling myself, ‘Only if we do namaskarams we will be benefited. After all, true

namaskaram is only the giving up the I-sense, or killing the ego'."

I said, "Bhagavan himself advises us to go round the Hill, for instance. I know Bhagavan is also not against going round the image in a temple. There are people here who have the faith that going round Bhagavan is as good as going round the temple image or the Hill. How can we object to that?" Bhagavan said, "I don't say such things should not be done. But the best going round is going round yourself, or the bhava expressed in the verse quoted. The other pradakshinams are not condemned. The jnani, though he knows that meditation on the Self is the best worship, will join in all the other kinds of worship for the good of others and as an example to them. In fact, he may observe all the other ways even more correctly and steadfastly than those who follow only those paths and know nothing of jnana. That is referred to in the following verse, also occurring in Ribhu Gita. (Ch. 19.56)

TAMIL RIBHU GITA — CHAPTER 19, VERSE 56

தந்தைமுதல் மரணத்தில் பந்து இன்றித்
தனார் தனயன் திரவியமே தந்து அழைத்து
வந்த சனம் அழுகின்ற நீதி அன்றோன்
வழங்குதனைப் பொருட்டன்றி உண்மை அன்றே
அந்தவிதம் ஆசிரியன் சீடனுக்கு இங்கு
அத்துவிதம் புகலுங்கால் துவிதம் ஓதல்
மைந்த இதில் ஐயமிலை அதனால் தொய்தல்
மறந்தென்றும் அத்துவித வடிவே ஆவாய்

The gist is, “If the Guru refers to dvaita when teaching advaita to the disciple, it is not to be regarded as his real teaching any more than one should regard as real the grief of one who weeps because he is paid to do so.”

When Bhagavan quoted the first verse above extracted, I went and brought the book for his reference. He took it in his hand and opened it. The book opened exactly where the passage is found. Such a thing has happened many other times too.

— Day by Day with Bhagavan (Devaraja Mudaliar)

15th April 1946

LETTERS FROM SRI RAMANASRAMAM

…. “What is meant by pradakshina? Sankara has written:

ŚAṄKARA — NIRGUṆA MĀNASA PŪJĀ, VERSE 26

परिभ्रमन्ति ब्रह्माण्डसहस्राणि मयीश्वरे ।
कूटस्थाचलरूपोऽहमिति ध्यानं प्रदक्षिणम् ॥26॥

Real pradakshina is the meditation that thousands of universes are revolving around the Great Lord, the unmoving centre of all forms.

"The same bhava (idea), was expressed in Tamil by the author of Ribhu Gita in greater detail." So saying Bhagavan got that book, read it and told us the following:

"'Oh Lord! I went all round the world to do pradakshina to you but you are in fullness everywhere. How then could I complete a round? I shall worship you as 'kutastha akhila rupa' (immovable entire form of the world). That is the only pradakshina to you'. Namaskar also means the same thing. The merging of the mind in the Self is namaskar and not the mere act of prostrating whenever you get up or sit down or whenever you go that side or come this side." .... Though there are no pains and pleasures for a Jnani, for the sake of others, he does everything. He is like those who beat their chests, and weep loudly, if ordered to, for an agreed wage. That is all. He is not affected by it," said Bhagavan.

24th April 1948

LETTERS FROM SRI RAMANASRAMAM

"... The Ashtavakra Gita, like the Ribhu Gita, teaches about the Supreme state of Realization. That is to say, when Janaka surrendered his body, mind and wealth unreservedly to the Guru, he became absorbed in his own Self and went into the state of samadhi. In other words, by teaching him the Gita, he was told that that was his real state and that he could remain established in that natural state."

"It is the same as Vasishta preached to Rama, is it not?" I said. "Yes. That is so. But in the Vasishtam it is in the shape of stories. Only in this and in the Ribhu Gita the nature of the

Self (Brahma Swarupa) has been enunciated in greater detail," said Bhagavan.

25th April 1948

LETTERS FROM SRI RAMANASRAMAM

An Andhra gentleman who listened to the story of Ashtavakra yesterday when Bhagavan related it, approached the Maharshi this morning and said, "Yesterday while relating the discussions between Ashtavakra and Janaka you made a reference to Ribhu Gita. What could be the reasons for that Gita coming into existence?" "Oh, that. The initiation Ribhu Maharshi gave Nidagha is itself the Ribhu Gita," said Bhagavan. "The story of how Ribhu tested Nidagha is very interesting. Is it not?" I said. On hearing me, that devotee requested Bhagavan to relate to him the story which Bhagavan did with a smile.

"Ribhu again explained to him the state of Reality and taught how to abide in the Self. That teaching is Ribhu Gita. In that Gita the Self and the Self alone is dealt with at great length." So said Bhagavan.

— Letters from Sri Ramanasramam, Ed. 2006 (Suri Nagamma)

Talks No. 212 (19th June 1936)

TALKS WITH SRI RAMANA MAHARSHI

Maharshi observed:

Pradakshina (the Hindu rite of going round the object of worship) is “All is within me.” The true significance of the act of going round Arunachala is said to be as effective as circuit round the world. That means that the whole world is condensed into this Hill. The circuit round the temple of Arunachala is equally good; and self-circuit (i.e., turning round and round) is as good as the last. So all are contained in the Self. Says the Ribhu Gita: “I remain fixed, whereas innumerable universes becoming concepts within my mind, rotate within me. This meditation is the highest circuit (pradakshina).”

Talks No. 310 (1st January 1937)

TALKS WITH SRI RAMANA MAHARSHI

... A visitor: All are said to be Brahman.

M.: Yes, they are. But so long as you think that they are apart they are to be avoided. If on the other hand they are found to be Self there is no need to say ‘all’. For all that exists is only Brahman. There is nothing besides Brahman.

D.: Ribhu Gita speaks of so many objects as unreal, adding at the end that they are all Brahman and thus real.

M.: Yes. When you see them as so many they are asat, i.e., unreal. Whereas when you see them as Brahman they are real, deriving their reality from their substratum, Brahman.

— Talks with Sri Ramana Maharshi (Munagala Venkataramiah)

Ramana Maharshi and the Path of Self Knowledge

Sri Bhagavan was not a philosopher and there was absolutely no development in his teaching. His earliest expositions, Self-Enquiry and Who Am I?, are no different in doctrinal theory from those he gave verbally in his last years. When, as a lad of sixteen, he realized his identity with the Absolute, with That which is Pure Being underlying all that is, it was formless, intuitive knowledge of which the doctrinal implications were recognised only later. “I did not yet know that there was an Essence or Impersonal Real underlying everything and that God and I were both identical with it. Later, at Tiruvannamalai, as I listened to the Ribhu Gita and other sacred books, I learnt all this and found that they were analysing and naming what I had felt intuitively without analysis or name.” It was no question of opinions but of Truth recognised; that is to say that he was not convinced by what he read but simply recognised its conformity with what he already intuitively knew.

— Ramana Maharshi and the Path of Self Knowledge, Ch. 9 (Arthur Osborne)

The Mountain Path — June 93

Bhagavan often said that we should read and study the Ribhu Gita regularly. In the Ribhu Gita it is said: “That bhavana ‘I am not the body, I am not the mind, I am Brahman, I am everything’ is to be repeated again and again until this becomes the natural state.” Bhagavan sat with us every day while we chanted extracts from the Ribhu Gita

which affirmed the reality of the Self. It is true that he said that these repetitions are only an aid to Self-enquiry, but they are a very powerful aid.

By practising this way the mind becomes more and more attuned with the Reality. When the mind has become purified by this practice, it is easier to take it back to its source and keep it there. When one is able to abide in the Self directly, one doesn't need aids like this. But if this is not possible, these practices can definitely help one.

— The Mountain Path: June 93 (Annamalai Swami — p. 52-53)

The Mountain Path — Page 103

Once Sri Bhagavan presented Sampurnamma with a copy of Ribhu Gita and asked her to study the book. When she wanted to be excused on the ground that she did not understand a word of it, Sri Bhagavan persisted and asked her to read it all the same. "It doesn't matter that you do not understand," he said, "Still it will be of benefit to you."

Thus Sampurnamma's life which had the full potential of becoming one of sorrow and grief due to early widowhood and childlessness was transformed into an active and spiritualised way of life.

— The Mountain Path: June 93 (Page 103)

Self Realisation

I had read no books other than Periapuranam, my Bible lessons and bits of Tayumanavar or Tevaram. My notion of God (or Isvara as I called the Infinite but Personal Deity) was similar to that found in the Puranas. I had not heard then of Brahman, samsara, etc. I had no idea then that there was an Essence or Impersonal Real underlying everything, and that myself and Isvara were both identical with it. At Tiruvannamalai, as I listened to Ribhu Gita and other works, I picked up these facts and discovered that these books were analysing and naming what I had previously felt intuitively without analysis and name. In the language of the books, I should describe my mental or spiritual condition after the awakening, as suddha manas or vijnana, i.e., the Intuition of the Illumined."

Swami used to be very kind to all living beings, and they were very free with him. Swamiji often gave us Ribhu Gita to read.

— Self Realisation (B. V. Narasimha Swami)

Back-cover Note

Is there a book while reading which, the reader feels increasingly drawn towards his own Self even if it is the very first spiritual book that he reads? The book which you are now holding in your hand is certainly one such.

There is no greater testimony to the unique value of Ribhu Gita than the fact that Bhagavan Ramana himself told one of his little educated devotees, Sampurnamma, "It does not

matter if you don't understand the book. Just go through it, it will be of immense benefit to you."

Bhagavan would often say that the recitation of Ribhu Gita is as good as Samadhi and would himself take part in the recitation.

So, let us read, chant and be absorbed in His Grace.

Textual Note

The appendix scan prints a variant Sanskrit reading beginning "परिभ्रमन्ति ब्रह्माण्डाः सहस्राणि महेश्वरे". The standard SanskritDocuments text of Nirguṇa Mānasa Pūjā 26 reads "परिभ्रमन्ति ब्रह्माण्डसहस्राणि मयीश्वरे" and continues "कूटस्थाचलरूपोऽहम्"; the standard reading is used in this edition, as requested.

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ENDEND

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Ribhu Gita

THE SIXTH AMSA OF SRI SIVA RAHASYAM

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